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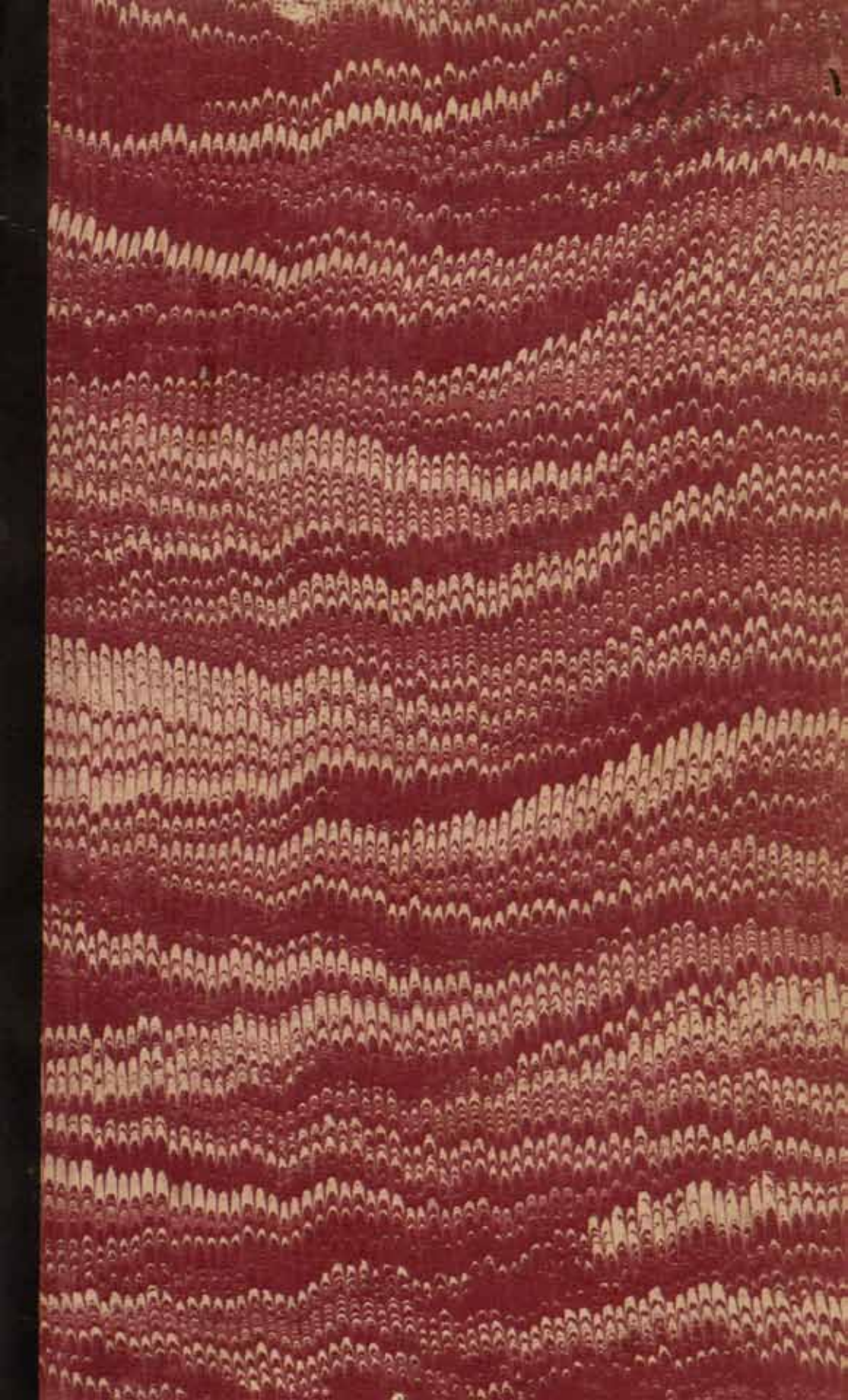
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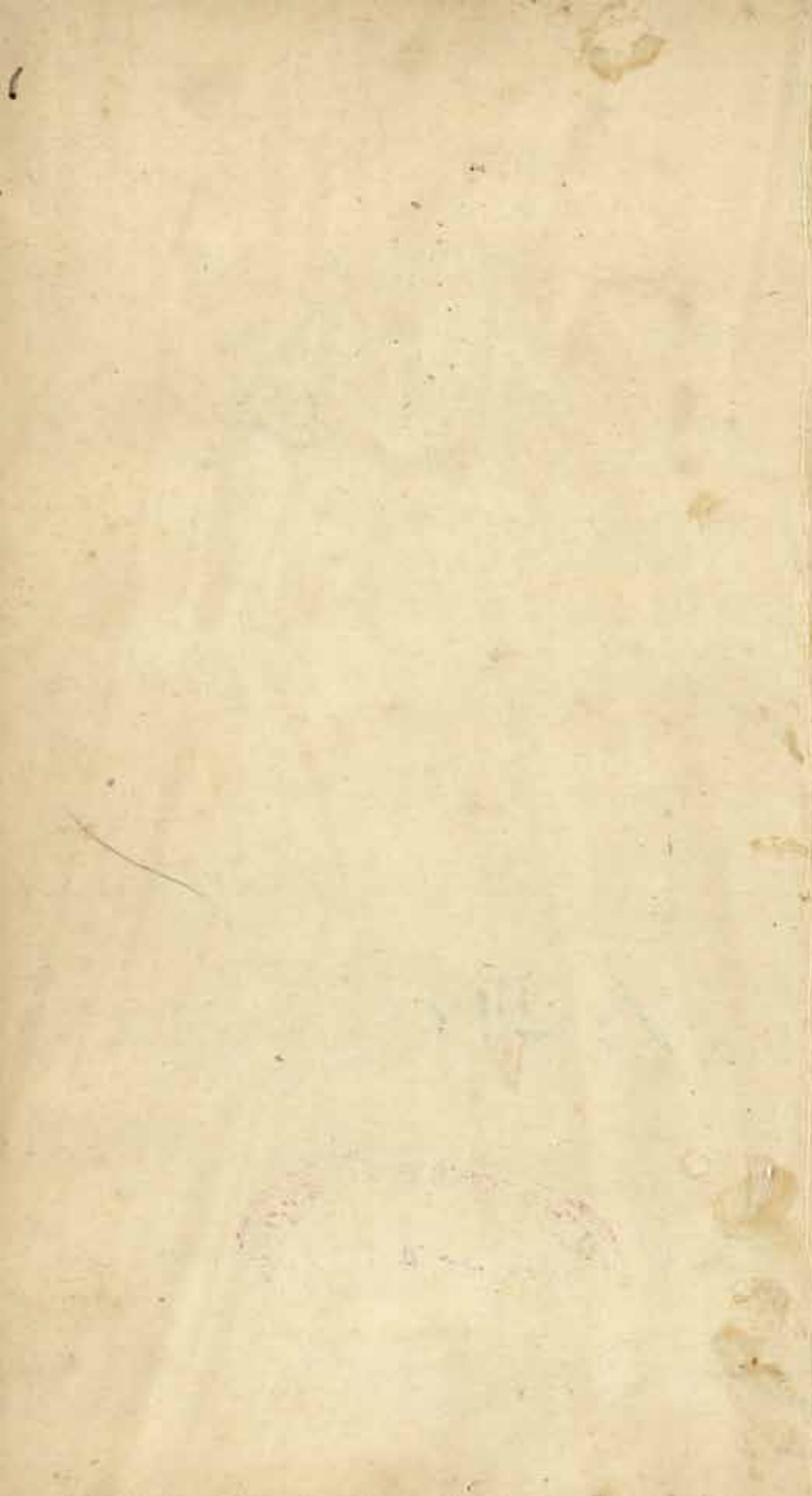
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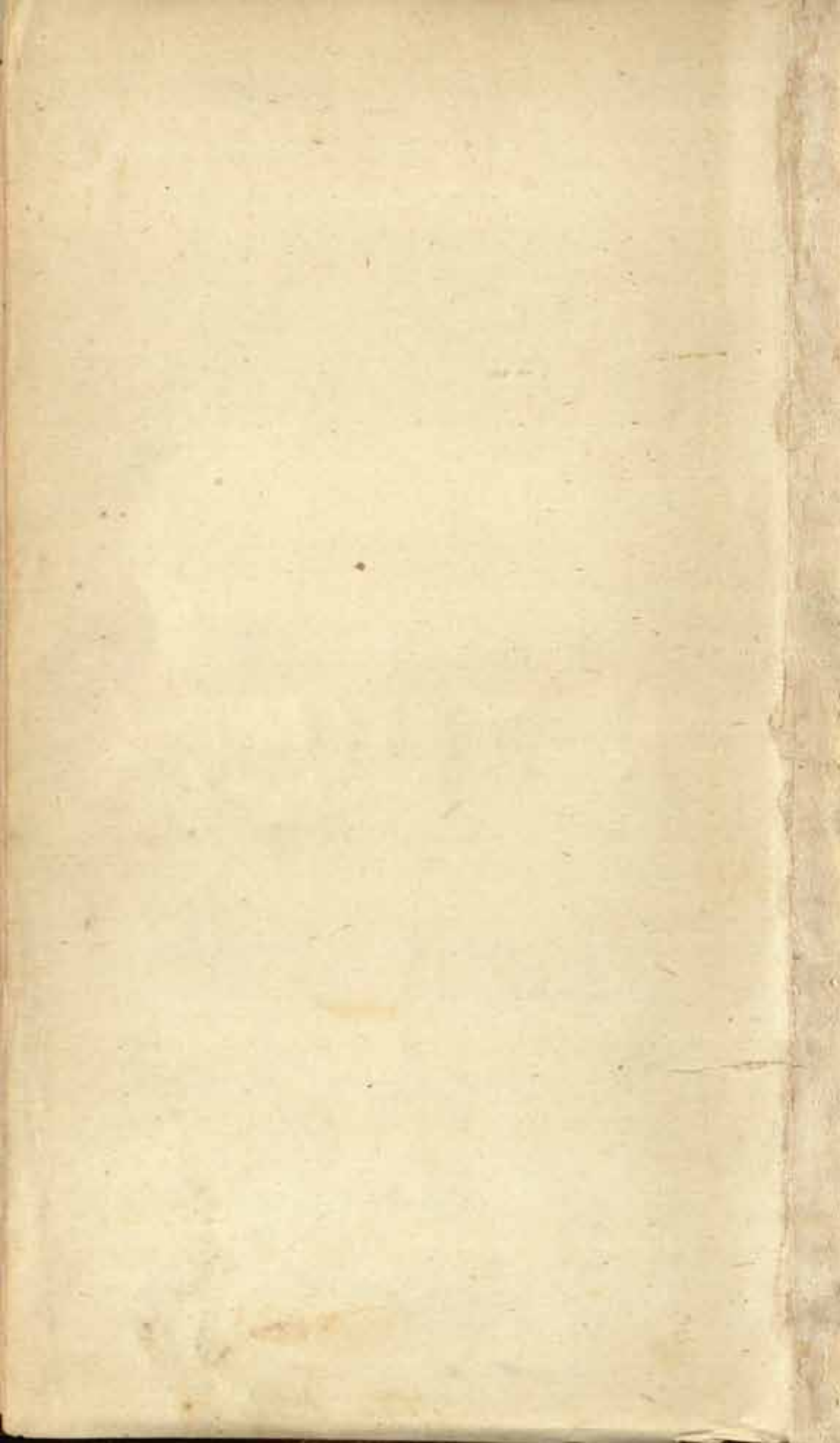
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A
CATALOGUE

OF THE

ARABIC, PERSIAN AND HINDU'STANY

MANUSCRIPTS,

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OF THE

LIBRARIES OF THE KING OF OUDH,

COMPILED

UNDER THE ORDERS OF THE GOVERNMENT OF INDIA

BY

A. SPRENGER, M. D.

OF THE BENGAL MEDICAL ESTABLISHMENT, TRANSLATOR TO THE

GOVERNMENT OF INDIA, ETC.



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L.K.O. / Spr

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VOL. I.

Ref 091.49143
L.K.O. / Spr

CONTAINING PERSIAN AND HINDU'STANY POETRY.

(178)

CALCUTTA:

PRINTED BY J. THOMAS, AT THE BAPTIST MISSION PRESS.

1854.



UNIVERSITY OF DELHI
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PREFACE.

On the 6th December, 1847, I was honored with the orders of the Government of India appointing me an Extra Assistant to the Resident at Lucnow, as a temporary measure, for the purpose of cataloguing the extensive collection of works in Arabic and Persian literature in the king of Oûdh's libraries.

Among my instructions was the following; "you need not confine yourself exclusively to the king's libraries, but you can undertake, as opportunity offers, the examination of some of the best private collections in that city, which are supposed to contain many rare and valuable works."

I arrived at Lucnow on the 3rd of March, 1848, and I left it on the 1st January, 1850. One month I had other duties to perform and near three months I was sick. The time which I devoted to cataloguing was about eighteen months. During this time I examined about 10,000 volumes. Very many of them were duplicates; but as no kind of arrangement exists, particularly in the Tôpkhânah library, and as it is impossible to recollect whether or not a note has been taken of a book, duplicates took just as much time as new works. There are also many defective volumes which after much search for a name, date, or title, I was obliged to throw away. Supposing then that I had worked every day ten hours (and to do this day after day in a tropical climate is a physical impossibility) I could have devoted only half an hour to the examination of each volume.

I was assisted in my labour by 'alyy Akbar of Pánypat. He was a pupil of the Dilly College, and had not yet completed his course of study when I took him to Lucnow. I did not expect more of him than that he would copy for me such passages as I might mark; but he soon entered into the spirit of the work and was of very great service. Some time after my return from

Lucnow I recommended him to the late Lieut. Governor of the North Western Provinces and he appointed him first Professor of Arabic of the Agra College. He died in that post in 1852, about thirty years of age. I take this opportunity publicly to record my sense of gratitude and esteem to this talented industrious and conscientious young man.

The Royal Library at Lucnow was originally kept in the old Palace (*Purána Dawlat-khánah*), which stands on an eminence between the *Rúmy Darwázah* and the iron bridge over the Gumpty and is now nearly in ruins. It contained the whole of the literary treasures of *Háfiz Raḥmat Khán*, and was subsequently much enriched more particularly by *Gházíy aldyn Haydar*.

At present it is divided into three collections. The valuable literary works upwards of three thousand volumes are preserved in a garden house of the *Móty Maḥall* Palace, and elegant books are kept close to the *Farah-bakhsh* Palace in which the late king used to reside. This collection contains about one thousand volumes or less, and formed the private library of His late Majesty. The *Dároghah* thereof superintends the other librarians. Books, in these two collections were kept in shelves, when I was at Lucnow, and were in tolerably good order, but lately, I hear, they have been given up to pillage.

The third collection is in the *Tópkhánah* or arsenal, which is close to the house of the British Resident. The arsenal is an extensive building including a large square which is filled with guns. Three sides of the building are devoted to military stores, and in the northern wing up-stairs is the library. The books are kept in about forty dilapidated boxes—camel trunks—which are at the same time tenanted by prolific families of rats; and any admirer of oriental lore who may have an opportunity to visit this collection will do well to poke with a stick into the boxes, before he puts his hand into them, unless he be a zoologist as well as an orientalist. At the end of the hall there are bags full of books completely destroyed by white ants. Even new books have not been spared by these destructive insects, nearly the whole edition of the *Táj alloghát* has been destroyed, and most of the remaining copies of the *Haft Qulzum* have had the same fate. The number of volumes in this collection is very great, and among

them are some Pashtú works written with great care for the brave and learned Rohilla chief.

It is unfortunately the habit of the king's people merely to count the volumes, and to make the librarian responsible for the numbers not diminishing. The consequence is that many good books have been abstracted and bad ones put in their place. There are at least one hundred copies of the *Gulistán* and as many of Yúsof ú Zalykhá in the *Tópkhánah*, which apparently fill the places of more valuable works. I have heard that a late librarian sold in one week eleven hundred Rupees worth of books to provide funds for the marriage of his daughter.

In making this statement I beg to say that I have every reason to speak highly of the present *Dárághahs* or librarians, and that I consider them perfectly honest. They are very civil men, more particularly one of the two librarians in the *Tópkhánah*, and it is much to be regretted that men like him had not charge of the library from the commencement.

Though not strictly connected with the subject, the reader will perhaps be glad to obtain some information regarding the *Lucnow* printing offices.

Gházíy aldyn *Haydar* founded a typography at great expense, and one of the works—the *Haft Qulzum*—which issued from it has attained a greater celebrity in Europe than it enjoys in India.

Besides this Dictionary, the following books have been printed in types at *Lucnow*:

المناقب السیدزیدة, The praise of Gházíy aldyn *Haydar*, in Arabic, by *Ahmad Shirwány*, 1235, small folio, 200 pp.

محماد حیدری, a similar work in Persian prose and verse, by *Akhtar* (see page 599 *infra*), 1238, small folio, 288 pp.

گلارسته محبت. An account in Persian prose and verse of the meeting of Lord Hastings and Gházíy aldyn *Haydar*, by *Akhtar*, 1239, 8vo. 131 pp.

Panjsúrah or the five *Súrah*s of the *Qorán* usually repeated in prayers, s. A. 4to. printed in the form of a *Toghrá*.

Táj alloghát, an Arabic Dictionary explained in Persian, in seven volumes, large folio, only four volumes have been printed in types, s. A. the remaining three have been lithographed, Vol. I. 725 pp.; Vol. II. 624 pp.; Vol. III. 252 pp.; Vol. IV. 176 pp.; Vol. V. 594 pp.; Vol. VI. 408 pp.; Vol. VII. 138 pp.

About the year 1830, Mr. Archer who had established a lithographic printing office at Cawnpore came at the request of Naçyr aldyn Haydar to Lucnow with his press and entered his service.

The first book lithographed at Lucnow is the *ترجمة مرغية* being a commentary on the Alfyyah, by Soyúty, 1247, 8vo. 247 pp.

When I was at Lucnow there were twelve private lithographic presses in that city. Those of Hájy Mohámmad Hosayn and Moçtafa Khán were by far the best. Some editions of the former are particularly correct. In 1849, Kamál aldyn Haydar, Munshiy to the observatory, wishing to ingratiate himself at court, wrote a history of the Royal family of Oudh. Two passages happened to displease His Majesty, and instantly the observatory was abolished and printing was forbidden at Lucnow, lest this objectionable production might be published. The proprietor of the Masyáy press went on the suggestion of the author of these pages to Cawnpore, and most other printers followed him. Some however, among them Moçtafa Khán, managed to keep at the same time an establishment at Lucnow. As they usually put, on the title page only, the name of the press and not of the place, it is not always possible to determine whether a book was printed at Lucnow or Cawnpore if it has been published after the Exodus.

The number of works lithographed at Lucnow and Cawnpore may amount to about seven hundred. Some of them have gone through more than ten editions. The books most in request are of course school books and such other dialectical and religious tracts as every Mawlawy reads or pretends to read. But we already observe symptoms that the press is enlarging the narrow cycle of learning, and, what is more important, that it extends education to all classes and even to ladies. Twenty years ago verses of the Qorán were repeated as prayers and charms, and even the whole book was learned by heart, but without being understood, and the Sunnah was almost unknown; in our days people are gradually beginning to study the book, and I shall have to describe several commentaries on it in Arabic, Persian and Hindústány which have lately been published. The study of the traditions or Sunnah is making even more rapid progress than that of the Qorán. Not only have the principal collections been published in Arabic but we have Persian and Hindústány trans-

lations of the *Mishkât* and *Mashâriq alanwâr* which have gone through more than one edition. After the Musalmâns had, several centuries ago, entirely lost sight of the original idea of their religion, they are now beginning to make their sacred books intelligible to all. This must lead to results, analogous to those which the translation and study of the Bible produced in Europe.

One of the most remarkable results of the progress of printing is the rapid increase of periodical and light literature. India is the only country in the old continent in which the press is entirely free, and there is hardly a town in the upper provinces in which there are not several newspapers published. Of late, several tales and religious works written expressly for ladies have been printed, and seem to meet with a rapid sale. Though the new literature which is rising has not much intrinsic value, things are progressing as rapidly and as healthily as they did in Europe, when the art of printing came first into vogue. The tendency is oriental and *Mohammadan*, but already a spirit of liberality is manifesting itself, which is the natural result of progress from school-learning and court refinement to a general civilization.

It was originally intended that this volume should comprise eight chapters, the fourth of which was to contain Persian grammars, dictionaries, letters and letter-forms and works in elegant prose, the fifth, the corresponding *Hindústâny* books, and the last three, translations from the Sanskrit and Hindy into Persian or *Hindústâny*, and Turkey (*Chaghatây*) and *Pushtû* books. It was further intended to add an appendix containing omissions and a table of the contents of *Wâlih*, *Khóshgú*, the *A'tishkadah*, &c. and to conclude the volume with three indexes, one of proper names, one of book-titles, and one of initial lines. But before the third chapter had been put to press the compiler was obliged to apply for leave of absence on sick certificate for two years, and to content himself with publishing the book in its present form. Should it be continued, what is wanting in this volume will be added to the second; which in addition will contain the biographies and writings of Arabic lexicographers, grammarians, poets and elegant prose writers. The remaining volumes will be devoted to the sciences of the Musalmâns: in the third, for instance, will be described the biographies and works of *Qúfies* or mystical philosophers and theologists.

In transcribing oriental names and words into English, I have adopted the principle which is followed in transcribing from one European language into another. A Frenchman spells Brougham, Peel and Goethe, and not Broum, Pile and Gueuté and his readers, however erroneously they may pronounce these names, know what persons are meant. This is the object. Writing is a symbol for the eye, and pronunciation must be acquired by the ear. I have substituted for every Arabic and Persian letter a Roman letter, in some instances however, as I did not choose to have new types cast, it was unfortunately necessary to employ two Roman representatives for one oriental symbol, as ch= چ ; sh= ش ; zh= ز ; dh= ض ; th= ث ; dz= ذ ; tz= ظ. The hamzah is rendered by a diæresis, alif where it is of any use at all, and the quiescent w, if preceded by an u, are represented by an accent; ی is always expressed by y and if it is a long vowel, the i which precedes it is omitted as "fy." For expressing the 'ayn an apostrophe (') is used, and with a view to impress upon the reader that in words like 'amr or 'ysà, 'ayh is the first and the vowel the second letter, I do not use a capital a or y.

A. SPRENGER.

THE FIRST CHAPTER.

BIOGRAPHIES OF PERSIAN AND URDU' POETS.

(1) لباب الالباب تصنيف محمد عوفي (P.)

THE marrow of the productions of intellect by Mo-hammad 'awfy. He tells us in folio 155 that he was in 600 at Nasá and met Majd aldyn the author of a Sháhansháh-námah, and we have from him besides this work, a collection of historical anecdotes *جامع الحكايات* which, it is stated in the preface thereto, he compiled in 625. It is therefore clear that he flourished towards the end of the sixth and in the beginning of the seventh century of the Hijrah, and wrote this book after the year 600. It would appear that he was a native of Marw which under the Seljúq Princes was the capital of Persia. In the seventh chapter is an account of his grandfather and of one of his maternal uncles, both of whom were according to Mr. B. Elliott's copy of Marw, but according to mine of Má-wará-l-nahr. The book is dedicated to the Wazyr 'ayn almulk Abú-l-Makárim Hosayn b. Radhyy aldawlah Abú Bakr Ash'ary. *Hájj Khalyfah* No. 2821, calls the author erroneously Mo-hammad *Hawfy*.

This is the most ancient Tadzkirah that I have seen, and, if we believe the author, the first that has been compiled. As the title indicates, it is rather an anthology than a biographical work. It is divided into 12 chapters. The first four chapters treat on the meaning and origin of poetry and fill only 8 pages. The fifth and sixth chapters contain notices of Kings, Princes and Wazyr's who have written poetry, the former fills 32 and the latter 60 pages.

7th Chapter: Imáms and other eminent men who distinguished themselves by their poetical talents but were not poets by profession, 70 pages.

8th Chapter: (twelve) Poets of the courts of the Táhir, Layth and Samán families, 8 pages.

9th: Poets of the court of the Náçir family, (28 poets; 28 pages.)

10th: Poets who were patronized by the Seljúq princes to the end of the reign of Sultán Sa'yd, (39 poets; 92 pages.)

11th Chapter: Poets from the time of Sanjar (who died in A. H. 552) to the present reign.

12th Chapter: Poets at the court of the present sovereign.

A very full and learned notice of this work has been given by Mr. N. Bland, *Journ. Royal As. Soc. London*, Vol. IX. p. 112.

Beginning of the first chapter; برعقا عالم کون وفساد

The only copy which I have seen of this book is in a private collection. It is a 4to of 336 pp. 23 lines in a page. It is old, written in an elegant hand and tolerably correct; but of the preface two or three and at the end many pages are wanting. It ends with the first line of the biography of Nitzámy and is probably the same copy

which has been used by the author of the *Khizānah 'āmīrah*. Besides this only one copy is known to exist, it belongs to Mr. B. Elliott and has been described by Mr. Bland, *loco cit.*

Contents of the 8th, 9th and 10th Chapters.

Eighth Chapter.—Poets of the Tāhir, Layth and Sāmān Dynasties.

1. *Hakym Hantzalah Bādaghysy.*
2. *Hakym Fayrūz Mostawfiy, flourished under 'amr b. Layth.*

Poets of the Sāmān Dynasty.

3. *Shaykh Abū-l-Hasan Shahyd Balkhy.*
4. *Abū Sho'ayb Čālik b. Moḥammad Herawy.*
5. *Ustād Abū 'abd Allah Moḥammad Rūdegy.*
6. *Shaykh Abū-l-'abbās al-Fadhl b. 'abbās الرئیس*
7. *Shaykh Abū Zarrā'at Mo'izy Jorjāny.*
8. *Abū-l-Motzaḥḥar Naḥr b. Moḥammad الاسعدی Nayshāpūry.*
9. *Abū 'abd Allah Moḥammad b. 'abd Allah Jonaydy.*
10. *Abū Maṇṣūr 'omārah b. Moḥammad Marwazy.*
11. *Abū Mowayyad Balkhy.*
12. *Abū Mowayyad Bokhāry.*

Ninth Chapter.—Poets of the Nāḥir Dynasty.

13. *Abū-l- Qāsim Hasan b. Aḥmad 'onçory.*
14. *Abū-l-Qāsim Firdawsy Tūsy.*
15. *Hakym Kasāyiy Marwazy.*
16. *Zynaty 'alawy Maḥmūdy, a lady.*
17. *Kisby Radyny Adyby.*
18. *Abū Sorāqah 'abd al-Raḥmān b. Aḥmad Balkhy Amyny Najjār.*
19. *Abū Sa'yd Aḥmad b. Moḥammad Manshūry Samarqandy.*
20. *Abū-l-Motzaḥḥar Makky b. Ibrāhym 'alyy al-Najhyr.*
21. *Abū Moḥammad 'abd Allah b. Moḥammad called Rūzdih Balkhy.*
22. *Ustād Abū-l-Hasan 'alyy b. Júlú' جولج Farrokhy Sanjary.*
23. *Abū Natzar 'abd al'azyz b. Maṇṣūr 'asjady Marwazy.*
24. *Abū-l-najm Aḥmad b. قوی b. Aḥmad Manūchihry.*
25. *Ustād Abū-l-Hasan 'alyy Bihrāmy Sarakhsy.*

26. Imám 'abd al-Raḥmán b. Moḥammad 'utáridy.
27. Abú 'abd Allah Rúziyah (Ruzbeh ?) b. 'abd Allah النكتي of Láhór.
28. Abú Zayd b. Moḥammad 'alyy 'aḥáiry (Ghadháiry).
29. Al-Háarith Júb. جوب b. Maḥqíd Haqúry Herawy.
30. Abú Mañḥúr 'abd al-Rashyd b. Aḥmad b. Abú Yúsof Herawy.
31. The daughter of Ka'b Fardáry.
32. Mas'úd Rázy.
33. Motzaffar Byḥaddy.
34. Kawkaby Barúzy بروزي
35. Holaylah Fániy.
36. Náḥir Laghwy.
37. Abú-l-Layth Tayry.
38. Moḥsin Qazwyny.
39. Ibn Aḥmad Badry Ghaznawy.
40. Bihrúz Tayry.

Tenth Chapter.—Poets of the Seljúqians.

I.—Poets of Khorásán.

41. Mo'izy.
42. Hakym Abú-l-Maḥásin Azraqy Herawy.
43. 'abd al-Wási' Jabaly al-Adyb.
44. Fakhr aldyn Khálid b. al-Raby' Makky.
45. Hakym Maḥmúd b. 'alyy Samány (or Samáiyi) Marwazy.
46. Fotúky Marwazy Athyr aldyn.
47. Shiháb aldyn Abú-l-Hasan Talḥah.
48. Táj aldyn Ismá'yl of Bákharz.
49. Hakym 'alyy b. Aḥmad Sayfy Nayshápúry.
50. Rafyqy Marwazy.
51. Abú Hanyfah Iskáf of Marw.

II.—Poets of Má-wará-l-nahr.

52. Ustád Abú Moḥammad Arshady Samarqandy.
53. Shiháb aldyn 'am'aq عمق Bokháry.
54. Moḥammad b. 'alyy Súzany.
55. Dihqán 'alyy Shoráfy.
56. Najm aldyn Nitzámy 'arúdhyy Samarqandy.
57. Hamyd aldyn Jawhary Mostawfiy.

III.—*Poets of the 'irâq.*

58. Tzafar Hamadány.
59. Qatârûn 'adhodhy Tabryzy.
60. The *Hassán* of the Persians Khâqány Haqâyiyy.
61. Athyr Akhsykaty.
62. Badr aldyn Qiwâmy Râzy.
63. Abû-l-Farak (Faraj?) Rúmy.
64. Sa'yd Táyyi.
65. Fakhr aldyn As'ad Jorjány.
66. Kúhbáry Tabary.

IV.—*Poets of Ghaznah.*

67. Abû-l-Faraj b. Mas'úd Rúny البروني was born and educated at Láhór.
68. Sa'd aldawlah Mas'úd (b.) Sa'd (b.) Solaymán.
69. Májd aldyn Adam Nasáyyi Ghaznawý.
70. Ustád 'imád aldyn Ghaznawý 'imády.
71. Sayyid Jamál aldyn Moḥammad b. Náçir 'alawy.
72. Sayyid Ashraf aldyn Hasan b. Náçir 'alawy.
73. Shiháb aldyn 'alyy Ghaznawý.
74. Abú Bakr b. Moḥammad b. 'alyy Rúlány.
75. Moḥammad b. 'othmán الدي الكاتب
76. Sa'd aldyn Mas'úd Nawky النوكي
77. 'abd al-Majyd 'abhary.
78. Ismá'yl b. Ibráhyim Ghaznawý called زوريس اسمعيل
79. Jamál aldyn Náçir Shamsah called Káfirake Ghaznyn.

*Tenth Chapter.*I.—*Poets of Khorásán.*

80. Tzahyr aldyn Faryáby.
81. Shams aldyn Moḥammad b. 'abd al-Karym Tabyby.
82. Hakym Moḥammad b. 'omar Farqady.
83. Majd aldyn Abû-l-Barakát.
84. Mo'yn aldyn Siráyy Balkhy.
85. Jamál aldyn Moḥammad b. 'alyy Siráyy.
86. Dhiyá aldyn 'abd al-Ráfi' b. al-Fatḥ Herawy.
87. Majd aldyn Abû-l-Sanjary ابو السحري (Sic) Çandaly.

88. Faryd aldyn 'attár Nayshápúry.
89. Sayyid Bú 'alyy, i. e. Abú 'alyy b. Hosayn Marwazy.
90. Majd aldyn الناري النسري
91. Abú-l-Fadhl 'othmán b. Akmad Herawy.
92. Faryd aldyn Jasús alafák 'alyy Sanjary the Astrologer.
93. Shams aldyn Mobárak-sháh b. al-A'azz Sanjary.
94. Bady' aldyn Turkú تركو Sanjary.
95. 'ajyby Júzjány.
96. Majd aldyn Ghayraty.
97. Shams Dihistány.
98. Hamyd aldyn Dihistány.
99. Hakym Abú Bakr b. Moḥammad Balkhy Wá'itzy.

II.—Poets of Má-wará-l-nahr.

100. Mowayyad aldyn Mowayyad.
101. Shiháb aldyn Akmad b. al-Mowayyad Samarqandy.
102. Bahá aldyn Karymy Samarqandy.
103. Latyf aldyn Zakyy of Marághah.
104. Sa'd aldyn Kány Bokháry.
105. Shams aldyn Moḥammad b. Mowayyad Haddády called
خالده هاله this is explained by خرمن ماه
106. Hakym Shams ala'raj Bokháry Hakym Shamsy.
107. Majd aldyn Fahymy Bokháry, though an illiterate man was
a good poet.
108. 'ajyby Khojandy.
109. Sayyid Ashrafy Samarqandy.
110. Aqyl aldyn Najyb.

III.—Poets of the 'iráq.

111. Hakym Nitzámy of Ganjah.

(2) بهارستان تصنیف جامی (P.)

The spring garden of Jámy, who died in A. H. 898, (for a notice on his life see the next chapter).

It is divided into eight chapters روضه each of which contains eight Ayyns or rules: 1. Anecdotes of Saints—

2. Anecdotes and sayings of Sages—3. Advice to rulers and anecdotes of them—4. On liberality and generosity—5. On love—6. On kindness and amiability—7. Short biographies of twenty-eight poets—8. Fables.

Beginning چومرغ امرڏي بالي زاغار نه از نيروي حمد آيد به پرواز

As. Soc. B. No. 500, 8vo. 158 pp. of 17 lines, an old copy. Extracts from the last two chapters are contained in the *Anthologia Persica*, Vienna, 1778. The whole of the text with a German translation has been published by Baron Schlechta Wssehrd, Vienna, 1846.

(3) تذکرہ شعرا تصنیف دولت‌شاه (P)

Tadzkirah, i. e. Memoranda of poets by Dawlat-sháh b. 'alá aldawlah Bakhty-sháh. He completed this book in A. H. 892, and dedicated it to the poet and wazyr Myr 'alyy Shyr. It appears from the preface that Dawlat-sháh was fifty years of age when he commenced this labour.

The book is divided into a preface مقدمه which contains notices of nine Arabic poets and seven chapters, طبقات answering to the spheres of the seven planets, and a conclusion. Each chapter contains about twenty poets and the conclusion contains the lives of six contemporaries, among them are Jámy, 'alyy Shyr, A'çafy and Sohayly.

This is one of the best known and most useful Tadzkirahs. It contains valuable historical details besides the biography of poets. Ilahy p. 121, says on this book and its author "Dawlat-sháh: his tadzkirah contains 180 biographies and is very celebrated. Though he does not quote many good verses, the historical and biographical portion of his work is done in a masterly manner and shows much research, 'alyy Shyr informs us in his Tadzkirah that he is the cousin of

Amyr Fayrúz Isfaráyiny, who was a distinguished man. The Takhalluṣ of Dawlat-sháh is 'aláyiy."

Initial line *تحمیدی که شاهباز بلند پرواز اندیشه بساحت*

Copies are not frequent, yet there are five in the Moty Maḥall. The best is written in Naskhy, and has 626 pages of 17 lines. A beautifully written but incorrect copy is inscribed *طبقات مفاخره* در تذکرة شعراء عجم. The preface differs from that of other copies and the book is defective, but in other respects it is a copy of Dawlat-sháh under a different title. There is also a copy in the As. Soc. B. No. 537. Hammer's *Geschichte der schönen Redekünste Persiens* may be considered a free translation of Dawlat-sháh. De Sacy has given a notice of this Tadzkirah in the *Notices et Extraits*. IV. pp. 220—272. Vullers has published the life of Háfitz from it, Giessen 1839, and J. H. Harington the Life of Sa'dy in his edition of the works of that poet, Calcutta, 1791.

(4) *سجّیل الارواح تصنیف حسین میبذی* (P.)

The mirror of souls or spirits, probably by Hosayn Mo'yn aldyn Maybodzy who flourished in the tenth century of the Hijrah. His name does not occur in the preface but it is found towards the end of the book.

These are selections from Persian and Turky poets without biographical notices except in a very few instances. The Persian poets are Firdawsy with a short vocabulary, 'aḥḥár, Nitzámy, Kamál Khojandy, Sa'dy, Salmán Sáwajy, Hasan Dihlawy, Amyr Khosraw, Anwary, Shaykh-zádah Láhijy (Commentator of the Gulshane Ráz), Faryd aldyn 'attár, Kháqány, Tzahyr aldyn Faryáby, Ismá'yl Ispahány, Jalál aldyn Rúmy, Maḥmúd Shabishtery, Jámy, &c.

The Turkey Poets are; Myr 'ally Shyr Nawáiyi, Yúsof Bég, Wácily, Fodhúly Baghdády, Nasymy, &c.

Beginning این نسخه که از آراسنگی چون چمن است

As. Soc. Beng. No. 577, 8vo., 824 pp. 17 lines. An old correct copy.

(5) جواهر العجائب تصنیف فخری بن امیری (P.)

Gems of curiosities being a Tadzkirah of poetesses by Fakhry b. Amyry of Herát. The author informs us that with the intention to perform the pilgrimage to Makkah, he came during the reign of Sháh Tahmásb Hosayny (reigned from 930 to 984) to Sind, the ruler of that country was then Mohammad 'ysà Tarkhán (died in 974,) and it would appear that he wrote this book at his Court. Ilahy who frequently quotes this book under the title of تذكرة النساء or "Biography of Ladies" gives the following notice of Fakhry: "Fakhry Herawy was a friend of Myr 'ally Shyr. Some say this is the same Fakhry who has been mentioned in the preceding article." In the preceding article he says, "Sultan Mohammad Amyry, whose takhalluṣ is Fakhry, was a distinguished man and lived to the time of Sháh Tahmásb. He praised this sovereign in his poems and he is the Translator of Amyr 'ally Shyr's Tadzkirah called *Majális alnafá'yis** from Turkey into Persian. He added notices of some

* Myr 'ally Shyr the author of the *Majális* completed it in 903 according to Hammer, and in 896 according to Hájy Khalyfah, and died in 906. The Chagatáy text is divided into eight parts *Majális* and contains 441 biographies. Baron von Hammer-Purgstall, who possesses a copy of it, has given a notice of the work and a list of the biographies in the catalogue of his library. *W. Jahrb.* Vol. 74, Anzbl. p. 11, 1836.

poets of the second period. He is also the author of the Bostán al-khayál بستان الخيال which contains the maṣṣa's of the ghazals of various poets of his age."

It will be observed that Fakhry and Amyry are one and the same person according to this passage, whereas according to the Tadzkirah under notice, Fakhry was the son of Amyry. In a note to p. 263 Ilahy says equally, that Fakhry Sultán Mohammad was a son of Amyry, that he translated the *Majális alnafá'iyis* and that he gave to the translation the title *Latáyif námah*. The author of the Kholáṭah says of this work, "Among the works of Myr 'alyy Shyr is the *Majális alnafá'iyis* which he wrote in the Turkey language. Mawláná Sultán Mohammad Amyry has translated it into Persian and has added at the end one Majlis. This book contains an account of many poets and learned men who flourished from the reign of Sa'yid Sháhrokh to the time of Sháh Ismá'yl." It will be observed that according to this author the translator of the *Majális* was Amyry. This is probably correct, Amyry is the translator of the *Majális*, and a contemporary of Myr 'alyy Shyr, and his son Fakhry is the author of this Tadzkirah.

In the preface is the following chronogram خود را چو تاریخ زخود بهرتو غائب دیدم و مصائب دیدم I suspect there is a mistake in it and would propose to read the second miṣra' تاریخ همه غم ز مصائب دیدم "As I saw myself absent from myself on account of you, in like manner I saw the date of all sorrow without misfortunes." This would make 1090—143=947.

Beginning سخن جانست و دیگر گفتگو جانان زمن بشنو
اگر هر لحظه جانی تازه میخواهی سخن بشنو

Tópkhánah, Svo. 143 pp. of 17 lines, a neat but incorrect MSS.

It contains the names of the following ladies, most of whom are of Tatar origin, and some of them have written Turkey poetry:

1. Byby *Hayát* بی بی حیات the wife of Qiwám aldyn *Hasan*, she was witty and initiated in ma'rifat (theosophy).
2. Mihry *Mehri* مهری a favourite wife of Sháhrokh Myrzá. See *Kholáq*. N. 634.
3. Moghúl Khátym مغول خاتیم wife of Mohámmad Khán Shay-bány and mother of Mohámmad Ra'ym Sultán. Only Turkey verses are quoted of her in the *Tadzkirah*.
4. Abáq Bygah Jaláyr اباق بیگه جلالیر daughter of the Amyr 'alyy Jaláyr and sister of *Hasan* 'alyy Jaláyr, was married to Darwysh 'alyy, a brother of 'alyy Shyr.
5. Nihány نهانی a sister of the poet Khwájah Afdhal, whose takhalluṣ is Dywán.
6. Byby *Pycha* (? in one instance the name is spelled بیچه and in another حه) was acquainted with Jámy and knew astrology.
7. 'iṣmaty عصمتی was of Kháf, of which place her brother, who was equally a poet and whose takhalluṣ is *Hákimy*, was governor.
8. Bydily بدیلی the wife Shaykh 'abd Allah Dywánah of Herát.
9. The daughter of the Qádhıy دختر قاضی of Samarqand.
10. The daughter of the Amyr Yádgár, who resided at Dúghábád دوغاباد. Her name was Fakhr alnisá and her Takhalluṣ Nisáy نسای.
11. Partawy پرتوی of Tabryz.
12. Sayyid Bégam سید بیگم a daughter of Sayyid *Hasan* Kárh کاره of Astrábád. She was married to Sháh-Malik whose takhalluṣ is Malik.
13. A daughter of Ghazzály Yazdy (who was equally a poet).
14. Árzúy آرزوی of Samarqand.
15. Dha'yfy ضعیفی a contemporary of Byby Árzúy.
16. Átún آتون wife of the poet Baqáiyi.
17. Hıjáby حجابی a daughter of Badr aldyn Hilály.
18. 'ıffaty عفّی of Isfaráyin a slave woman of Ádzory.
19. Fátimah Khátún, a daughter of Darwysh-zádah, who was a brother of Qiyám aldyn Sabzwáry and whose takhalluṣ was Dústy.
20. Nızdý نزدی a relation of Mawláná Ahy (or Ahly?) wrote in Turkey.

(6) تحفة الحبيب تصنيف فخری بن امیری (P.)

A present for *Habyb* (friend) being a collection of ghazals from the best authors by Fakhry b. Amyry who has been mentioned in the preceding notice dedicated to the Wazyr *Habyb Allah* who had the title of *Aṣaf*.

The poems are chosen with great taste and alphabetically arranged.

Beginning ای نام تو دیباچه مجموعه راز نازند بنام تر همه اهل نیاز

Moty Maḥall a splendid copy 8vo. 640 pp. 14 lines; Tópkhánah about 700 pp. 17 lines.

(7) تحفه سامی (P.)

The present of *Sám* being a biography of the contemporaneous poets of Persia, compiled by the Prince *Sám Myrzá b. Sháh Ismá'yl* in 957—*Sháh Ismá'yl* the father of the author was the founder of the *Çafawy* Dynasty. This book has been described by de Sacy, in the *Notices et Extraits des MSS.* Vol. IV, pp. 273—308.

It is divided into seven chapters صحیفه. The first four contain notices of Princes, Nobles, Wazyrs and learned men who have occasionally written poetry, beginning with *Sháh Ismá'yl*, 184 pages.

5th Chapter. On professional poets and men distinguished by eloquence. It begins with *Jámy*, 162 pages.

6th. Tatars who have written Persian poetry.

7th. Appendix. This and the preceding chapters together have only 34 pages.

The book is valuable for containing contemporaneous accounts, and may be considered as a continuation of *Dawlat-sháh's Tadzkirah*; it contains in all 664 poets.

لله الحمد قبل كل كلام بصفات الجلال و الاكرام Beginning

In the Faraḥ-bakhsh library is an elegant copy small 8vo. 350 pages of 15 lines. Another good copy is in the Moty Mahall.

(P.) خلاصة الاشعار وزبدة الافكار تصنيف تقي الدين كاشاني (8)

The butter of poems and the cream of conceits being a Tadzkirah of Persian poets by Taqyy aldyn Moham-mad b. Sharaf aldyn 'alyy Hosayny *Dzikry*. He was born at Káshán about A. H. 946. He is very particular in giving us the dates on which he completed various portions of his work. In 985 he completed in four volumes notices of the poets who had lived before his time and in 993 he added a volume containing biographies of contemporaneous poets after he had spent fourteen years on the completion of his work. A friend of his embodied this date in the following chronogram :

چون پنج کتاب تقي تذكرة-سنگ در مخزن جلد جا گرفت چون گنج
تا هر يكرا درست باشد تاريخ بر پنج كتاب تقي افزودم پنج

"When the five books of the Biographer Taqyy were deposited in volumes like a treasury I added to fix the date five to the *five books of Taqyy*." The letters of the Persian words for *five books of Taqyy* have the numerical value 988 and if you add five, you have the above date. After the completion of the work he made many additions and in 1016, he informs us, he found it necessary to publish a new edition in six volumes and the words ست مجلدات لازم i. e. *six volumes are required* give precisely the date of this new edition.

The book is divided into an introduction four chapters خاتمة and a conclusion ركن.

The introduction treats on the utility of the work and on mystical love. The author enters on the latter subject at great length.

1st Chapter. Fifty-four ancient poets beginning from the time of Sabaktegyn. They composed chiefly qaçydahs. The latest of them flourished in the eighth century.

2nd. Poets who excelled in the ghazal (Lyric poetry) and some of the later of that class of poets who composed chiefly qaçydahs. Forty-two poets, most of whom flourished in the eighth century but some at the beginning of the ninth.

3rd. Forty-nine modern poets most of whom wrote ghazals and were of the ninth century; some few of them are of the tenth century of the Hijrah.

4th. One hundred and one poets who flourished from the time of Sultán Hosayn Mirzá to the time of the author.

The appendix خاتمه contains notices of contemporaneous poets, many of whom the author knew personally. They are divided into twelve chapters, according to the towns or provinces in which they were born. In the Second Edition an alphabetical list of poets is added, who sent to him specimens of their compositions after the book had been completed.

This work contains the fullest biographical details, the most copious and best chosen extracts, (seldom less than a thousand verses and in all 350,000 couplets,) the soundest critical and most exact and complete bibliographical remarks on the Persian poets; the author seems, in all instances, to have consulted their Dywans, and to have collected all the information respecting them he could, the only fault is that he dwells at too great a length on

the love adventures of the subjects of his biography which are generally most disgusting. A very full account of this work has been given by Mr. Bland, *Journ. As. Soc.* London, Vol. IX. p. 126.

Beginning جواهر حمد و ثنای که مفرح قلوب

In the Moty Mahall library, two volumes, (the third and the last,) of the first edition are preserved. They were executed in A. H. 1004, and therefore before the second edition was made. They are in 4to., have 25 lines in a page, the writing is small but very correct, and there are two distiches in a line. The third volume, which contains the second chapter, has 860 pages, and the last, which contains the whole of the conclusion, has 750 pages. Mr. Hall of Benares possesses a copy of the first edition of the appendix, which was copied A. H. 993. It is a splendid MS. folio 622 pp. of 24 lines, two bayts in a line.

(9)

(P.)

An abridgment of the second edition of the preceding work apparently made by the author himself. This abridgment differs only so far from the original work that the specimens of poetry are omitted. The biographical details, introduction, &c. are literally the same.

Beginning of the first volume جواهر حمد و ثنای که مفرح قلوب اصحاب دین مبین و مفتاح ابواب مدرر

Beginning of Appendix حمد و سپاس بیعدن افریدگاری را سز که نفس ناطقه را معدن جواهر اسرار

Moty Mahall, small folio, 868 pages, 25 lines in a page, good hand and correct, copied in 1040.

Table of contents.

First Rokn.

1. Abú-l-Qásim Hosayn Hakym 'onçory died in 441.
2. Hakym Abú-Inajm Manúchihry died in 483.
3. Abú-l-Hasan 'ally b. Qúlú' قولوع Farrokhy Sanjary Systány died in 470.

4. *Hakym Asady Túsy.*
5. Abú-l-Mo'yn *Náçir* b. *Khosraw* b. *Háarith* b. 'ally (in the *Atishk.* p. 265 is 'ysà instead of 'ally, see also Bland, *Journ. As. Soc. L.* VII. p. 360) b. *Hasan* b. *Mohammad* b. 'ally b. *Músà* *Ridhá*, (according to *Khúshgú* his *takhalluç* was *Hojjat*).
6. Abú-l-Faraj *Rúny.*
7. Abú-l-Fadhl *Mas'úd* b. *Sa'd Salmán* d. 525.
8. Abú-l-*Hasan Lom'y* *Jorjány.*
9. *Hakym Zayn aldyn Azraqy* d. 527.
10. Abú *Mañçúr* *Qatarán* *Ajaly Amúry* (*Ormawy*?) d. 485.
11. *Shiháb aldyn Adyb Çábir* d. 540.
12. *Amyr Mo'izzy* *Samarqandy*, his name was *Abú Bakr Mohammad* b. 'abd *Malik Mo'izzy* d. 542.
13. *Bádzil aldyn 'am'aq* عمق *Bokháry* d. 543.
14. *Shaykh Abú Majd Majdúd Mohammad Sanáyyi.*
15. *Siráj aldyn 'othmán Mokhtáry* *Ghaznawý* d. 554 (his *takhalluç* was first 'othmán and subsequently *Mokhtáry*).
16. *Shams aldyn Mohammad Súzany* *Samarqandy* d. 569.
17. 'abd al *Wási'* b. 'abd al-*Hámiy* b. 'omar b. al-*Raby'* *Jabaly Sultány* d. 555.
18. *Sayyid Ashraf aldyn Hasan* *Ghaznawý* d. 565.
19. *Amyr 'imády* *Ghaznawý Shahriyáry* d. 573.
20. *Rashyd aldyn 'abd al-Jalyl Watwát 'omary* d. 578.
21. Abú-l-nitzám *Jalál aldyn Falaky* *Sharwány* d. 577.
22. *Awhad aldyn 'ally Ancary* d. 587.
23. *Afdhal aldyn Kháqány.*
24. *Qiwám aldyn Ahmad Qiwány* of *Ganjah.*

Second Volume.

(Containing chiefly *Qaçyдах* writers.)

25. Abú-l-Fadhl *Táhir* b. *Mohammad Tzahyr aldyn Fáyáby* d. 598.
26. *Rádhyy aldyn Mohammad Nayshápúry* d. 598.
27. *Athyr aldyn Mohammad Akhsykaty* d. 608.
28. Abú-l-Makárim *Mojyr aldyn Baylaqány* d. 594.
29. *Jamál aldyn Mohammad* b. 'abd al-*Razzáq* *Ispahány* d. 588.
30. *Sharaf aldyn Ashrafy* *Samarqandy* d. 595.
31. *Dhiyá aldyn Khojandy* d. 622.

32. Çafyy aldyn Zakyy Marághy his name was 'omar b. Abú Bakr b. Abú-l-Wafá but he was simply called *Zakyy*. He died 607.
33. *Nitzámy* of Ganjah usually called *Nitzámy* Motarrizy, his name is Abú Mohámmad Nitzám aldyn Aḥmad b. Yúsof d. 606.
34. Káfiy aldawlat Haybat Allah Ibráhyim *Káfiy altzafar* Hamadány.
35. Sharaf aldyn 'abd al-Múmin Shufurdah (in the very correct copy of Maybodzy's Tadzkirah and in the preface to the *Kholáçah* this name is spelt شفره).
36. Abú-l-Makárim Shams aldyn Darkány d. 600.
37. Sayf aldyn A'raj Isfarangy born in 581 d. 666.
38. Rafy' aldyn 'abd al-'azyz Labnány d. 603.
39. Faryd aldyn 'attár of Nayshápúr.
40. Siráj aldyn *Qomry* d. 625.
41. Kamál aldyn Ismá'yl Ispahány.
42. Najyb aldyn Churbádqány d. 665.
43. Qádhyy Shams aldyn Maḥmúd Tabsy d. 626.
44. Faryd aldyn Aḥwal Isfaráyiny.
45. Kamál aldyn Zanjány d. 687.
46. Abú Mohámmad 'abd Allah b. Abú Bakr *Imámy* Herawy d. 686.
47. Khwájah Majd aldyn Hibat Allah *Ibn Hamkar* d. 686.
48. Badr aldyn Jájarmy d. 686.
49. Jamál aldyn *Munshiy* d. 702.
50. Qádhyy Rokn aldyn *Da'wy* Dár-Qommy.
51. Athyr aldyn 'abd Allah Awmány d. 665.
52. Dzú-lfiqár Sharwány Qiwám aldyn Hosayn b. Çadr aldyn 'alyy.
53. Mawláná Jalál aldyn Rúmy d. 661.
54. Afdhal aldyn Káshány d. 707.

Second Rokn. Third Volume.

55. *Sa'dy* of Shyráz d. 691.
56. Shaykh Rokn aldyn *Awhady* Marághy d. 697.
57. Fakhr aldyn Ibráhyim 'iráqy d. 709.
58. Khwájah Homám aldyn Tabryzy d. 714.
59. Naçyr aldyn *Bachayiy* بچايي d. 715.
60. Tájj aldyn b. Bahá aldyn *Jány* d. 732.
61. Radhyy aldyn *Bábá* Qazwyny d. 909.

62. Sayyid *Hosayny*.
63. *Hasan Káshy* d. 710.
64. Na'ym aldyn b. Jamyl aldyn *Nizáry* Qohistány d. 720
65. Sayyid Jalál aldyn Ja'far Faráhány d. 736.
66. Amyr *Khosraw* of Dilly d. 725.
67. Sa'yd aldyn Herawy d. 741.
68. Sirájy Sikzy *سكزي* d. 652.
69. Sayyid Shams aldyn 'adhod Yazdy d. 740.
70. Najm aldyn *Hasan* Sanjary of Dilly d. 745.
71. Jalál aldyn b. 'adhod aldyn Yazdy d. 793.
72. Jalál aldyn 'atygy d. 744.
73. Kamál aldyn Abú-al'atá Moḥammad b. 'alyy b. Maḥmúd Murshidy Khwájah Kirmány d. 745.
74. Nitzám aldyn b. Jalál aldyn b. 'áhhod aldyn *Hosayny Shyrázy* d. 763.
75. Myr Moḥammad Kirmány.
76. Fakhr aldyn Maḥmúd *Ibn Yamyn* aldyn Moḥammad Faryú-mady d. 745.
77. Khwájah Náçir aldyn Bokháry.
78. Khwájah Jamál aldyn Moḥammad *Salmán* Sáwajy d. 799 (?)
79. Khwájah 'obayd Zakány d. 772.
80. 'izz aldyn Karjy (Karkhy ?) d. 788.
81. Amyn aldyn Háry Dádá Tabryzy d. 758.
82. Khwájah 'imád aldyn (Ibn ?) Faqyh Kirmány d. 793, (according to Iláhy he died in 773.)
83. Jalál aldyn Tabyb Shyrázy d. 795.
84. Ghiyáth aldyn Moḥammad called Shaykh *Kajajy* *كججی* d. 778.
85. Shams aldyn Moḥammad 'aççár d. 784.
86. Khwájah Fadhl Allah Ibn Naçúh Tabryzy d. 793.
87. Rokn aldyn Bekrány.
88. Najm aldyn b. Maḥmúd b. Zangy d. 806.
89. Motzaffar Herawy d. 728 (probably 782).
90. Ustád *Hasan* Motakallim d. 741.
91. Rokn aldyn Çáryin d. 785.
92. Shams aldyn Moḥammad Káfíy d. 750.
93. Sharaf aldyn Fadhl Allah Shyrázy.
94. Rokn aldyn Herawy d. 764.

95. Jamál aldyn Abú Isháq Shyrázy d. 758.

96. Jalál aldyn Sháh Shujá' Kirmány d. 786.

Third Rokn. Fourth Volume.

97. Khwájah Shams aldyn Mohammad *Háfiz* d. 791.

98. Shaykh Kamál aldyn Khojandy d. 792 or 803 or 808.

99. Mo'yn aldyn Jowyny جويني.

100. Shams aldyn Mohammad *Maghriby* d. 809.

101. Sayyid 'imád aldyn *Nasymy* d. 807.

102. Sayyid Núr aldyn Ni'mat Allah Walyy d. 827.

103. Shaykh Mohiy aldyn *Hosayn* Ráfi'y d. 825 or 830.

104. Abú Isháq *Halláj* Shyrázy.

105. Sayyid *Qásim Anicár*.

106. Khwájah Fakhr aldyn 'içmat Allah Bokháry d. 829.

107. Siráj aldyn *Bisáty* Samarqandy flourished under Sultán Khalyl.

108. *Háfiz* Sa'd called *Sa'de Gul* d. 868.

109. Burhán aldyn *Adzory* d. 866.

110. Kamále Giyáth Shyrázy d. 848.

111. Khayály Bokháry.

112. Shams aldyn Mohammad *Kátiby* Nayshápúry d. 838.

113. *Fattáhy* Nayshápúry d. 852.

114. Badr aldyn Sháshy Sharwány d. 754 (854?)

115. Sharaf aldyn 'ally Makhdúm d. 858.

116. Lutf Allah Nayshápúry d. 816.

117. Khwájah Nitzám aldyn Rostam Bostámy d. 834.

118. Táj aldyn Hasan *Salymy* Sabzwáry.

119. Shams aldyn Mohammad called *Ibn Hosám* d. 875.

120. Bahá aldyn Barondug.

121. Çafyy aldyn (b.) Masyh aldyn Qúshanjy d. 853.

122. Nitzám aldyn Ahmad Shyrynkár.

123. Aqá Malik Amyr-sháhy Sabzwáry.

124. *Táli'y* Samarqandy d. 858.

125. Çáhib Balkhy *Sharyfy* d. 860.

126. Shiháb aldyn *Hakymy* d. 881.

127. 'abd Allah *Túsy* d. 869.

128. Shaykh-zádah Táhir Bokháráyy d. 869.

129. Fakhr aldyn Awhad Mostawfiy Sabzwáry d. 868.

130. Amyr Yád-Bég *Sayfy* d. 870.
131. Khwájah Maḥmúd Borsah d. 878.
132. Shiyúný Qalandar.
133. *Rúhy* Nádirý (or Yádory.)
134. *Khosrawy* Herawy d. 879.
135. *Zayny* Sabzwáry.
136. *Kawthary* Bokháry d. 880.
137. Maḥmúd *Mushky* Tabryzy.
138. Khwájah Rokn aldyn *Mas'úd Turk*.
139. Sayyid Ashraf d. 884 or 854.
140. *Riyádhy* Samarqandy d. 884.
141. *Çafáiyi* Samarqandy d. 940 (?)
142. *Kháky*.
143. Shams aldyn Moḥammad *Asyry*.
144. 'alá aldyn 'alyy *Çáni'y*.
145. Amyr Kamál aldyn Hosayn *Fatáiyi* d. 893.

Fourth Rokn.

146. 'abd al-Raḥmán *Jámy* d. 898.
147. Amyr Nitzám aldyn 'alyy Shyr *Fániy* d. 906.
148. Amyr Hosayn Shafy'y Mo'ammáiyi d. 904.
149. Nitzám aldyn Aḥmad Sohayly d. 907.
150. *Sayfy* 'arúdhý Bokháry.
151. Darwysh Deheky.
152. Masyh aldyn 'ysà Sáwajy d. 896.
153. Amyr Humáyún Isfaráyiny d. 902.
154. Hasan Sháh *Hazzál* d. 905.
155. *Ilahy* Hosayn d. 933.
156. Façyh aldyn Çáhib Dará d. 906.
157. Shiháb aldyn 'abd Allah Marwáryd *Bayány* d. 922.
158. Shaykh Najm *Ya'qúby*.
159. Gulkhany Qommy d. 913.
160. Amyr *Nacyby* Núr-bakhshy d. 914.
161. Bába *Juzey* d. 915.
162. *Dhiyáiyi* Urdú-bághy d. 927.
163. *Portawy* d. 928.
164. *Shohúdy* d. 927.
165. *Çadáiyi*.

166. *Dá'iy* d. 915.
167. *Mithály* Káshány d. 924.
168. Abú-l-Barakat *Firáqy* d. 913.
169. *Bannáiy*.
170. Khwájah *Açafy* d. 920.
171. *Kámy* d. 921.
172. Darwysh *Hosámy* Qará-Kúly d. 922.
173. Bába *Humáiy* d. 923.
174. Amyr Jáh *Unsy* d. 923.
175. Nitzám aldyn Mo'ammáiy Astrábády d. 925.
176. Bába *Fighány* d. 925.
177. 'atáiy d. 925.
178. *Amány* Shyrázy.
179. Shaykh-zádah Láhijy *Fidáiy* d. 927.
180. *Nidáiy* Nayshápúry.
181. *A'hy* d. 927.
182. Myr Shams aldyn Mohammad *Majlisy* d. 927.
183. *Ummidy* Teherány.
184. *Mahwy* Herawy d. 928.
185. *Táyiry* Astrábády d. 929.
186. *Farúghy* d. 949 or 959.
187. *Arshad* Kázarúny d. 920.
188. *Rashyd* Kázarúny d. 920.
189. Mokiy Láry d. 933.
190. *Hayrány* Hamadány d. 930.
191. *Wafáiy* Shyrázy.
192. *Zuldály* Shyrázy d. 948.
193. Myr *Maqbúl* Qommy d. 934.
194. Sayyid *Máiyly* d. 931.
195. *Kishwary* of Rúdbár or of Qomm.
196. *Ahly* Khorásány d. 934.
197. *Mahdíy* d. 931.
198. *Hádiy*.
199. *Fakhry* Mashhady d. 932.
200. *Shahydy* Qommy d. 935.
201. *Hilál* Qazwyny d. 934.
202. *Nádiry* Marwy (or Herawy) d. 936.
203. *Açly* (or Açly) Qommy.

204. *Nargis* d. 937.
205. Myr Hášimiy Bokháry d. 908 (?)
206. Dúst-Mohammad Hály d. 939.
207. Badr aldyn *Hilály*.
208. *Námy* d. 940.
209. Myr Mohammad Çáliḥ d. 941.
210. *Ahly* Shyrázy d. 942.
211. 'abd Allah *Lisány*.
212. *Rázy*.
213. Bába *Nacyby* Gylány d. 944.
214. *Ilahy* d. 945.
215. *Dhiyáiy* Nayshápúry.
216. *Tzáhiry* (*Táhiry* ?) d. 946.
217. *Fadhly* Herawy d. 947.
218. 'ally *Faydhý* d. 947.
219. Qazwyny *Torbaty* d. 949.
220. *Sáyil* Hamadány d. 950.
221. Sayyid Hosayn *Qodsy* d. 951.
222. *Mazáry*.
223. Sultán Mohammad *Çidqy* d. 952.
224. Qádhiy Yaḥyà Gylány d. 953.
225. *Shawgy* was of Tabryz but is usually called Herawy d. 954.
226. *Facyhy* Tabryzy d. 956.
227. *Qáyily* (or Qábily) of Sabzwár is the author of a Tadzkirah of Poets d. 955.
228. Sháh Mo'izz aldyn *Táhir* d. 996.
229. Hosayn Káshy d. 951.
230. Haydar Kolúj (Kolúh ?) d. 959.
231. Sharyf Tabryzy d. 957.
232. 'ishqy Káshy d. 960.
233. Sayyid 'ally Ağghar Mashhady d. 960.
234. *Hayraty*.
235. Sayf aldyn Mahmúd *Rijáiy* d. 966.
236. Motzaffar *Shifáiy* Káshy d. 963.
237. Mirzá Sharaf Jehán d. 968.
238. Malik Qazwyny d. 968.
239. *Fodhúly* Baghdády d. 970.
240. *Nitháry* Túny d. 971.

241. Yakyà Ján Gylány d. 970.
 242. Çon'y Nayshápúry d. 972.
 243. *Dhamyry* Hamadány d. 973.
 244. Sharaf aldyn 'alyy Báfiqy d. 974.
 245. Sayyid 'azyz Qalandar d. 972.
 246. *Ghazzály* Mashhády.

Appendix containing contemporary poets.

I.—*Poets of Káshán.*

1. Living poets, that is to say, poets whose biography the author took down during their life time. Many of them were dead in 993 when he first published this book, and he consequently mentions the date of their death.

247. Mawláná Mohtasham teacher of the author, wrote three dywans the first is called *مبائقة* the second *جلالية* and the third *شبابية*. Besides he wrote a dywan of Qačydahs, in praise of the Imáms and princes of about 8000 bayts. and a Risálah of Mo'ammás and chronograms. There is a qačydah quoted on the succession of Sháh Ismá'yl to the throne, it consists of 66 Miçra's, and every Miçra', contains a chronogram for 984.

248. Amyr Rafy' aldyn Haydar Rafy'áiy Mo'ammáiy composed more than 12,000 bayts of chronograms, Mo'ammás, &c. but did not collect them.

249. Myr Mo'izz aldyn Moḥammad was so exquisite a caligrapher that a thousand verses written by him sold for 10,000 dynars.

250. Khwájah Amyr aldyn Moḥammad writes occasionally Ghazals.

251. Aqá Salmán called *Myrzá Hisáby* is the author of a commentary on the Preface of the Gulistán of about 3000 lines. He devoted himself to Çúfism and wrote a treatise thereon. He is also said to have compiled an Arabic commentary on Qúshchy's Persian treatise on astronomy; another work of his is called *اوصاف البلاد*. It treats on geography, on the wonders of the creation, the lives of poets, learned men, &c.

252. Mawláná Dhiyá aldyn Moḥammad.

253. Myrzá Jalál aldyn Moḥammad *Hakym* died in 970.

254. Mawláná Rokn aldyn Mas'úd Masyhy is the author of *ضابطة العلاج* which is an Arabic work on the practice of medicine. He seems also to have been a good poet.

255. Myrzá Abú Tálíb Masyhy died at the age of thirty.

256. Myr Rafy' aldyn Hosayn a Sayyid of the *Tabátábá* caste, used his name as takhalluq. The author met him in 1010.

257. Myr Moḥammad Hášim *Síhr* went to India and was very well received by Akbar.

258. Abú Toráb Bég.

259. Myr Burhán aldyn Moḥammad Báqir Qádhíy of Káshán wrote a dywán of near 5000 verses.

260. Myr Rokn aldyn Mas'úd *Rokny* went to India in 987.

261. Myr Ya'qúby a native of Qomm, was settled at Káshán, d. in 988.

262. Mawláná Jamál aldyn Moḥammad was a friend of Hayraty.

263. Myr Nitzám aldyn Hášimiy went from Káshán to Ispahán.

264. Mawláná Moḥammad Fahmy left a Mathnawý called *صورت ومعني* and Qačydahs, Ghazals, Satyres, &c.

265. Amyr Akbar 'alyy *Tashbyhy* was the son of a washerman. He went to India, and turned a Faqyr, but as he is an infidel his ascetic exercises cannot be of much use to his soul. He left a dywán of about 8000 verses and a Mathnawý called *ذرة وخرشید*.

266. Mawláná Dhiyâ aldyn Ghadhanfar was born at Qomm but educated at Káshán. Besides many Qačydahs, Ghazals, &c. he left a Mathnawý called *بدر وجواو* of about 3000 verses in the measure of Yúsof ó Zalykhá.

267. Mawláná Kamál aldyn Hátim, his original name was Haybat Allah and his first takhalluq *Haybat*. He had great poetical talents and a corresponding opinion of himself.

268. Mawláná Motzaffar aldyn Hasraty a pupil of Mohtasham in whose praise he composed some Qačydahs.

269. Mawláná Ridháyiy was in 990 in Kirmán.

270. Mawláná Nadzry, his father was a Shámlú Turk, and his mother of the Olús tribe. He was born in Káshán, but went to Khorásán, thence he came to Qazwyn and returned to Káshán.

271. Faryd aldyn Sho'ayb.

272. Mawláná Afdhal *Dútáry* was put to death for infidelity in 904.

273. Mawláná Sharaf, a native of Ardestán, which is near Ispahán, came to Káshán as a tailor, but became one of the most distinguished poets of his age. He wrote chiefly Ghazals.

274. Haydar Dzihny wrote chiefly Ghazals and some humoristic pieces of poetry in the dialect of Káshán.

275. Maqqud went in 971 from Káshán to Shyráz, and subsequently he performed the pilgrimage to Makkah.

276. Haydý was originally a water-carrier, subsequently owing to some disgusting adventures he was obliged to take flight to Qazwyn, where he joined some devotees. They were apprehended on the charge of infidelity, their books were examined, and they were imprisoned. After two years' confinement he returned in 986 to Káshán. He composed a dywan of about 2000 verses.

277. Mardumy, his original name was Hájy. His father being a tradesman, he was brought up for the profession of book-binding, nevertheless he received a good education and was for some time Qádhíy at Niyásir, a place near Káshán, but subsequently he returned to his original profession.

278. 'abd al-Ghaffár a brother of 'abd al-Fattáh and an accomplished calligraph and musician.

279. Qádhíy Moḥammad a descendant of 'abd al-Razzáq the author of the Tawylát. According to the new edition he was called 'oçfúr.

280. Khwájah 'ináyat Saltaq Khwájagy, his forefathers were Saltaqqyah Turks. He had landed property in Niyásir and spent most of his time there. He imitates the style of Áçafy. He was alive in 975.

281. Fakhry wrote a dywan of 10,000 verses in which he imitates most of the ancient masters, but as he has not much education he is not acknowledged by other poets. He dug a grave for himself outside the Ispahán gate and made himself a tombstone. He visited his grave every Friday.

282. Samáiy was a distinguished oculist and chess-player.

283. Hosayn Khiçály a pupil of Mohtasham had first the takhaluç of Wiçály.

284. Sho'úry was one of the most talented poets of Káshán at that period.

285. Khwájah Jalál aldyn Mas'úd a son of Sayyid Shams aldyn Moḥammad Báqir. His father was a merchant, and died in Turkey,

leaving a considerable property. Jalál aldyn went to Constantinople with a view of recovering it, and died of the plague in 982 or 988.

286. *Ghadhanfar* a son of Fahm (Fahmy ?) a talented man who gave himself up to profligacy and died in 993.

✓ 287. *Wahshy Khwájah Hosayn* imitates 'orfy and Ghayraty.

288. *Kisrá كسرى* a grandson of Ahly (Khorásany). Went to Yazd in 999.

289. Sharyf was originally a tailor, he possessed considerable poetical talents. Went in 994 to India and was well received by the Khán-Khánán.

289. Moámmad Qásim Sarwary (or Sorúry) the son of a shoemaker, had so excellent a memory, that he knew more than thirty thousand verses by heart. He composed a dictionary called *مجمع الفرس* and a book in which he explains the difficult words of Nitzámy and other poets.

2. Poets of Káshán who are dead but with some of whom the author was acquainted when young.

290. Shujá', called Kúr, was a great drunkard and was imprisoned for it. He died in consequence of his intemperance in 981 and left a dywán of about 5000 verses.

291. *Hamdany Myrzá 'aly Dabbágh* (i. e. the tanner) was a dissolute character. He visited India and on his return to Persia collected his poems into a dywán. He died in 982.

292. Myr Mas'úd a *Tabátabá Sayyid*. He imitated A'cafy and spoke depreciatingly of other poets; and this compliment was returned to him.

293. *Mushfiqy* a brother of Jamály Kirbás-ferúsh died in 972.

294. *Gulshany* imitated Túsy and Sayfy. He visited India when aged and was there imprisoned by the Portuguese (*در قید فرنگ افتاد*) when he obtained his liberty he returned to Persia and died in 974.

295. *Haydar* called *Zahmásy* died 970, or in 971. His poetry was much esteemed.

296. Adham آدم though a native of Káshán resided mostly at Baghdád and Tabryz. He was a bigotted Shy'ah and died in 969 (according to the other copy in 999.)

297. Ni'maty Maddákh died 966.

298. *Nigáhy* of Arán near Káshán died 979, and left a Mathnawý

called مختار نامه of about 30,000 verses, in the metre of the Sháhnámah and one called and مهرو مشقري in imitation of 'aḥḥár's Mathnawý.

299. Mohámmad Romúzy of Naslaj near Káshán put books on law and other sciences in Persian verses. A labour of this kind is كتاب الشرايع. He was eminently skilled in the superstition called Ramal and invented some new methods. He was generally a very eccentric character and for some time perfectly mad. He died in 972.

300. Myr Hamyyat Allah Qáni'y was an accomplished archer and caligrapher but not much of a poet. He died in 958.

II.—Poets of Ispahán.

301. Kamál aldyn Hosayn *Dhamyry* was alive, when Taqyy Káshány wrote and had composed upwards of 70,000 bayts of Ghazals, and near 30,000 bayts of Mathnawies and Qáḡydaḥs. He left the following six Mathnawies. 1. ناز و نیاز 2. بهار و خزان 3. 4. واصق و عذرا 5. جنة الاخبار 6. ليلى و مجنون. And one dywán of Qáḡydaḥs in praise of the Imáms, which has the title مصداق لائل اعمال and another which is called

302. Zayn aldyn ályy *Nyky* was a very holy man and upwards of seventy years of age in 993. He is the author of a dywán of Ghazals of about 10,000 verses; of a Mathnawý called زبدة الافكار in the metre of the Makhzan alasarár; and of a dywán of Qáḡydaḥs containing about 4000 verses.

303. *Hayraty* was the greatest poet of his time. He had studied at Ispahán and was alive when Taqyy Káshány wrote his Tadzkirah. Though he received a liberal allowance from the Persian Government, owing to his extravagance, it was quite insufficient for his support, and in 989 he went to India, being attracted by the prodigality of the Qotobsháhians of Golconda.

304. Amyr Rúzbahán *Çabry* had first the Takhalluḡ of Fáris. He was a descendant of the celebrated Qádhíy Rúzbahán.

305. Qádhíy Núraldyn Mohámmad was born in Ispahán and brought up in Qazwyn.

306. Khwájah Afdhal aldyn Mohámmad Turkah, the Qádhíy, a son of Habyb Allah Turkah, and a descendant of Khwájah Çáýin aldyn Turkah, who had been a great Çúfy under Sháhrokh and had written a commentary on the Foḡúḡ and on a qáḡydaḥ of Ibn Fáridh. Afdhal aldyn after having completed his studies at Ispahán repaired

to the 'irâq and Syria to perfect himself in the traditions and other sciences and then he made the pilgrimage to Makkah. In 967 he returned home from his travels and went to Qazwyn to Shâh Tâhmâsb and eventually the high office of Court Qâdhiy was conferred upon him; after some time however he was obliged to resign it. He was very learned, and pupils flocked to him from all parts of Persia.

307. Amyr Shujâ' aldyn Mohamammad Khalyfah, a man of great learning, was alive in 1010 and had written a dywân of 3000 bayts.

308. Amyr Jalâl aldyn Hasan (according to one copy *Hosayn*), a nephew of a Wazyr of Shâh Tahmâsb had first the takhalluq of *Hozny*, and subsequently that of *Çalâyyi*.

309. Myr Burhân aldyn Mohamammad Bâqir *Ishrâq* a son of Shams aldyn Mohamammad Astrâbâdy who is called Dâmâd. He is the author of glosses (*hâshiyah*) on various treatises on Philosophy and other school-books. He also wrote Mathnawies in the style and metre of Nitzâmy and several Qaçydah. He was alive in 993.

310. Myrzâ Tâj aldyn *Hosayn Çâyidy* a descendant of Khwâjah Rokn aldyn Çâyid was born at Ispahân, and brought up at Shyrâz. He wrote a Persian treatise to prove that Shâh Tahmâsb would reign until the time of Mahdiy. He died in 1000.

311. Myr Mortadhâ *Rafyqy* of Kaz near Ispahân, died in 990 at an age of fifty years.

312. Aqâ Shâhakyy *Fanâyyi* Rânâny, that is to say a native of Rânân which is near Ispahân. He was a rich man and well versed in music and left a dywân of about 5000 verses.

313. Aqâ Malik, he held the office of Mo'arrif.

314. Khwâjah Mohamammad Ridhâ *Fikry* wrote about 1000 bayts of Qaçydahs, Ghazals, &c.

315. Mawlânâ *Kalâmy*.

316. Mawlânâ Myrak *Dâ'iy* a son of Dhamyry had first the takhalluq of Mafrûmy.

317. Darwysh *Ghâziy* was born at Ispahân and brought up at Samnân. He was a wandering cynic and spent rarely more than one month in the same town. He was alive in 993.

318. Mawlânâ Bâbâ-shâh *Hâly* was a distinguished calligrapher, but not much of a poet.

319. Hakym Sharaf aldyn Hasan *Shifâyyi*.

320. Mawlânâ *Shikyby* a relation of Myr Çabry Rûzbahân.

III.—*Poets of Ispahán who are dead.*

321. *Hirfy* though born at Ispahán, he is usually called *Hirfy Mashhády*, because he resided mostly at *Tús*. He died in 971. He did not arrange his *dywán*, it consists of about 6000 verses. a/

322. *Mawláná Tálib* was of Ispahán. He went to India and died in Gujrát in 984.

323. *Mawláná Adáyy* of Ispahán d. 955.

324. *Baháry* a brother of the preceding. The date of his death is not known.

325. *Khalyfah Sháh Maḥmúd*.

326. *Myrzá Ibráhyim* a son of *Myrzá Sháh Hosayn* Ispahány died in 989. He is the author of a Persian Dictionary.

327. *Amyr Taqyy aldyn* called *Sháh Myr Taqyy* went to India and *Qotobsháh* conferred a high office upon him. He died in 991. ✓

328. *Mawláná Čádiq* d. 944.

329. *Mawláná Mazáqy* was in his younger years a humoristic poet. Died in 987.

330. *Moflíh*.

331. *Khwájah Fadhl Allah 'ámiy*.

332. *Sálik*.

333. *Sháh Hosayn Sáqiy* wrote good satyres. Died in 941.

334. *Sháh Hosayn Yaqyny*.

335. *Pýry* a friend of *Dhamyry* and author of a *dywán* which he called *سغینه*

336. *Khwájah Jalál aldyn Mohammad Čá'idy* died in 942.

337. *Ayaty* was alive in 993.

338. *Wáhid* died in 971.

339. *Mogymy* died in 963 at the early age of forty. His *dywán* has about 3000 verses.

340. *Mohammad Qásim Rázy* was murdered in 979.

341. *Khwájah Ghiyáth aldyn 'alyy Firáqy*.

342. *Khawfy*.

343. *Hilmy*.

344. *Waḡly*.

345. *Allah Quly Qasamy*.

346. *Lauchy* died in 989 at an age of 80 years.

347. *Myr Ramzy* gave himself during his youth up to profligacy, but when older he led a pious life. He died in 978 and left a *dywán*.

IV.—*Poets of Qomm and its neighbourhood.*

348. Myr 'azyz Allah Hodhúry resided at Mashhad. He was a man of great learning. He travelled much and made three times the pilgrimage to Makkah.

349. Myr *Ashky* a brother of Hodhúry came to India and died at Dilly in 972. He left according to some more than 12,000 verses but Taqyy thinks only 2000.

350. Mawláná *Hijry* a sword manufacturer lived for some time at Káshán. He left more than 10,000 verses.

351. *Hakym Roshdy* a distinguished physician, was much patronized by Sháh Ismá'yl.

352. Mawláná *Malik* was distinguished in the Ghazal. He visited Qazwyn, and in 985 he proceeded to India and resided at Akmadnagar.

353. Myr Yúsof *Wálihy* was alive in 1003.

354. Sultán Mohámmad a son of Shiháb aldyn Qommy.

355. Mawláná 'áridhy was alive in 1000.

356. Myr *Háshimy*.

357. *Shikyby* of Qomm has lately (1016) come to celebrity for the great facility with which he makes verses.

358. *Khorramy*.

359. Myr *Hisáby*.

360. Myr Jalál aldyn Mahmúd *Aply*.

361. *Ançáry* travelled much, and made the acquaintance of most poets of his age.

362. *Wahydy* a contemporary of Ançáry, died in 938. He left treatises on Metre and Rhyme.

V.—*Poets of Sáwah.*

363. *Haryfy* had first the takhalluq of Miçra'y. He was an ascetic and died in 971. His dywán contains chiefly mystical poems, and is very celebrated.

364. *Maqqady*.

365. 'ahdy a brother of the preceding, left a mathnawý in the style of Yúsof ó Zalykhá called آدم و حوا and many Ghazals.

366. *Çobhy* a travelling darwesh died at Qazwyn in 973.

367. *Súzy* a native of Sáwah resided mostly at Ispahán. He had first the takhalluq of Jifákash. He composed two dywáns, one of

Ghazals and one of Qačydahs in all about 20,000 verses. He wrote a beautiful hand and most of the copies of dywáns of the ancient poets used by learned men at Ispahán are written by him.

368. Čaláh aldyn Čarfý came to Káshán in order to profit by the instruction of Moktasham. Went twice to Golconda the second time in 988.

369. *Juddýiy* a son of Hidáyat Allah who was called *Arúkh* and held a very high post at the court of Persia, and was put to death in 936. *Judáyiy* died at Qazwyn in 984.

370. *Tzaryfy* of Sávah a mystical poet was a pupil of *Haryfy* came with a nobleman of the name of *Walyy Sultán Turkmán* to Káshán.

371. *Payrawcy* a native of Sávah lived many years in India. P. 56

372. *Myr Qodsy* his name is 'abd al-Qoddús, he died in 992.

373. *Bádzily* known for his wit.

374. *Kamály*, his name is *Kamál aldyn Hosayn*, he studied for some time in Káshán.

375. *Myraky* the father of Čarfý was a tailor by profession died at Sávah in 991.

376. *Mančúry* a merchant by profession, wrote a Dywán of about 5000 verses.

VI.—Poets of Qazwýn which was then the capital of Persia.

377. Sultán Ibráhým Myrzá a son of Tzahyr aldyn Bahrám Myrzá Čafawy died in 989.

378. Sultán Močtafá Myrzá was put to death by Sháh Ismá'yl in 984.

379. Bady' alzamán Myrzá a son of Bahrám Myrzá was a long time governor of Systán. He was put to death by Sháh Ismá'yl in 985.

380. Sultán Hasán Myrzá a son of the Pádsháh Abú-l-Motzaffar Sultán Mohammad was put to death by Sháh Ismá'yl in 985.

381. Myrzá Salmán was of a noble family of Ispahán and rose to the dignity of Wazyr. He was put to death in 991.

382. Myrzá Ja'far a son of Myrzá Bady' alzamán left Persia during the tyrannical reign of Sháh Ismá'yl and came to India. Akbar conferred an important post upon him.

383. Qádhíy Hasan 'abd al-Razzáq his takhulluç is *Qádhíy* he is a learned man and a fertile poet.

384. *Hájy Ismá'yl Bahthy* a man of wonderful memory. In 985 he left Qazwyn with the intention of going to India, but at Mashhad he saw Imám Ridhá in a dream, he was prevailed upon to stay in that holy place and died shortly after.

385. *Farúghy* of Qazwyn kept an apothecary's shop.

386. *Qádhiy Myrak Hamdy* is alive.

387. *Tabkhy* a relation of *Farúghy* and *Káká* is alive.

388. *Shaykh Mohammad Aryn* is alive.

389. *Pádsháh Quly Jadzby* a son of *Quly Sultán Náranjy*.

390. *Myr Farighy* died in 969.

391. *Mawláná Ahmad Sharafy* resided in 1003 at Qazwyn.

392. *Darwysz Káká* was of *Shyráz*, though an illiterate man he was a good poet. He died at Qazwyn in 980.

393. *Mohammad Bég Káchár Badyhy*.

394. *Qadry* was originally a tailor at Qazwyn. Set up as a poet and came to *Káshán* and subsequently to *Ispahán*. He changed his takhalluṣ into *Ghadry*.

395. *Sáhiry* of *Turky* origin, spent his life in travelling.

396. *Hájy Bég* known by the name of *Khwájagy* a native of Qazwyn, spent the greater part of his life at *Káshán*. He was a very good musician.

397. *Myr Faydhy* a Sayyid of *Mar'ash* *مرعش* died long ago.

398. *Hayraty* of Qazwyn was a saddler by profession, flourished some time ago, and is mentioned in the *Tadzkirah* of *Sámy*.

399. *Hátify* a contemporary of *Hayraty*, died in 921 and left a *Dywán*.

400. 'azyz Allah a contemporary of *Hayraty*.

VII.—Poets of *Gylán*.

401. *Khán Ahmad Myrzá*, Ruler of *Gylán* resided in 992 at *Láhiján* his capital.

402. *Myrzá Qaráry Núr aldyn Mohammad* a son of 'abd al-Razzáq *Gylány* was in 992 in *India*.

403. *Amyr Hály* a Sayyid of *Láhiján*.

404. *Qádhiy 'abd Allah Yagyny* son-in-law of *Shaykh-zádah Láhiyy Fidáiyi*, left a *Dywán*, died previous to 992.

405. *Mawláná 'arif* of *Láhiján* resides at *Shyráz*.

406. 'ináyat Allah *Fikry* d. in 973.

407. *Majāzy* of Láhiján wrote more than 5000 verses.
 408. *Káfiy* of Gylán a pious man.
 409. *Thandyiy* was a pious man, and inclined to mysticism.
 410. *Awjy* a mystical poet.
 411. 'izzy of Rusht.
 412. *Máyily* of Rusht.
 413. *Hayáty* of Rusht was a merchant and visited India.
 414. *Masyby* Gylány a clever physician, after travelling over all Persia he settled at Rustamdár in Mázanderán.
 415. *Dawchiy* of Láhiján came in 990 to Káshán with the intention of going to India.
 416. *Nijáty* of Rusht was a merchant who made many travels.
 417. *Qáymiy* of Mázanderán visited India.
 418. Mohammad *Qúfiy* of Ámol a mystical poet who enjoyed great celebrity during his life time, he travelled much in Persia and also visited India. He was accused of being a free-thinker by men learned in law. He was alive in 1010, and had written, besides many other poems, a Sáqi-y-námah.

VIII.—Poets of Tabryz and Adzarbáyján.

419. *Haqyry* the most celebrated of the poets of Adzarbáyján in his days, died in 992. His Dywán contains about 6000 bayts.
 420. *Nitháry* of Tabryz spent nearly twenty years at Qazwyn imitated the Dywán of Myr Sháhy.
 421. *Khváry* was of Herát and his father was of Marw, but he was settled at Tabryz and is usually called Tabryzy, his style resembles that of Lisány, he died in 974.
 422. *Shikyby* is of Tabryz died in 971 and is buried at Surkháb.
 423. Khwájah Maḥmúd Bég *Sálim* is of a noble family and distinguished in the Mathnawý, he has written a Yásof ó Zalykhá.
 424. *Tawfiy* (Tawqy ?) of Tabryz is the author of a Tadzkirah which contains a great number of poets.
 425. *Wişály* of Tabryz died in India.
 426. *Haydary* of Tabryz was originally a saddler and turned subsequently merchant, spent much of his time in India, completed seven years ago a Dywán of Ghazals containing 7000 verses.
 427. Mohammad Hosayn *Çabúry*, it is said that he is of Tabryz.
 428. Mohammad Sharyf *Woqú'y*.

429. *Hasan Bég 'ajzy* of Tabryz a contemporary of the preceding.
430. *Maḥmúd Bég Fosúny* of Tabryz was alive in 998.
431. *Myr Ja'fary* a Sayyid of Tabryz.
432. *Hály* a poet of *Ādzarbáyján* was in 1001 at *Káshán*.
433. *Sultán Mohammad 'azmy* of Tabryz died at *Ispahán* in 1010 at the age of forty.
434. *Mawláná Tálib* (according to the new copy *Hakym Abú Tálib*) of Tabryz was a good physician. He collected his poems (chiefly *Ghazals*) in 994.
435. *Qádhíy Wáfíy* of a great family of Tabryz was killed in 992.
436. *Háý Bég* of Tabryz studied at *Shyráz* under *Myrzá Ján*.
437. *Myr Hosayn Sare-múy (Sarmady?)* of Tabryz, was in 990 at *Káshán*.
438. *Fáníy* of Tabryz had the same *takhalluṣ* as *Myr 'ally Shyr* and therefore most of the poems of the former are ascribed to the latter. He was a rich and very liberal man, he was dead in 993.
439. *Mawláná Ğayrafíy* of *Ādzarbáyján* imitated *Aḡafy*.
440. *Mawláná Ma'rúf* was given to the superstition called *Ramal*.
441. *Jánibý* Tabryzy.
442. *Tofayly*.
443. *Qawsey* an uneducated man.
444. *Khawjah Amyr Bég Mihr* obtained an important office from *Sháh Táhmásb*, perished in prison in 983 into which he had been cast on the suspicion of his being versed in the occult sciences, of which the *Sháh* was in very great dread.
445. *Myrzá Káfíy* of *Ardúbád* in *Ādzarbáyján* a distinguished *Inshá* writer.
446. *Myrzá Ğádiq* of *Ardúbád* went in 980 to India, in 988 he was in the *Deccan*.
447. *Thabáty* of *Ardúbád*.
448. *Baraky* of Tabryz was dead in 993.
449. *Fardy* of *Ardebyl* was in 989 at *Káshán* on his way to *Shyráz*.
450. *Bazmy* of *Ardebyl* a merchant spent some time in India. He was much given to eating opium, and died in 987.
451. *Wáritby* of *Ardebyl* lived in 989 at *Astrábád*.
452. *'abdy* of *Sharwán* a mystical poet, died in 985 at Tabryz

IX.—*Poets of Yazd and Kirmán.*

453. Mawláná *Wahshy* was born at Báfiq and is a pupil of Sharaf aldyn Báfiq; he wrote, besides many other poems (particularly Qačydahs), a Mathnawý called *فرهاد و شیرین* in the metre of Nitzány's Khosraw ó Shyryn. He died in 992 or 991.

454. Qásim Bég *Qasmy* a son of 'abbás Bég Afshár a pupil of *Wahshy* was killed in 989.

455. Tahmásb Quly Bég *'arshy* of Turkey origin, had first the takhalluḡ of *'ahdy*.

456. Myr 'abd al-Wahháb *Najdy* a Sayyid of Yazd is a merchant by profession. He visited India.

457. Múmin Hosayn a pupil of Myrzá Ján was in his youth given to profligacy, when he became older he changed his course of life. He was alive in 1007.

458. *Zamány* of Yazd went in 1001 to Qazwyn composed Qačydahs and a Mathnawý in the metre and style of the Makhzán alastrár.

459. *'ahdy* of *Aberqúh* was uneducated but witty and strong in the satyre and humorous poetry.

460. *Kásib* of Yazd flourished a long time ago.

461. Myr Sháh Hosayn *Sáqiy* (according to the new copy *Kámy*) of Yazd died in 954.

462. Myr *Zubány* a Sayyid of Yazd.

463. Sháh 'izz aldyn *Ghawwácy* of Herát was settled at Yazd, he composed nearly 100,000 verses. About A. H. 950, this fertile poet wrote in a work, in which he says

ز شعرم آنچه حالا در حسابست هزار و نهصد و پنجه کتابست

"The poetry which I have written amounts to 1950 books." He made 500 verses a day, and it would appear that he put the *Rawdhat alshohadá*, the History of *Tabary*, the Legends of the Prophets, *Kalylah wa Damnah*, and the medical work called *Dzakhryah Khwá-rezmsháhy* and many other works into verse. He died in 960 at an age of more than one hundred years.

464. Mawláná Shams aldyn of Yazd died in 988.

465. *Fosúny* of Yazd spent the greater part of his life in India, came in 981 to Káshán.

466. *Qásimy* of Ardestán a place between Yazd and Ispahán and Káshán, he lived for some time at Ispahán, where he died in 976 or 986.

467. Jalál *Sipihry* of Azwárah lived mostly at Ispahán. He is a mystical poet and imitates Mawlawy Jalál aldyn Rúmy.

468. Moḥammad *Murshidy* a brother of Sipihry is equally a mystical poet.

469. Mawláná 'atáiy of Ardestán.

470. Qúfy of Ardestán.

471. Myr Sháms aldyn Moḥammad Çadr obtained in 986 the post of Çadarat. He had first the takhalluḡ of *Fahmy* and subsequently of *Faḡry*.

472. Sháh Abú-l-Qásim known by the name of Çáfiy is of Bomm in Kirmán. He was alive in 1016.

473. Myr *Fadhly* (or *Faḡly*) of Bomm was alive in 1016.

474. 'ayyáry was alive in 999.

475. Shaykh 'abd al-Salám *Payámy* b. Shams aldyn Moḥammad Maqtúl (i. e. the man who has been executed) b. Shaykh Thahyr aldyn Ibráhyim Najrány. Was alive in 998.

476. *Fidáiy* of Kirmán was a good poet and Inshá writer, died at Yazd.

477. 'aly *Nawdy* a pupil of Sháh Táhir Anjedány went to India, where he was patronized by Abú-l-Fatḥ Nitzám Sháh. For some time he was in disgrace with his patron and changed his takhalluḡ into *Nawmmydy*. He died in 975 at Akmadnagar.

478. 'ashiqy is originally of a village between Systán and Khorásán, he left a Dywán of Ghazals and was in his native town in 988. Another poet of this takhalluḡ is of the town of Systán, and came under Sháh Ismá'yl II. to Qazwyn.

479. Qádhyy Akmad *Lághiry* of Zábulistán, flourished under Sháh Tahmásb.

480. Myr *Jonúny* of Qandahár.

Kabli?

481. Sayyid Abú-l-Qásim called *Gáhy* of Ispahán, though it is usually said that he was of Kábul, died at Agra in 988 at the age of one hundred and ten. Left a Mathnawý in which he imitates Sady's Bostán.

482. *Dakhly* of Kábul.

483. Yádgár Bég *Hálaty* of Kábul. About 970 he lived some times at Láhór and some times at Agra.

484. Moḥammad Hosayn *Baqáyy* a son of the preceding, imitates Ghayraty.

485. *Faydhy* of Agra, the poet of Akbar.

486. *Amyr Mohammad Ma'cúm Námy* of Bakkar was one of the nobles of Akbar, and wrote five Mathnawies containing 10,000 verses, one is in the measure of the Haft Paykar, one in the measure of the Sekandar-námah, one is called پری صورت and is in the measure of Laylá Majnún, one is called حسن و ناز and is in the metre of Yúsof ó Zalykhá, and one is in the measure of the Makhzan alasarár. He also wrote two Dywáns of Ghazal and two Sáqi-y-námahs. He paid a visit to Sháh 'abbás, bringing no less than one thousand followers with him.

487. Bayram Khán (see Badáwny N. 16).

488. Myr *Niyázy* is of Bokhárá, but he will not allow it, and alleges that he was born in the Hijáz. He is well versed in metric, poetic, music, &c. and compiled forty-two works.

489. *Matzhary* of Kashmyr, some say his name is Bute Khandán (i. e. the smiling idol) he visited Persia, and in 984 he went to India.

490. Mohammad Zamán *Cáni'y* of Badakhshán.

X.—Poets of Shyráz.

491. Sharáf aldyn *Ghayraty* after visiting Qazwyn, he went to India and lived at Láhór, but returned to Persia. His Dywán contains about 5000 verses.

492. *Qaydy* of Shyráz came under Sháh Ismá'yíl to Qazwyn, thence he went to Makkah and stayed there one or two years, subsequently he went to India where he died in 990 (see Badáwny. No. 112).

493. *Qadry* of Shyráz a contemporary of *Qaydy*.

494. '*orfy* went in 994 by water to India and settled first in Ahmadnagar. He died in 1002.

495. '*álimy* ('*átiy* ?) of Dárábjard resided at Shyráz d. 975.

496. *Lutfy* of the province of Fáris composed chiefly Ghazals, and was, it would appear alive in 1016. He seems not to be identic with *Lutfy Monajjim*.

497. Myr *Mahmúd Tarhy* of Shyráz a modern poet.

498. *Nutqy* resides at Shyráz and is a jolly companion.

499. Khwájah Zayn al'ábidyn 'alyy '*abdy Bég Nawdydy* of Shyráz was for many years Mostawfiy. He was particularly distinguished in the Mathnawý, and composed two Khamsahs in imitation of Nit-zámy, he is also the author of other works, one is called جام جمشید

and he left three Dywáns, the first is called غرة غرا in this he uses takhalluḡ of *Nawdy* in the second he uses the takhalluḡ of 'abdy. He died at Ardebyl in 988.

500. 'Amыр Mo'yn aldyn Ahmad called Myrzá Makhdúm *Sharyfy* a descendant of Sayyid Sharyf Jorjány resided in 990 in Qorá Hamyd, and some times at Baghdád. He was distinguished by his learning.

501. Shaykh Abú-l-Qásim of Kázerún b. Abú Hámid came in 992 to Káshán. He was very learned more particularly in Tafsyr.

502. Háfitz 'imád aldyn Mahmúd *Námy* Shyrázy was alive in 1016.

503. *Çahyfy* of Turkey origin, was born at Shyráz, the author met him at Ispahán in 987.

504. *Anysy*.

505. *Pandhy* of Dárábjard died in 966.

506. *Maktaby* of Shyráz a contemporary of Ahly. He left a لیلی و مچنون

507. Mawláná Ahmad of Shyráz, during a year of dearth he left his home and was devoured by cannibals in the neighbourhood of Ispahán.

508. *Forúghy* of Shyráz died in 963.

509. *Hámidy* of Fáris was as distinguished for his liberality as for his poetical talents.

510. 'ayshy of Shyráz d. 967.

511. *Ruswáiyi* of Shyráz.

512. *Çabúhy* a tradesman of Shyráz.

513. *Çáfiy* a celebrated poet of Shyráz, some say he is of Tabryz.

514. Sayyid Haybat Allah Myr *Gharyby* of Kázerún.

515. Nawrúz-Sháh *Baháry*, was for some years governor of Hormúz. Died in 952.

516. *Hámidy* of a village in the ulkah (province) of Garmsyr, Kúh Kylú, was a well educated man and distinguished poet. He travelled in Khorásán, Qazwyn, &c.

517. *Máiyi* of Amol a contemporary of Sháh Tahmásb.

518. *Rásty* it is said he was of Shyráz, he composed Qaḡydahs in praise of the Imáms, flourished in 987.

519. *By-Kasy* of Shúshtar resided at Shyráz, d. in 961.

520. 'ájiy of Lár.

521. Kamál aldyn Hosayn of Lár a pupil of Jalál aldyn Dawwány.

522. *Kátib* of Shyráz a pupil of the preceding.

XI.—*Poets of Hamadán and the adjacent countries.*

523. *Haláky* of Hamadán a great poet, he went to Qandahár and was well received by the Sultán Hosayn Myrzá.

524. *Rashky* of Hamadán lived for some time at Qazwyn, but in 988 he returned to his native town.

525. *Rúhy* of Hamadán is a very witty poet and not without learning, wrote Persian and Turkey poems.

526. *Aqá Mollá Zakyy* of Hamadán lives at the Court at Qazwyn visited Káshán in 1005.

527. *Háyy Aqá Bába Midargar (Madadgar?)* was Wazyr of Hamadán under Sháh Tahmásb, d. in 1000.

528. Khwájah 'abd al-Báqiy son of the preceding.

529. 'abd al-Báqiy *Shiqúhy* a son of Wáhyd aldyn Wáhid, the author saw him in 1001.

530. Músawý Ridhá of Hamadán.

531. Asad Allah Hály of Hamadán d. 1005.

532. Khwájah Maliky Bég of Sarkán which belongs to Hamadán, spent the evening of his life at Najaf and died in 1004.

533. Khwájah Aqá Myr of Hamadán obtained the post of Wazyr under Sháh Tahmásb.

534. Sayyid Mortadhà *Fániy* of Artimán which is not far from Tawy and Sarkán, a mystical poet, was Shaykh Alislám of Dynawar under the late king.

535. Myr Moghyth aldyn *Bazmy* of Asadábád, some say he is of Nayshápúr, but he is usually called Hamadány because he resided at Hamadán. He visited India. He was alive in 1005.

536. *Monryy* of Noháwand in the province of Hamadán.

537. *Çayqaly* of Barújard in the district of Hamadán came in 991 from Ispahán to Káshán.

Appendix: Poets of Baghdád.

538. *Shamsy* a contemporary of Fodhúly was originally a boot-maker, died 964.

539. 'ahdy wrote many Turkish and Persian verses.

540. *Wajhy* is a licentious poet, and suspected of infidelity. He wrote *رساله در مباحث خزان و حیوانات غیرها*

541. 'abbās *Tarzy* of Shúshtar resides at Baghdád, is the best poet of that part of the world.

542. 'ayn alzamán of *Hillah*.

✓ 543. Sayyid *Shams aldyn Mohammad* went to India many years ago, lived first in the Dakhan and subsequently at Agra, where he was patronized by Akbar, but as he dared to contradict his majesty when speaking of the metre of verses, he was sent to prison at Gwályár where he was in 994. He uses sometimes *Ghanáiyi* as his takhalluṣ and sometimes his own name.

544. Khwájah Siráj aldyn Ya'qúb *Aṣaf* of Najaf resides now in 998 at Qomm.

545. *Taqyy* of Shúshtar.

Second Appendix: Poets of Churbádqán.

546. 'ally Naqyy of Kamarah was brought up at Káshán, has written about 2000 verses.

547. *Lutfy* of Khwánsár a brother of Waṣly is distinguished for his facility of composing verses. *Visited* India and remained for some time at Agra.

548. *Hijáby* of Churbádqán was killed in 988.

549. 'ally *Wáṣily* a mystical poet of Churbádqán, is alive.

550. *Fikry* of the village of Maḥallát was an infidel and belonged to the school of Maḥmúd *Pasá Khwány*. He stabbed a man of the name of Birky and was long imprisoned for it. When released he went to Gylán where he died.

551. Qádhīy Myrak Ján of Karahrúd which is near Qomm, a very learned man particularly in metaphysics. Was in 982 at Baṣrah.

552. Qádhīy 'alḥiy a talented but profligate man died in 936.

553. 'abd al-Ghanyy *Dā'y* of Anjedán was educated at Qazwyn, he is a good Arabic scholar. He studied at Káshán in 978, and again visited that city in 995.

554. Malik Tayfúr elder brother of the preceding, had for some time the takhalluṣ of *Kisrā*, (*Kasry*?) when he went to Qazwyn he used *Malik* as his takhalluṣ.

555. *Waṣly* of Khwánsár educated at Káshán was first a banker.

Visited India and lived for some time at the court of Qotob-sháh at Golconda, Qotob-sháh, being displeased with him, forced him to eat a very large quantity of Anjeers (Indian figs) and he died of them.

Third Appendix: Poets of Khwánsár.

556. Qádhíy Kamál aldyn Hosayn of Khwánsár was distinguished in the Mathnawý and Rubá'y.

557. Ta'tý of Khwánsár is a fertile poet.

558. Tábi'y of Khwánsár resided for some time at Yazd and in 990 he went to Qazwyn.

559. Fardy of Khwánsár a darwysh has collected his poems into a Dywán some years ago. Was dead in 992.

560. Shúkhy was in 993 more than eighty years of age. He was a farmer and a most ingenious mechanic, he made all kinds of curiosities as a pair of wooden scissors of the size of a Pistachio nut. He wrote mystical verses under the takhalluq of *Pyr Dihqán*.

561. Tájiry of Khwánsár was a merchant, visited India where he now is, unable to return to his home.

562. Khidhry a son of the preceding.

563. Hashmaty of Khwánsár a contemporary of Tábi'y.

564. Háfitz Murád of Khwánsár, in the science of music he is second only to the Khwájah Çábir Adwáry, in 996 he came to Káshán.

565. Sorúdy was equally well versed in musical composition. He had first the takhalluq of *Amyny*.

566. Zulály of Khwánsár is one of the most distinguished poets alive and author of Maykhánah and other Mathnawies.

567. Ghiyáth aldyn Mançúr Munçif the son of a Qádhíy of Hírand in the district of Zakúrah, Ispahán. Was at Káshán in 1010 on his way from India to his home.

XII.—Poets of Ray and Astrábád and the neighbouring towns.

1.—Poets of Ray.

568. Kásim Bég Hálaty was of Turkish origin and born at Teherán.

569. Sháh Çafyy a Núr-bakhshy Sayyid was first a man in power. Subsequently his brother was put to death and he went to Makkah and led the life of an ascetic. He died in 968.

570. Sháh Ridhá a son of Bahá aldawlah and a descendant of Qásim Núr-bakhsh. He was born at Ray where he died in 980 (according to the old copy in 978).

571. Qádhíy Mohammad of Derámyn he was a courtier and died in 978.

572. Qádhíy 'atá Allah a brother of the preceding.

573. Khwájah Mohammad Sharyf *Hijry* was for some time Wazyr of Ispahán died in 984 and left a Dywán.

574. Qádhíy 'abd Allah a son of Qádhíy Mohammad is alive.

575. Amyr Qádhíy *Asyry* a son of Qádhíy Mas'úd of Teherán visited India when young and died soon after his return to Persia in 982.

576. Khwájah Sharaf aldyn Shápúr *Qaryby* a relation of Ummyd and of Hijry was in 996 engaged in imitating the Dywán of *Fighány*.

577. *Mohimmy* of Durusht visited India as a merchant in 973.

578. Mosayyib Khán a son of Nawáb Mohammad Khán.

579. Nafys aldyn *Shány* a Taklú Turk born at Teherán, one of the best poets of the time. Was in 1002 going to Makkah.

580. Afdhal *Námy* of Teherán a pupil of Ummydy, flourished some time ago, left a Dywán.

581. 'ally Bég Dadah *Zohdy*, a Shámlú Turk, lived for some time at the court. In 991 he was at Káshán.

582. *Yamyny*, he is called Samnány, but he said himself that he is of Shyráz. He composed nearly 10,000 verses and is strongest in the Ghazal. He died in 981.

2.—Poets of Astrábád.

583. Myr Mohammad Múmin of Astrábád is a good Arabic scholar, was at Káshán in 987, subsequently he went to India.

584. Myr *Murády* of Astrábád resided chiefly at Yazd, died in 976 (or 979).

585. *Raughany* was born at Dámaghán but is considered as a poet of Astrábád.

586. *Fárighy* of Astrábád.

587. *Saháby* of Astrábád is settled at Najaf, composed about 12,000 verses of Rubá'ys.

588. *Nátiqy* of Astrábád went twice on commerce to India.

589. Dúst Mohammad a tailor.

Warāmin

590. *Ghiyáthy* of Astrábád visited Káshán in 991.
591. *Niyázy* of Astrábád went to India and was shot by the Franks.
592. Myr Mohammad Yúsof of Astrábád went on pilgrimage to Makkah and thence by water to India and perished at sea in 967.
593. *Bayány* of Astrábád flourished long time ago and was well versed in the superstition called Ramal.
594. *Fidáyyi* of Astrábád.
595. Myr *Wálihy* a Sayyid of Astrábád.
596. Myr *Sayry* called Myr Náqah on account of his tall figure and long neck, died 972.
597. *Dáymy* in the 'iráq he is called Dáymye-lang, he died before Hayraty.
598. Myr Hášimiy of Astrábád was well versed in history.

XIII.—Poets of Khorásán.

599. Myrzá Quly *Mayly* of Herát went in 983 to India but died on the road. He was one of the best poets of his age and left a Dywán. p. 54
600. Waly Dasht *Bayádhy* was a friend of Nitháry Túny.
601. Khwájah Hosayn *Thanáyyi* of Mashhad. He and his father were protégés of Sultán Ibráhyim Myrzá, left Qacydahs and a Mathnawý called *معد اسكندر*.
602. Khwájah Mohammad Myrak *Çálihy* of Mashhad is a descendant of Khwájah 'abd Allah Marwáryd (see No. 157). Khwájah 'abd Allah was called Marwáryd, i. e. pearls, because a Týmúrian prince sent his father Khwájah Mohammad Kirmány to Bohayrah and al-Qatyf to plunder the inhabitants and he brought back some very splendid pearls.
603. Khwájah Ahmad Myrak *Çúfy* a brother of the preceding.
604. Qádhiy Ahmad *Figáry* of Jowayn visited in 984 Káshán and died at Mashhad in 994.
605. Myr Mohammad Hášim *Mardumy* of Mashhad was killed by an Uzbek in 995 or 996.
606. *Nisbaty* of Mashhad died at Ardebyl in 1005.
607. *Çabúhy* of Herát, some say he is of Badakhshán, went to India where he died in 970.
608. 'abdy of the Janábíd of Tún had a predilection for Mathnawies

and is the author of the *گوهر شاعوار* which is in the style of Nitzámy's *Makhzan al-asrár*. He came to celebrity in Khorásán about 950.

609. Myrzá Qásim a Sayyid of one of the *Janábid* of Khorásán is the author of a *شاهنشاه نامه* and of a *Mathnawý* in the measure of *Makhzan al-asrár* and of one in the measure of *Majnún ó Laylà*.

610. Mohammad Aryn *Dzawqy* of Tán died in 969 (or 977) at *Láhiján*.

611. Sayyid Mohammad Jámah-báf *Fikry* of Mashhad, a celebrated *Çúfy*, is distinguished in the *Rubá'y*, visited India where he is at present in 985.

612. Shaykh Maqqúd *Shawqy* of Herát is usually called *Mashhady* because he resided at Mashhad a friend of the preceding and like him a *Çúfy* and distinguished in the *Rubá'y* he is therefore generally called *Shaykh Rubá'y*. He was an arrow maker by profession and died in 977 at an age of near 90 years.

613. *Háfiz Hasan* (or *Hosayn*) *Himmaty* of Mashhad.

614. Sharaf *Rashky* of Sabzwár a profligate man and a protégé of Sháh Ismá'yl. Died at Rusht and left a *Dywán*.

615. *Hájý Hosayn Mokhlisý* of Sabzwár a son of *Hájý Yahyà Ta'ál* died at the early age of 25 in 996 and left about 1000 bayts.

616. Jamál aldyn Mohammad *Wáq'iy* composed good Ghazals.

617. Myr Mohammad Táhir *Hazyny* is a Sayyid of Mashhad.

618. *Kamaly* is a native of Sabzwár wrote in 1005 the history of the victories *تاریخ فتوحات* of Sháh 'abbás in verse.

619.—Núr aldyn Mohammad *Tzohúry* of Tarshyz went at an early age from Khorásán to Yazd and in 988 he proceeded to India and resided at Byjápúr.

620. *Natzyry* of Jowayn was a merchant, he visited India and sent in 1013 his *Dywán* to the author containing about 4000 verses.

621. *Ghobáry* of Jowayn visited Káshán in 984.

622. *Aqdasy* of Mashhad came in the beginning of the reign of Sháh 'abbás to Qazwyn and died in 1002.

923. *Shohúdy* of Sabzwár a mystic poet is the author of a book on ethics. Visited Káshán in 1000

624. Mohammad 'aly *Çábir* of Mashhad. There was an oilman who was a contemporary of *Çábir* and wrote poetry under the takhalluq of *Çábiry*.

625. Myr Mohammad Akbar *Badyhy* a Sayyid of Mashhad was a learned man and a good Inshá writer and calligraph.

626. Yúl Quly Bég *Anysy* a Shámlú Turk resided for some time at Herát and went subsequently to India where he was in 1002.

627. *Malály* resided at Mashhad.

628. Khwájah 'alyy *Wáqify* of Mashhad.

629. *Haydary* of Khorásán resided at Sabzwár and was called Haydar Byny on account of his large nose.

630. *Nikúyyi* of Herát left a Dywán of Ghazals of 3000 bayts.

631. *Bykasy* of Sabzwár.

632. *Rawnagy*, some say he is of Mashhad, others say of Nayshápúr, visited India and was received into the service of Qotob Sháh, died 979.

633. Mawláná 'ysà of Herát.

634. *Sho'úry* of Nayshápúr.

635. *Ablahy* of Tarbyt d. 972.

636. *Asyry* of Tarbyt; the author met him in 987.

637. *Myr* of Sabzwár.

638. Myr Mohammad Kaskany is of Sabzwár.

639. 'ahdy is of Nayistán.

640. *Hamdamy* is of Mashhad.

641. *Wiçály* was of Bostám.

642. Khwájah Mohammad Khawáfy is of Khawáf.

643. *Qásimy* Khawáfy, a convert to the Islám, came during the end of the late reign to Qazwyn but returned to Khorásán.

644. *Humáy* of Nasá some say he was of Herát, lived mostly in Má-wará-l-nahr.

645. *Shaykhy* of Herát was given to pleasure and died in 968 at Yazd.

646. *Mihry* the daughter of a Qádhíy of Herát fell in love with Mohammad Mas'úd Myrzá a son of Bady' alzamán Myrzá who took her into his zanánah (see p. 11 *supra*.)

647. *Dhiyáyyi* of Bokhárá an old poet and a contemporary of Hayraty and Lisány and Qábily. (or Qáyily?)

648. *Ghazzály* Junbak جنبك of Herát, a pupil of Haydar Kalúh (Kaluj?) died in 967 at Mashhad.

649. *Mowáliy* Tány a man of good birth died in 949 or 959 and left a Dywán.

650. *Wirdy* of Samarqand died at Herát.
 651. *Harymy* of Nayshápúr flourished a long time ago.
 652. Myr Karym aldyn Hâshimiy a Sayyid of Nayshápúr composed a Dywân of 3000 bayts. Died in 968.
 653. Mohammad Ridhá called *Hakym Mashhady* a clever physician and fair poet was alive in 991.
 654. *Abú-lwajid Fâriqhy* visited India.
 655. Ridháiy of Mashhad.
 656. *Çon'aty* is of Mashhad.
 657. Kamál aldyn Hosayn *Zynaty* of Mashhad resided for several years at Káshán.

It will be observed from the preceding list that many of the poets whom it contains were freethinkers. It would therefore appear, disregard for the doctrine of Mohammad was not the invention of the genius of Akbar but that it immigrated into India from Persia.

(P.) نغایس المائر تصنیف کامی مسمی بتذکرۂ اعلیٰ (10)

Gems of distinguished actions being a biographical Dictionary of Persian poets by Mirzá 'alâ aldawlah Qazwyny whose Takhalluç is Kámy. Badáwny mentions him among the poets who flourished during Akbar's reign but gives no details of his life. It would however appear that he was alive when Badáwny wrote, in 1004. The title is a chronogram for the date when this compilation was begun, viz. 973; it was completed according to a Postscript in 979, but there occur much later dates in it.

It contains notices of about 350 poets in alphabetical order. Most of them flourished in India during the reign of Akbar, to whom the book is dedicated, or of his predecessors. The author used besides the tadzkirahs of Dawlat-sháh, 'alyy Shyr, &c. several historical and geographical works which enabled him in many instances to

state the date, and he made it a point to give details on the geography of places which he mentions.

Beginning بسم الله الرحمن الرحيم
زینت دیباجہ ام الكتاب
مطلع انوار کلام قدیم
زیب و نامہ فضل الخطاب

Moty Maḥall 4to, 232 pages of 27 lines Naskhy, the copy is old but it bears no date, a former owner wrote his name in it in 1071. Correct though not without errors.

I allowed the opportunity to escape for making an abstract of the work; I can therefore insert here merely an index to it and the most important dates. It appears that the author of the *Ātishkadah* has used it and I therefore some times refer to this work for farther details.

Ashúby Naṭanzy نطنزی (Khúshgú calls him Natzary and says that he was of the Wiláyati Natzar.)

Aṣafy, Khwájah-zádah (see Dawlat-sháh). Abú-l-Barakah Qádhíy. Abú-Hasan b. Aḥmad. Abú 'alyy b. Hakym Khabbáz Ispahány. Ajal, Myr Zayn al'ábidyn.

Aḥmád, Qádhíy Aḥmad Lághir Systány d. 958 (*Ātishk* p. 114).

Aḥmad, Qádhíy Aḥmad ghaffáry d. 975. Aḥmad, Aḥmad-Khán.

Aḥmad, Abywardy. Adáyyí ادائی Ispahány.

Adham Káshy (see *Ātishk*, p. 321).

Adham, Adham Bég b. Khwájah Murád Bég (see *Ātishk*, p. 299).

Arslán, Qásim Arslán Túsy (*Ātishk*, p. 29).

Asad, Asad Allah (*Ātishk*, p. 43). Myr Asyry.

Ashraf, Moḥammad Aḡghar Ashraf Khán. Ashky Qommy.

Ashky. Afsary. Afdhal. Afdhaly, Khwájah Moḥammad.

Ulfaty, Moḥammad Qulyj Khán. Ulfaty Yazdy.

Ummydy (*Ātishk*, p. 278.)

Amyr, Amyr Sultán Moḥammad Rashy رشى (Rushty?)

Amány, Amyr Sharyf. Myr Amány d. 981.

Amyr, Amyr Kalang كلنگ died in 953.

Amyry, Myrzá Myrak Radhawy.

Amyny, Hasan Sanjar died in 485. Unsy, Moḥammad-Sháh.

Anys, Haydar Bég of Tabryz died 964.

Shaykh Awhady Kirmány d. 697. Báqiy Kúláby كولاىي

Báqiy, Myr 'abd al-Báqiy (see Hamyshah Behár).

Báqiy Qazwyny. Báqiy, Myr 'abd al-Báqiy of Ispahán.

Báqiy, Moḥammad Báqir of Balkh.

Bakhty (or Bakhty بحتي?), Mollá Ismá'yl Qazwyny (see Kalimát).

Bady'y (see Átishkadah, p. 44).

Bady'y, Bady' al-zamán Mirzá governor of Systán (Átishk. p. 20.)

Partawy Shyrázy. Bazmy Qazwyny (see Hamyshah B.)

Bazmy a friend of Humáyún.

Bismilly Kallah-paz i. e. the man who cooks goats' heads, of Sabzwár.

Bačyr Qádhiy of Systán. Bannáy (see Átishk. p. 200.)

Shaykh Bú-l'ajab of Kábul. Bihruz, Moḥammad Khán.

Bayány Túny.

Bayány, Khwájah 'abd Allah Marwáryd (Átishk. 164 and supra pp. 20 and 43.)

By-Khúdy Balkhy (Átishk. 21.) By-Dily Qazwyny.

Bayram Khán. Pyrah پيراه, Mollá Pyrah of Qomm.

By-qaydy died in 950. By-Kasy Ghaznawý.

Tarkhán, Núr aldyn Moḥammad Khán d. 975.

Turdy Rúdah. Túryqy Torbaty تورىقى تورباتى

Túryqy Dámaghány died 963. Thábit, Thábit Khán.

Jákir جاكىr 'ally-Khán Kúláby.

Jāmy, 'abd al-Raḥmán (see Dawlatsh, &c.)

Jány, Yatmyán ياتميان Another Jány.

Judáiyi, Myr Sayyid 'ally was alive in 956.

Jadzby, Bádsháh Quly. Myr Ja'far.

Ja'fary Ispahány (see Átishk. 44.) Shaykh Jalál.

Shaykh Jamály died in 976.

Jamyly, Jamyl aldyn b. Shaykh Jalál.

Shaykh Jonayd Khalkhály خلخالى

Jinny جنى Qazwyny. Hájaty.

Háčily Tabryzy, is alive. Háfitz, Moḥammad Hosayn d. 991.

Háfity, Wá'itz Kirmány d. 635. Hálaty, Láhijy.

Hálaty, Qásim Bég is alive (Átishk. p. 22.)

Hálaty, Yádkár Moḥammad is alive. Hirfy Ispahány.

Chakar

Haryfy, 'ally Farrāsh Sāwajy (Ātishk. p. 292.)

Haryfy, Khwājah Yādgār Moḥammad is alive. Hozny Ispahāny.

Hazyny, 'abd al-Hayy Kātib. Hazyny Yazdy is alive.

Hisāby Natzary is alive. Khwājah Hasan Qandahāry.

Mollā Hosayn. Qādhiy Myr Hosayn d. 956.

Amr Sayyid Hosayny (Dawlatsh.)

Hadhraty Kirmāny. Hodhūry.

Haqyry Tabryzy (Ātishk. p. 45.) Hallāwy Shyrāzy.

Hamdy, Qādhiy Qotob aldyn Abū Sa'yḍ Khālidy d. 969.

Hamdy Astrābādy is alive.

Haydar Tūnyāny was a good musician. He was alive in 966.

Tūnyān is a village near Herāt.

Haydary was alive in 962 (Ātishk. 25).

Haydary Sabzwāry (Ātishk. p. 111.) Hayraty Qazwyny.

Haywāny Qommy. Khāne A'tzam Ghaznawy d. 975.

Khānamy is alive. Myr Khirad (Khord?)

Myr Khosraw Dihlawy (Dawlatsh.)

Khiḡāly Kashmyry. Khidhry Astrābādy.

Kholqy. Kholqy, Myr Moḥammad Yūsof (Ātishk. p. 285).

Khanjar Bég. Khwājah-zādah Kābuli is alive. Dāmy.

Dānahy دانای Dardy (Ātishk. p. 24.) Du'āiy Mashhādy.

Dawāiy, Hakym Shams aldyn 'ally Shyrāzy is alive.

Dawry, Myr Sulṭān Bāyazyd Herawy is alive. Dywānah.

Dzawqy, Myr (Pyr?) Būdāq is alive.

Dzawqy, Moḥammad Amyn Ispahāny. Dzawqy Tūny is alive.

Rijāiy, Sayf aldyn Maḥmūd d. 962 (according to the Kholāḡah, he died in 966.)

Rijāiy, Hasan 'ally Kharrās خراس was a good composer of music and left a didactic poem on music. He was alive in 960. (Ātishk. 202.)

Raḡymy. Ruswāiy Sirkāny.

Ridhāiy Nūr-bakhshy (Ātishk. p. 286.)

Rafyqy, two poets of this takhalluḡ are mentioned.

Rūky, three poets of this name are mentioned in the Nafāyis, one of them, Qādhiy Rūḡ Allah Qazwyny, died in 948.

Rawshany Mashhady. Rawnaqy Bokhāry d. 964.

Rihāiy, Sa'd aldyn Khawāfy d. 980.

Rāzy, Moḥammad Qāsim is alive.

Zāry, Moḥammad Qāsim is alive. Zulāly, Herawy d. 931.

- Zayn, Aqá Zayn aldyn b. Aqá Kamál.
 Zayny Mashhady a son of Darwysh Rawghangar.
 Sáqiý b. Ibráhyim Jazáýiry.
 Sálím Maǵmúd Bég (see Átishk. p. 25.)
 Sámíy 'azyz aldyn Jabaly d. 956. Sáýil d. 940.
 Sipihry, Myrzá Bég d. 979.
 Saǵáby Astrábády (Átishk. p. 206.) Sa'ydy Badakhshy.
 Sultan, 'ally Quly Khán b. Haydar Sultán Uzbek Shaybány had
 the title of Khánzamáń d. 951. Saqqá Chaghatáýiy.
 Khwájah Salmán Sáwajy d. 799. Sam'y Láry. Sangy.
 Soháýiy سهاىي Sahl, 'ally Qazwyny.
 Siyáhy Khodá-dúst b. Khwájah Kalán Bég d. 978.
 Sayyidy, Sayyid Jalál d. 597.
 Sayry Teherány (distinct from Siyary or Sayry Ghaznawý).
 Myr Sayry Náqah. Myr Shády Júybáry.
 Sháhy Bég Khán a son of Búdáq Sultán was born in 844.
 Shujá'y, Sayf almulk of Domáwand is alive.
 Sharaf Yáfiqy (sic, Báfiqy? see Kholác. No. 244).
 Sharaf, Myrzá Sharafe Jahán d. 971 (according to the Kholác. No.
 237, he died 968).
 Sharyf Mahdiy d. 951. Sharyf Bokháry d. 950.
 Sharyf Tabryzy d. 950 (according to the Kholác. No. 231, he d. 957).
 Sho'úry, Abú-l-Qásim Torbaty is alive.
 Shukry, Myr Shukr Allah is alive.
 Shikyby Tabryzy. Shawqy Yazdy d. 963.
 Shiháby, Mollá 'abd Allah is alive.
 Shahdy, Sháh Abú-l-Ma'áliy. Shaydá.
 Shyry b. 'abd al-Hayy Hindústány is alive. Mollá Çubáý.
 Çabry in all three poets of this takhalluç are enumerated, one of
 them is Çabry Moǵammad Qásim Gúh-paz كوه پز
 Çabúáý. Çádiqy Qandaháry. Çálihy, Moǵammad Myr Bég.
 Çadre Jahán Qannawjy. Çidqy, Sultán Moǵammad Astrábády.
 Çarfy, Shaykh Ya'qúb Kashmyry. Çafyy, Shaykh Moǵammad.
 Myr Ço'ny Nayshápúry. Çayrafy Tabryzy.
 Çayfy b. Sháh Qásim Núr-bakhsh. Dhamyry Ispahány.
 Dhamyry Hamadány. Dhiyáýiy, Qásim d. 954.
 Tárimy, Myr Dúst. Tárimy, 'ally d. 981.
 Tálib Gylány d. 977. Táli'y. Qádhiy Táhir.

- Sháh T'áhir. Tabkhy Qazwyny.
 Tab'y, Darwysh Moḥammad. Taryqy. Tofayly Ispahány.
 Another Tofayly d. 952. Tawqy Tabryzy b. Siráiy.
 Sháh Tahmásb d. 956. Sháh Tayyib. Tzahyr Faryáby.
 'ábid Ispahány Wá'itzy is alive.
 'ádil, Ismá'yl Myrzá b. Sháh Tahmásb d. 943.
 'ádil, Pádsháhe Lár was alive in 952.
 'árif Shaykh Báyzayd b. Sultán Abú Sa'yd Búrány.
 'álim 'árif Kábuly. 'áshiqy Systány.
 'áshiqy, Abú-l-Khayr d. 957. 'ákify Láhijy.
 'álimy Dárábjardy d. 973. 'abd al-Ghaffár is alive.
 Khwájah 'abd Allah Farankhúdy فرنگودی
 'abdy of Báku d. 965.
 'obaydy, 'obayd Allah Khán b. Maḥmúd Sultán b. Sháh Badágh
 Sultán b. Abú-l-Kháyr Khán d. 947. 'itáby, Habyb Allah.
 'itáby, Sayyid Moḥammad Najafy is alive. 'izzaty Hamadány.
 'izzy Láhijy d. 962. 'azyz, Myrzá Kókah.
 'azyzy, 'abd al'azyz Khán b. 'obayd Allah Khán d. 959.
 'azyzy Ghaznawy.
 'azyzy, Myr azyz Allah. In the Nafá'yis are two poets of this name
 and takhalluḡ, one was alive when the book was compiled and is prob-
 ably identic with the one mentioned by Badáwny, and the other died
 in 999. (979 ?)
 Mirzá 'askary. 'ishraty Yazdy. 'ishqy Sáwajy.
 'ishqy, Khwájah Ma'cúm. 'ishqy Khán. Sayyid 'alá aldyn.
 'aláiyi Qádhiiy Kahrúdy كهرودى d. 936.
 'ilmy ('alamy ?), Myr Mortadhà.
 'ilmy ('alamy ?), Moḥammad b. Hasan Láry.
 'alyy Bég. Myr 'alyy Aḡghar Mashhady. 'ahdy Nayistány.
 'ahdy, Khwájah Moḥammad Raḥym is alive.
 Qádhiiy Ḥafyy aldyn 'ysà d. 980. Qádhiiy 'ysà Tabryzy d. 981.
 Gháiyib. Ghazzály Junbak. Ghazzály Mashhady d. 981.
 Ghaznawy, Myr Moḥammad Kalán is alive. Ghanáiyi Láry.
 Ghayraty. Fárighy Shyrázy.
 Fárighy Qazwyny Sayfy b. Myr Sa'd almulk Hosayny.
 Fárighy, Shaykh Abú-l-Wajd b. Shaykh Wajyh aldyn d. 940.
 Fádhił Andejány اندجانی
 Fáyidhy Moḥammad Múmin b. Myr Dúst. Tárimy is alive.

- Fatáy Qará a contemporary of Humáyún.
Fatyáiy فتیائی Myrzá Aqghar of Mashhad.
 Fakhry called Mollá-zádah, his name is Fakhr aldyn b. *Hosayn*
 Wá'itz Káshify, sometimes he used the takhalluṣ of Ṣafyy.
 Fidáy Shaykh-zádah a son of Shaykh Moḥammad Láhiy.
 Forúghy Samarqandy. Forúghy Qazwyny.
 Firyby Bokháry d. 944. Fosúny Yazdy.
 Faryd Kátib Shyrázy is alive.
 Faṣṣy Tabryzy a pupil of Lisány. Fadhly Sabzwáry.
 Fodhúly Baghdády. Fadhyl Khalkhály. Figáry is alive.
 Faqyry Bokháry. Fikry, Myr 'ally 'arab d. 964.
 Fikry, Núr-bakhshy.
 Fikry, Sayyid Moḥammad Jámah-báf called Myr Rubá'y came in
 969 to India.
 Fikry Domáwandy is now in India.
 Fanáiy, Aḥmad Khalkhály is alive. Fanáiy Chaghatáiy.
 Fahmy Herawy d. 963.
 Fahmy Astrábády a brother of Myr Hamdy.
 Fahmy Káshy the carbasus seller, is alive.
 Fahmy, Shams aldyn Khabyṣy is alive.
 Fahmy b. Myr Nádiry is in India.
 Fahmy Qazwyny was called Amyr Moḥammad Wazyr-zádah.
 Fahmy, Sháh Qásim Qazwyny. Fahmy Teherány.
 Faydhy, Myr Mo'izz aldyn Moḥammad d. 942.
 Faydhy Qazwyny Mar'ashy. Faydhy Fayyádh is alive.
 Qábily Sabzwáry d. 954. Mirzá Qásim Myraky d. 932.
 Qásimy, Mirzá Qásim Junábády. Qáni'y Qazwyny.
 Qodsy of Farghánah. Qodsy Má-wará-lnahry.
 Qadymy Mázanderány lives in the Deccan.
 Qaráry, Núr aldyn Moḥammad b. 'abd al-Razzáq Gylány is alive.
 Qorádhah is alive. Myr Qorby Gylány.
 Myr Káfiy Ardúbány d. 969. Káká Urdú-bázary.
 Káhy (Gáhy?), Qásim. Gadáiy Kábuly.
 Kasby Qazwyny. Kashyry (?) Bokháry.
 Kalámy, Ṣadr aldyn Moḥammad, had the title of Afīhal Khán d. 977.
 Kalán, Khwájah Kalán Bég Andejány. Gul-bábá Balkhy.
 Gul-Báqiy Bániy Samarqandy.
 Kamál, Khwájah Kamál aldyn *Hosayn* Shyrázy d. 975.

- Kamteryn Shyrázy. Kawkaby of Má-wará-l nahr.
 Kúhkan, Abú-Fat'h Sultán b. Abú Sa'yd Sultán b. Kúnjy-Khán b.
 Abú-l-Khayr Khán d. 937.
 Lisány Shyrázy. Liqáiy Astrábády.
 Lawwámy, Pyr-zádah Qiyám Sabzwáry d. 975.
 Mány Shyrázy. Motayyamy.
 Máyily Ibn Khwájah Moammad Zaryn-kamar Teherány.
 Majázy Majuún Láhijy. Mojriy (Mojrayiy?) Systány.
 Majnún, 'alyy Dúst Tárimy. Mohtasham Káshy.
 Mohsiby Ardebyly.
 Moammad Yúsof b. Myr Moammad Báqiy d. 970.
 Myr Moammad Yúsof b. Qádhíy Astrábády d. 977.
 Myr Moammad Kaskany. Moammad Záhid Jámy d. 979. ||
 Qádhíy Moammad Rázy b. Qádhíy Shukr Allah Hosayny.
 Miñnaty Hiçáry. Miñnaty Systány.
 Mañwy, Myr Mañmúd Munshiy d. 980.
 Moñiyi, Solaymán I. Turkish Emperor called Khwandaká خوندك
 born in 900 d. 974.
Modámy Badakhshy is alive. Madzágy Ispahány.
 Madzágy Nayshápúry, Nitzáme Badr. Murád Qazwyny d. 943.
 Murády Astrábády died in India in 972. Mortadhá is alive.
 Mardumy, Moammad Háshim.
Marwy Khwájah Hosayn was alive in 978.
 Myrzá Mas'úd b. Myr Shams aldyn 'alyy Sabzwáry.
 Masyty Tabryzy. Masyhy a Christian merchant of Tabryz.
 Moshfiqy. Ma'çúmy Káshy is alive.
Khwájah Mo'atztzam d. 971. Mo'yn Astrábády.
 Mollá Moñliá Ispahány. Moqbily Qazwyny Çábúny.
 Maqçúd the arrow-maker. Maqçúd Qazwyny b. Fadhl Allah.
 Maqçúd Káshy. Mollá Maqçúd died 977.
 Moqymy, Moammad Moqym.
 Makárim, Qádhíy Abú-l-Makárim Ispahány.
 Malik, Mañmúd Khán Daylamy Qazwyny.
 Malaky Serkány. Mantzary Samarqandy. Munshiy, Adham.
 Munyry Hamadány is alive.
 Mawáliy Láry called Khorásán-Khán. Mawáliy Túny.
 Myrak Daylamy, Myr 'abd Allah d. 962, his Dywán has 6000
 verses.

8.43 Mawjy, Moḥammad Qásim-Khán Badakhshány, author of a Yúsof ó Zalykhá in 6000 verses; died at Agra in 979.

Mawzún, Mollá Bihkárý.

Mahjúry b. Hasan d. 967. Mayly Qazwyny.

Mayly, Myrzá Quly Herawy came in 979 to India.

Nádiry Samarqandy. Náçiry. Náfiqy.

Nitháry Bokháry, Bahá aldyn Hasan. Nitháry Astrábády.

Nitháry Qazwyny. Nitháry Tabryzy.

Nitháry Túny d. 962 (according the Kholác N. 240 he died 971).

Najáty. Nasym. Nishány Hindústány, 'ally Aḥmad.

Khwájah Naçyr b. Khwájah Maḥmúd Hamadány.

Nuṭqy, Moḥammad Čáliḥ b. Khwájah Gháziy.

Natzy Tabryzy, Nitzám aldyn 'ally is alive. Naf'y.

Nafys Ibn Qásim Júsaqy. Naqqáby Teherány. Núr aldyn.

Núry Dandány Herawy. Núry, Myr Moḥammad Sharyf.

Núry. Naw'y, Moḥammad Sa'yd Herawy. Nawydy.

Nawydy Rázy. Nihány Samarqandy. Niyázy Tabryzy.

'ally Niyázy. Niyázy, 'abd al-Haqq Fárisḥyny قارصيني

Niyázy Bokháry Ibn Qádhyy Sayyid 'ally (see Badáwny.)

Nyky, Zayn aldyn. Wáhid, Sháh Mirzá Taqyy. Wáhidy.

Wadá'y Herawy came to India. Wáçify Kamál aldyn.

Wáçily of Marw. d. 968.

Wáffy a son of Qádhyy Shukr Allah Tabryzy.

Wiçály Moḥammad Amyn d. 967.

Waçly, different from the one mentioned in Badáwny.

Mollá Waçly d. 977.

Wafáyyi, Shaykh Núr aldyn the Wazyr of Humáyón.

Wafáyyi Astrábády. Wafáyyi, Mirzá Ibrahym born in 941.

Woqú'y Tabryzy. Woqú'y, Myr Wá'itzy.

Woqú'y, Moḥammad Sharyf d. 977. Walyy Dasht Bayádhy.

Hátify Qazwyny. Hádiy, Abú-l-Hádiy d. 996.

Hádiy, Shaykh Hádiy Astrábády is alive.

Háshim, Sháh Háshim b. 'azyz aldyn Jabaly Qazwyny.

Háshim, Amyr Khwájagy Qazwyny d. 947.

Háshim, Myr 'ally Kamál Herawy.

Moḥammad Háshim was at Láhór in 969.

Háshimy a son of Khwájah 'içmat Shaykh alislám d. 945.

Háshimy, Myrak Háshimy b. Khwájah Háshimy.

Háshimiy Kirmány called Sháh Jahángyr d. 948.
 Khwájah Hijry. Hijry Samshyr-gar Qommy.
 Hijry Andejány. Hijry Rázy, Khwájah Moḥammad Sharyf.
 Mollá Hidáyat Qazwiny, a physician d. 960.
 Khwájah Hidáyat. Haláky Hamadány. Mollá Hilál.
 Hilály. Myr Humáyún Isfaráyiny. Humáyún Samarqandy.
 Hamdam Bég. Hamdamy.
 Hindál Mirzá Moḥammad b. Bár Pádsháh.
 Yarak Qazwiny a physician. Yár Moḥammad Sowalah سواله
 Yáry Tabryzy. Yakyà Qádhiy Núr-bakhshy, a brother of 'abd
 Allah Yaqyny.
 Myr Yakyà Hosayny Sayfy a son of the author of the Nafáiyis.
 Yaqyny, Qádhiy 'abd Allah.
 Yaqyny, Qádhiy 'abd Allah Hasany Rádhiy b. Qádhiy Moḥammad.
 Yamyny Samnány Shamshyr-gar.
 Yúsof Bég Cháwishlú. Yúsofy Narsábády.

In order to complete the list of poets who flourished under Akbar I add here an abstract from the appendix to Badáwny's History which was compiled in 1004 (see Sir H. Elliot's *Indian Hist.*) Badáwny says that he has greatly used the Nafáiyis in drawing up that Appendix, and that he knew most of the poets personally whom he mentions.

Atishy of Qandahár came to India with Bábor and became his historiographer. He died in 973 at Lahór.

Ashraf-Khán, Myr Munshiy Hosayny of Mashhad was a great calligraph but a bad poet.

Amyr Qádhiy Asyry of Ray. As the climate of India did not agree with him he returned to his native town where he died.

Myr Amány, called Mykhchah (?) was a Sayyid of Kábul, died in 981 and left a Dywán.

Amány, Myrzá Sharyf Ispahány lived twenty years in India.

Qádhiy Ahmad Ghaffáry Qazwiny was a descendant of Najm aldyn 'abd al-Ghaffár the author of the *Hawy* on Sháfi' law. Ahmad came to India and died in 975. He is the author of the Nigáristán نگارستان and of the نسخ جهان-ارا a general history which is usually

called Jehán árà, but as the title is a chronogram (for 971) the word ought not to be omitted.

Myr Ashky Qommy died at Agra.

Ansy Lawlaqy was a Shámlú Turkman left a Mathnawý.

Amyny was a young man when Badáwny wrote. He had first the takhalluq of Khaufy but his patron Nitzám aldyn Ahmád with whom he lived at Gujrát changed it into Amyny (Amny ?) When Badáwny wrote he was attached to the service of a royal prince.

Abtary Badakhshy is also called Wakyle Fir'awn.

Ulfaty, Qalyj Khán a noble resided at Qábul when Badáwny wrote.

Ulfaty Yazdy was dead when Badáwny wrote.

Ulfaty 'iráqy has several times been at Kashmyr with Mirzá Yúsuf Khán.

Bayram-Khán, the Khán-Khánán was originally in the service of Bábor. He was a great patron of learning and left a Persian and a Turkey Dywán. He died in 968 in Gujrát whence his body was agreeably to his will carried to Mashhad for interment.

By-kasy Ghaznawý went to Makkah and studied there several books on tradition. In his old age he returned from India to Afghánistán and died there in 973.

Báqiy Kúláby was killed during the rebellion of Ma'çúm Kábulý.

Bayádhy بیادھی resided at Agra.

Payrawy Sáwy was a painter as well as a poet, he died in India and left a Dywán. He imitates Aşafy.

Baqáyy came from Qomm to Gujrát where he was attached to the service of Nitzám aldyn Ahmád. Thence he went to Agra and when Badáwny wrote he had the intention to go to Láhór. His takhalluq was first Maftúny.

Tarkhán, his name is Mollá Núr aldyn Sufaydany and his takhalluq Núry. Sufaydan is the name of a place in Sirhind which was his Jagyr. He was a good Mathematician and stood high in favour with the emperor Humáyún who conferred upon him the title of a Tarkhán, but towards the end of his life he fell into great poverty. He was alive in 979. He is the author of a Dywán.

Turdy a native of Má-wará-l-nahr.

Tawcany his name is Manóhar and though he was a Hindú he is also called Mohammad Manóhar and Mirzá Manóhar. The name of his father is Lón-karn (salt manufacturer), he was Rájah of Sámbar

Tadzraway تذروي Abhary a nephew of Nargisy came from Rám to India. He is the author of a memoir رساله (or Mathnawý?) called بنام آنکه روی the first verse of which is دشمن و دوست. He died in 975 and is buried at Agra.

Tashbyhy Káshy came twice or three times to India and returned again to Persia, when Badáwny wrote he was in India. He was of doubtful orthodoxy, has written a Risálah which he dedicated to Abú-l-Fadhl and which contains irreligious theories; he also left a Dywán.

Taqyy aldyn Shúshtary was skilled in almost all sciences and had just come to the court when Badáwny wrote, he put the Sháhnámah into prose.

Thániy Khán Herawy his name was 'ally Akbar, he put the Káfíyah into Persian verse and left a treatise in verse on Arabic grammar صرف and a prose treatise on pantheism. He was alive in 990.

Thandiyi Mashhady, Khwájah Hosayn. His poetry was much esteemed in India before he came to this country and it was thought nothing of after he had come to India, he left a Dywán and a very good Mathnawý.

Jidály, Myr Sayyid 'ally was a most distinguished painter. He painted the history of Hamzah. It is in sixteen volumes. Every volume is in a box and every leaf is a cubit long. He was alive in A. H. 956 and had written a Dywán.

Jadzby his name is Pádsháh Quly son of Sháh Quly-Khán Tárykhy.

Jamyly Kálpy-wál, i. e. of Calpee, a son of Jalál Wáçil. He and his brother Fadhyl were both poets of some repute. The latter also wrote Arabic poetry and left a commentary on Faydhy's sentences without diacritical points. They were both alive when Badáwny wrote.

Chishty, Shaykh Hosayn Çúfy Dihlawy was in mysticism a disciple of Shaykh Islém اسلام Chishty. He was in the Khánqáh of Fatkhúr Sykry. He left a Dywán and several other works among them one in verse called Heart and Soul دل و جان which is an imitation of the حسن و دل of Tofály the teacher of Myr 'ally Shyr.

Ja'far a Sayyid of Herát.

Ja'far-Bég was called Açaf Khán Qazwyny he was a nephew of the late Paymaster of the forces, says Badáwny, who speaks in high praises of him.

Judai

Haydary Tabryzy was a *Hájj* and came twice to India but left it again. His *Dywán* in which there are but few good poems has about 14,000 verses. He was a pupil of *Lisány*.

Hozny of the 'iráq intended to come from *Hérat* to *India* but died before he could carry out his plan.

Hayáty *Gylány* a friend of *Dardmand* wrote a *Dywán*.

Hály was at *Gujrát* with *Mirzá Nitzám aldyn Aġmad*.

Hálaty *Yádgár* is according to his own opinion a descendant of *Sultán Sanjar*, but according to the *Tárykh Nitzámy* he was a *Chaghatáyan*. He left a *Dywán*.

Kháne A'tzam flourished under *Humáyún* and *Akbar*.

Khanjar Bég a relation of *Turdy Bég Khán* is a *Chaghatáian* by birth and wrote a *Mathnawý* of 300 verses in which he gives an account of his own life and celebrates the praises of the emperor.

Khosrawy came from the *Makkian* pilgrimage to *India* where he was patronized by one of the Royal princes.

Myr Dawry his name is *Sultán Báyzayd Herawy* and his title *Kátib almulk*. He was the best calligraph in *Akbar's* time and a fair poet.

Dakhly came from the 'iráq to *India*.

Dánahy, *Dánah* is a village near *Nayshápúr* of which this poet was a peasant. He came to *India* and made poetry, but as his language was rustic and uncultivated his verses were not much admired.

Dawwány, *Hakym 'ayn almulk*. His mother is descended from the celebrated *Philosopher Jalál aldyn Dawwány*.

Rafy'y, *Myr Haydar Mo'ammáiy* of *Káshán* was distinguished by his skill in making chronograms. He was drowned when returning by sea to *Persia*. He was in charge of copies of *Faydhy's* works for distribution in *Persia* and they were also lost.

Riháiy is a descendant of *Shaykh Zayn Kháfy* and wrote a celebrated *Dywán*. *Sa'd aldyn Riháiy Khawáfy* is mentioned in the *Nafáyis*, he died in 980.

Raughany was a Jester in the service of the emperor and left a *Dywán* of about 3000 verses, he died in 981. The following chronogram on his death expresses the estimation in which he was held by his contemporaries *داده چو سگی بکافرستان جان*

Zayn Khán Kókah was the best musician of the time of *Akbar* but a bad poet. He played chiefly *Hindu* tunes.

Dawwány

Sultán Mohammad Saplakی مېلکي, Saplak is a place in Qandahár. The common people of India pronounce the word with an i after the p; if thus pronounced it means کیلاسی this is the name of an animal which lives on carrion.

Sultán, his title was Khán-zamán. There was another poet, *Mohammad*, who had the takhalluṣ of *Sultán*; the Khán-zamán offered him one thousand Rupees if he would change it and when he refused to do so he threatened to put him to death; but promises and threats were unavailing with the poor poet, he kept his takhalluṣ.

Sayry Ghaznawy was versed in law, metric and other sciences.

Sipihry, *Myrzá Bég* died in India in 979.

Sibáqy was in the service of *Bayram-khán* who sent through him seven thousand Rupees to the shrine of *Imám Ridhá*. The poet spent the money and was punished for it by *Sháh Tahmásb* of Persia with imprisonment, but in 974 he again obtained his liberty.

Sahmy Bokháry. His father was an arrow manufacturer, hence his takhalluṣ. He grew up in the service of *Myrzá 'azyz Kókah*.

Sagqá Bahrán belongs to the school of *Darwysz Fániy* and to the Silsilah of *Hájí Mohammad Janúshány* جنوشانی. He lived at Agra and having given every thing he possessed to a son of his *Pyr*, he travelled to Ceylon and died on the road. He left a large *Dywán*.

Siyáhy Khodá-dúst a grandson of *Khwájah Kalán Bég* died in 978. (According to another *Tadzkirah* his takhalluṣ is *Sipáhy*.)

Sarmady Ispahány had first the takhalluṣ of *Faydhy*, he resides in Bengal.

Sáqiy Jazáiyry a native of Mashhad. His father who was of Arabic extraction was considered as a doctor (mojtáhid) of the Shy'ah church. *Sáqiy* held in 1004 an office in Bengal. In the *Nafáiyis* it is stated that his father's name was *Ibráhyim Jazáiyry*.

Sayyidy a Qúfy was a disciple of *Shaykh Islém* (اسليم apparently a corruption of *Islám*) *Chishty*. Was first settled at *Kálpy*, now he is at *Kabúl*.

Shahdy (or *Shohdy*), *Sháh Abú-l-Ma'ály*.

Shyry of the village of *Kókwál* in the Panjáb. His father was of *Máchyn*. He was a very celebrated poet and was ordered to translate the *Mahabharata* into Persian, but it is not clear whether he did execute the task. He died in the *Yúsofjáy* country in 994 and left a celebrated *Dywán*.

خبر شانی

Shikyby Ispahány came to India and is patronized by the Khán Khánán the son of Bayram Khán.

Shujá'y, *Hakym Sayf almolúk Domáwandy* was a clever physician. *Sharbaty* is alive.

Mollá Çádiq Halwáyyi Samarqandy was in 988 in Má-wará-l-nahr, he is the author of a *Dywán*.

Çabúhy was of Chaghatyyah origin lived at Agra and died in 972.

Çálihy Herawy was in India but returned to his home.

Çádiq (according to the *Nafáyis Çádiqy*) Qandaháry Herawy was for some time in India, he is dead.

Çarfy, Shaykh Ya'qúb Kashmyry a learned man who left several works on Çúfism. He commenced the compilation of a large commentary on the Korán like the *Tafsyr Kabyr* (of Rázy) but died before he could complete it.

Çarfy Sáwajy was for some time at Gujrát with Khwájah Nitzám aldyn Ahmád, subsequently he went to Láhór, he wrote a *Dywán*.

Çabúry Hamadány was cast in prison when the Khán-zamán was put to death. Was dead when Badáwny wrote.

Çálih Dywánah obtained the title of 'áqily from the emperor.

Tárimy, *Mollá 'alyy* was very strong in the traditions having studied this science in Arabia. Died in 981.

Taryqy Sáwajy died on a pilgrimage to Makkah.

Tálib Ispahány resided the last twenty years in Kashmyr, first he was a Qalandar, subsequently he entered the service of the emperor and was sent on an embassy to Ladak.

Tálib'y Yazdy an elegant calligraph resided at Agra.

Tify a son of *Mollá Darwysh Fatáhpúry* was so precocious that he read the *Shamsyyah* on Logic when only ten years of age. Was in the service of one of the princes.

Trohúry resided in the Deccan and left a *Dywán*.

Myr 'abd al-Hayy Mashhady a brother of *Myr 'abd Allah Qánúny* who was a courtier of Humáyún.

Sayyid Mohammad Najafy wrote good Persian and Arabic poetry, and his poetical talents were fully acknowledged in the Deccan. He came to Ilahábád and it was reported that he had written a satyre on Fakh Allah. As he denied the charge, his papers were searched, and as satyres were found among them he was ten years imprisoned at Gwáliar. He wrote a *Dywán*.

'*obaydy* was a young but promising poet when Badáwny wrote.

'*ishqy Khán* a Turkey Pyr-zadah. His father was Rahmán Quly Sultán. He was well versed in accounts and filled for some time the place of Myr-Bakhshy. He left a Dywán of a thousand Qacydahs and many Ghazals and a very large Mathnawy.

'*ilmy* (or 'alamy) Myr Mortadhà a Sayyid of Dúgháb was for some time lord of *Badáwn*.

'*azyzy* Myr 'azyz Allah was for some time Dywán (Minister of Finance) of Akbar but finally his property was confiscated and he was imprisoned because he could not account for five crores of Rupees. He left a Dywán of Ghazals and some Mathnawies like گل و مل and شهر اشوب.

Mirzá 'azyz Kókah A'tzam Khán attempts now and then to write poetry.

'*ahdy* Shyrázy was for some time in Gujrát with Nitzám aldyn Ahmad. Subsequently he came to Dilly and entered the service of the *Hakym* 'ayn almulk.

'*ináyat* Kátib Shyrázy was librarian of Akbar when Badáwny wrote.

'*orfy* Shyrázy. His Dywán was even during his life time very popular and sold in every street.

Ghaznawý Myr Mohammad Kháne Kalán held a very high appointment. He left a large Dywán.

Ghazzály Mashhady fled from the 'iráq where he had been in danger of being put to death into the Deccan. The Khán-zamán sent him one thousand Rupees for the journey and prevailed upon him to proceed from the Deccan to Agra. After he had been some years with the Khán-zamán, the emperor took him into his service and conferred the title of *king of poets* ملك الشعراء upon him. He died at Ahmadábád on Thursday evening 27th of Rajeb 980, according to the *Nafáys* in 981. He was deeply versed in mystic philosophy. He left a Dywán and a Mathnawý, in all from 40,000 to 50,000 verses.

Ghobáry Qásim 'aly b. Haydar Baqqál rose from a humble station (his father was a green-grocer at Agra) to the dignity of a Khán. He died in 1000 or 1001. Badáwny who writes a very spiteful article on him says that قاسم ملی خان ابله is in the former and قاسم ملی خان جاهل is in the latter case, the chronogram of his death.

Ghorbaty Hicáry travelled in Má-wará-l-nahr and died at Agra in 966. He left a Dywán.

Ghayraty Shyrázy came to India but returned to Shyráz.

Shaykh *Faydhy* died in 1004. Sir Henry Elliot has given a very spirited translation of this article in his *Ind. Hist.* I. 255.

Fárigy Shyrázy a cousin of *Fath* Allah. He came twice to India, and died.

Fahmy Tabarány (Teherány?) was a great traveller and visited also India.

Fahmy b. Nádiry Samarqandy came to India, but left it again.

Fahmy Astrábády died at Dilly.

Fikry, Sayyid Mohammad Jámah-báf nicknamed Myr Rubá'iyi is the Khayyám of his age.

Fanáyyi Chaghatáyyi had the title of Khán. He was some time imprisoned, which affected his mind so much that he turned mad. He left a Dywán.

Fosúny Yazdy a story teller by profession. Came from Tatab, and was received into the service of the emperor.

Fyrúzah Kábuly a slave of Myrzá Mohammad *Hakym* was a clever musician, and a fair poet. He was admitted into the society of the emperor.

Fárisy, Sharyf a son of the painter Khwájah 'abd al-Çamad was a great calligraph and a good painter, he left a Dywán.

Qaráry Gylány, Núr aldyn son of Mollá 'abd al-Razzáq and brother of the *Hakym* Abú-l-Fath, died in Bengal during the days of Motzaffar Khán and left a Dywán.

Qawzy was in the service of the Kháne Kalán, and it is said that he was without equal in the art of—making tooth-picks.

Qaydy Shyrázy came to India on his return from the Makkian pilgrimage, and entered the service of the emperor, but fell into disgrace for having said that his subjects were greatly suffering. He died at Fathpúr.

Qandy came at the time of Bayram Khán from Má-wará-l-nahr to India.

Qásim *Gáhy* (*Káhy* from Káh grass?) Kábuly was a Çúfy and skilled in the explanation of the Qorán, polemics, music, &c. but he was an atheist and a disgusting cynic.

Qásim *Aralán* was originally of Tús, but was brought up in Má-wará-l-nahr. He was a very good poet and left a Dywán. He died in 995.

Kámy, Myr 'alá aldawlah, author of a Tadzkirah.

Kalámy, Afdhal-khán came from the Deccan to Hindústán, he was learned in most sciences, more particularly in law. Died in the Deccan.

Kámy Qommy, a young man who had shortly previous to 1004 come to India.

Liqúyiy Astrábády a most distinguished man died at Láhór in 979 or 975.

La'ly Myrzá La'l Bég son of Quly Badakhshy a most gentle young man, who was admitted into the society of the emperor. He is very well versed in history and writes occasionally poetry.

Lutfy Monajjim was for some time with Mirzá Nitzám aldyn Ahmad in Gujrát. Was well acquainted with ancient poetry and repeated one night, one thousand verses from memory.

Myr Mortadhà Sharyfy Shyrázy grandson of Myr Sayyid Sharyf Jorjány, surpassed all his contemporaries in the mathematical and philosophical sciences. He went to Makkah, studied there the traditions under Ibn Hajr, and obtained a licence اجازت from him. From Makkah he went into the Deccan and thence to Agra. He died in 974, and was conveyed to Mashhad for interment.

Khawájah Hosayn Maríy a descendant of Rokn aldyn 'alá aldawlah Samnány was in Philosophy a pupil of 'icám aldyn and Mollá Hanafy and in law of Ibn Hajr II. In 979 he left India and returned to his home and died there. He put the Singhásan Batysy into Persian verses, but did not complete it. He left a Dywán.

Mahwy, Myr Mohammad Munshiy was twenty-five years Head Munshiy of India.

Myr Mohsin Radhawý Mashhady.

Mawjy, Qásim Khán Badakhshy was a high officer in the army of the emperor, and left a poem of 6000 verses in the style of Yúsof ó Zalykhá. He died at Agra in 979.

Myr-zádah 'alyy Khán a son of Mohtaram Bég was killed in Kashmyr in 996.

Mathnawý Herawý was of the Tabátabá family, lived nearly fifty years in India. Died in 982.

Murády Astrábády was a Sayyid of that place. He came to India and died in 979.

Mushfiqy Bokh  ry, his family is of Marw, he came twice to India but returned again to Persia.

Mayly Herawy his name was Myrz   Quly. He was a very distinguished poet in the service of Nawrang Kh  n. He died at Malwa.

Malik Qommy called Malik alkal  m or the king of poetry. He lived in the Deccan in a humble manner. It is to be observed that Fagh  r adopted some times the takhallu   of Malik. His poems must therefore not be confounded with those of Malik Qommy.

Moll   *Mod  ny* of Badakhsh  n was for some time in the service of Myrz   'azyz K  kah.

Moll   Maqq  d Qazwyny was a good poet and left a Dyw  n.

Mihnaty Hi    ry a man of considerable learning was first in the Dilly Madrasah and subsequently Q  dhiy of Sirhind where he died. The emperor gave him the takhallu   of 'ayshy.

M  sa  y Mashhady.

Kh  wajah Mo'atztam, he murdered his wife and was executed for it in 971.

Ma  z  n the son of a celebrated calligraph was also well versed in this art.

|| *Mohammad Y  sof* was born at K  bul and brought up in India. Was killed in the siege of S  rat in 980. (970 ?)

Mantzary Samarqandy was at Agra in the service of Bayram Kh  n. He wrote a poem called شاهنامه     يال which contains an amount of the war of Iskander S  r, &c.

Mod  ny Hamad  ny was known in India by the name of Haydary.

Mogymy Sabz  w  ry was for some time in the service of Kh  ne A'tzam. He returned after the fall of Gujrat to his native country.

Mo'  m a son of the Q  dhiy Ab   Ma'  liy died at L  h  r.

Mah  y came to India shortly before 1004, was for some time in the service of the Kh  nkh  n  n, then he went on a pilgrimage to Makkah.

Matzhary Kashmyry wrote a Dyw  n. Was in Kashmyr in 1004.

Shaykh Mohammad Bokh  ry Dihlawy was a man of very good family, but seems not to have been much of a poet.

N  aydy Torbaty left a Dyw  n which contains a very biting satire against Kychak-B  g the Bakhshy of Bayram Kh  n.

Nish  ny, Mawl  n   'aly   Ahmad son of Hosayn Naqshy Dihlawy, a seal engraver by profession.

Nāqīh Jamāl Khān son of Miyān Mangan of Badāwn is dead.

Nihāly a lady of Agra, a relation of Mihry Herawy.

Nijāty Gylāny came to India and died.

Nawdy a young man in the service of the Khān Khānān.

Naw'y was in the service of one of the princes.

Niyāzy of Bokhārā, was a most insolent and shameless fellow.

He died at Tata.

Nāmy is the takhalluṣ of Myr Mohāmmad Ma'ṣūm Ḥafawy of Bakar.

Natzry Nayshāpūry was in 1004 in the service of the Khān Khānān.

Nawdy Nayshāpūry died 973 at Ojayn on his way to Makkah.

Natzry Tabryzy. His Dywān is celebrated.

Woqū'y Nayshāpūry a relation of Shihāb Akmad Khān, his name was Mohāmmad Sharyf.

Wadd'y Herawy came to India and died.

Wāqify Herawy Ibn 'ally was in the service of the emperor.

Wafy Myr 'abd Allah a very good calligraph. He was the pupil of Shāh 'abbās and Mawlanā Rāqimiy in this art. He wrote sometimes poetry.

Wafly went from the 'irāq to Makkah and thence by water to India. The ship was wrecked and most of the passengers were drowned, but he was saved and went to the Deccan. He was favourably received by the king, this excited the envy of the courtiers and they poisoned him in 977.

Woqūfy Herawy is called Myr Wā'itz. He resides in Badakhshān.

Wafāyiy Ispahāny lived for a long time in Kashmyr thence he came to Lāhór.

Hamadōny called Khāne 'ālam is a son of Hamdam Bég.

Hijry a descendant of the Shaykh Jām was a very sanctified man and left a Dywān of 5000 verses.

Hāshimiy (or *Hāshim* ?), Mohāmmad Hāshim a cousin of Mawlanā Mohāmmad Shāh Unsy. He sometimes used the takhalluṣ of Sollamy سولمي and sometimes of Wāfy. He was at Lāhór in 972.

(11)

خزینہ گنج الہی

(P.)

Iláhy's treasury, containing the biography of about four hundred Persian poets alphabetically arranged by 'imád aldyn Maḥmúd Iláhy Hosayny. The title of the book and name of the author occur in the life of Ādzory. Iláhy is mentioned by Táhír Naṣrábády and in the A'tishkadah p. 341 and it is stated there that he was a native of Asadábád in Hamadán and that he spent a great part of his life in India and died there. Sarkhúsh says that he came to India under Jahángyry, but neither of these authors mention his name. According to the Hamysshah Bahár his name was Myr Çadr aldyn Moḥammad 'alyy, he was the son of the physician Moḥammad Shyrázy and was a native of Hamadán, he came to India in A. H. 1010, and found great favor at the Court of the emperor and on account of his medical skill he received the title of the Messiah of the age. Either this statement refers to a different individual or it is full of errors. Iláhy himself informs us in p. 112 that he went in 1010 to Ispahán for the sake of prosecuting his studies and stayed there three and a half years; and in page 365 he says that in 1015 he went to Shyráz for the same purpose, and in one passage he mentions that he was at Thanéser which is one hundred miles N. W. from Dilly. Siráj mentions Myr Iláhy Hamadány and places his death in 1064. His poems are much admired and he left a considerable Dywán.

The author mentions in this Tadzkirah chiefly poets of the 9th and 10th centuries of the Hijrah whom he calls شعراى متوسطين. He also mentions some of the eighth

century on the authority of Dawlat-sháh. The authorities which he uses are principally the Sâmy (see p. 12 *supra*), Myr 'alyy Shyr (see p. 9), and Taqyy Awhady (see below), and Fakhry (p. 9). He also quotes the Tadzkirah of Khwájah Amyn aldyn Hasan Nitháry نثاري (in one passage he writes نزاری) but gives us no information respecting him, except that he wrote his work in Máwará-l-nahr. In Tadzkirahs five poets of this takhalluṣ are mentioned, 1. Nitháry Túny who died in 971 or 968 and is the author of a Dywán of Ghazals and Qaṣydah and of a Mathnawý in the same measure as the King and the Beggar; 2. Nitháry Tabryzy; 3. Nitháry Qazwyny; 4. Nitháry Bokháry, his name is Bahâ aldyn Hasan and he is most likely the author of the Tadzkirah. 5. Nitháry Astrábády. He also quotes the مقالة الأبرار which is a biography of Čúfies and the Majális of 'abd al-Qádir Marághahí. The book has no preface and has never been completed and it is therefore perfectly unknown.

Beginning ماحب مقطعات مرعظت-ائين امير محمود مشهور بابن امين

The rough copy of the author is in a private collection, large 8vo. 368 pp. of 19 lines. There are many blanks in it. Sometimes only the name of a poet is written, a space is left for the biography and then follow extracts from the Dywán. Sometimes the biography is given and a space is left for extracts; in many instances additions are made in the margin, these additions are sometimes by another author and in a different hand.

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Amir Mahmúd Ibn Yamyn d. 749. *Ibn Táj Kyl Čúfy.*

Ibn Sayf. Ibn Faraj.

Ibn Hilál, 'alyy b. Hosayn b. 'alyy called 'aláyyi is the author of the مناجاة الطالبين which is also called تاريخ عالئى and is dedicated to Sháh Shujá' Kirmány.

Mahmúd Ibn Zangy a brother of Motzaffar aldyn *Abú Shujá' Atábuk Sa'd b. Zangy*.

Ibn 'icám, some say he was a son of 'icámy Samarqandy.

Khwájah Kamál aldyn Ibn Naqúh dedicated a *Dah-námah* to the *Wazyr-zádah Khwájah Ghiyáth aldyn Moḥammad b. Khwájah Rashyd Hamadány*, he resided mostly at Baghdád.

Jamál aldyn Ibn Hosám d. in 730 at Herát.

Moḥammad Ibn Hosám author of the *خوارنامه* d. 875.

Qádhíy Ibn Jalál probably of Nayshápúr.

Abú-l-Fadhl Mahnah, a descendant of *Abú Sa'yd*.

Abú Sa'yd Mahnah, a son of *Mowayyad Dywánah* was equally a descendant of *Abú Sa'yd (b.) Abú-l-Khayr*.

Khwájah Abú-l-Naṣr Mahnah a son of *Mowayyad Dywánah*.

Ibn Badr aldyn Járjarmy a contemporary of *Sultán Abú Sa'yd Myrzá Gurgán*, resided mostly at Ispahán.

Ibn Qotob a friend of *Afdhal Na'yyny*.

Ibn Jalál died probably in 750. He was a *darwysz* and probably an associate of *Athyr Umány* and of *Kamál Ismá'yl*.

Ibn Ahmad.

Abú-l-Ma'ály of *Khawáf* was a neighbour of 'abd Allah Anṣáry.

Khwájah Abú-l-Qisim a son of *Shiháb aldyn Khawáfy*.

Abú Isháq called *Yashoq* at'imah *يسحق اطعمه* *Shyrázy*, contemporary of a grandson of *Tymúr*, is the author of a *Mathnawý* called *چنگال نامه*.

Najm aldyn Abú Čáláh. Abú Táhir Sharwány.

Myrzá Abú Bakr Ibn Húky-Sháh *حوكى شاه* was killed in 852.

Sultán Abú Sa'yd Khán b. *Sultán Moḥammad Khodáy-bandah* died in 736.

Myrzá Abú Bakr b. *Sultán Abú Sa'yd* was put to death in 885.

Myrzá Ibráhyim b. *Solaymán Pádsháh* born in 941 d. 967 (?)

Ibn La'l son of *La'ly-sháh Badakhshány*.

Abú 'alyy used to behave like a mad man.

Khwájah Ibn 'imád left a *Dah-námah* or Decalogue.

Sayyid Ibn 'alyy.

Ibn Mo'yn a poet of the middle period.

Ibn Khatyb *Húshang* panegyrist of the *Kart* family more particularly of *Fakhr aldyn Kart*.

Háfiz Ibráhyim of the country of *Karmiyah* *كرمييه*.

Sayyid *Ibráhyim* a descendant of Khwájah Bahá aldyn, had the appointment of Çadárat at Kábul.

Amyr Nitzám aldyn Abú-l-Baqá *Baqáiyi* was a contemporary of the Sultán *Hosayn Myrzá*, he came to India under Humáyún, and was killed in 947.

Khwájah *Abú-l-Wafá* a Çúfy of Khwárizm d. 835.

Ibráhyim Kandah of Khorásán was a teacher in the Madrasah of Fárjak.

Abdál Ispahány was in the service of Sám Myrzá.

Qádhíy *Abú-l-Barakat* Samarqandy mentioned by 'alyy Shyr.

Abú-l-Khayr Samarqandy a good Mathematician came to Herát under Myrzá Abú-l-Baqáiyi b. Sultán *Hosayn Myrzá*, Mohammad Khán Shaybány took him to Balkh.

Khwájah *Abú Isháq* is mentioned by Myr 'alyy Shyr.

Khwájah *Abú Tahir* a son of Khwájah 'abd Allah.

Amyr *Ibráhyim Qánúny* a son of Khwájah Músà.

Mawláná *Ablahy*.

Mawláná Sharaf aldyn *Ibráhyim* of Bokhárá.

Shaykh *Abú-l-Wási'* a Çúfy.

Amyr *Abú-l-Fath* Junábády جنابدى some say that he is identic with Amyr Abú-l-Fath whose takhalluç was *Fathy*.

Abu-l-Mojáhid Iskúiyi اسكويي the younger brother of Amyr Çadr aldyn Iskúiyi and a contemporary of Sháh Ismá'yl.

Myr *Ibráhyim* Teherány b. Núr Allah.

Mawláná *Ibráhyim* Astrábády.

Háyy *Abú-l-Hasan* a Turkey poet.

Aby (from áb water) of Khorásán a contemporary of Sultán *Hosayn Myrzá*.

Abú-l-Mohsin Myrzá b. Myrzá Abú-l-Baqáiyi b. Sultán *Hosayn Myrzá Báýqará*.

Byby *Atún*.

Atishy flourished at the close of Sultán *Hosayn Myrzá's* reign and in the beginning of that of Sháh Ismá'yl.

Sultán *Ahmad* Jaláýir d. 895. Myrzá *Ahmad* Daylami.

Prince Sayyid *Ahmad* Myrzá. Sultán *Ahmad* king of Kalbarga.

Khwájah *Ahmad* Mojallid of Khorásán.

Háfítz *Ahmad* Hinnà-tarásh of Herát. Mawláná *Ahmady*.

Háfítz *Ahmad* Khátyb.

Myrzá *Ahmad* a descendant of Shaykh 'alá aldawlah Samnány.
Shaykh *Ahmad Hasan* Balkhy Çúfy.

Mawláná *Ahsan* a poet of the middle period, is called *Ahsan Nadym*.

Shaykh *Ahmad Músawy*.

Qádhíy *Ahmad Ghaffáry* Qazwyny d. 975.

Amyr *Ahmad Hájj* was for some time Ruler of Herát, and subsequently of Samarqand.

Ahmad At'imah a mystic. *Ahmad Tabsy* d. 932.

Khwájah *Ikhtiyár Závahí* زوه left a Mathnawý, or perhaps two, called *مختار الاخبار* وفتبایات he flourished under Sháh Ismá'yl.

Qádhíy *Ikhtiyár Torbaty* lived to the time of Sháh Tahmásb.

Sayyid *Akhfaah* Shyrázy.

Ahmad Tabsy called Mawláná *Atún* was the teacher of Sháh Ismá'yl, went later to Turkey.

Myr *Ikhtiyár* we have a chronogram, *ساقی کوثر*, by him for 897.

Mawláná *Akhy Zihgyr-tarásh* رهگیر تراش

Akhtamy came to India under Humáyún.

Adáyyi Ispahány flourished from Sháh Ismá'yl to Sháh Tahmásb.

Adáyyi Bokháráyyi, a contemporary of Sultán Hosayn Myrzá.

Myrzá *Adham Baghdády*, a contemporary of Sultán Solaymán of Turkey; wrote in Arabic, Persian and Turkish.

Ibráhyim Sháh *Adhamy*. *Adham Káshy*.

Adham Qazwyny.

Adam, left a Qačydaħ on the Elixir.

Shaykh Jalál aldyn *Adzory* d. 866 at an age of eighty-two years.

Byby *Arzúyyi*.

Ardebyly, flourished under Sultán Haydar Çafawy. *Azy*.

Shaykh Moħammad Láhyjy (لاهيجی sic) *Azyry*, author of a commentary on the Gulshane Ráz and father of Fidáyyi.

Sháh *Ismá'yl* b. Sultán Haydar Çafawy was born in 892, and was acknowledged as sovereign at Tabryz in 906, in the same year died Myr 'alyy Shyr and in 911 died Sultán Hosayn Myrzá Báýqará, Sháh Ismá'yl died at Bayláq on Monday, 19 Rajab, 930, and left a Turqy Dywán in which he uses the takhulluĉ of Khitáby.

Myr Islám a descendant of Moħammad Ghazzály and a panegyrist of Myrzá 'alá aldawlah died under Sultán Abú Sa'yd.

Khalyfah *Asad Allah* b. Khalyfah Hidáyat Allah Ispahány.

Sayyid *Asad Allah*. Mawláná *Aseráry*.

Mawláná *Ismy* Herawy. Khwájah *Ashraf* of the 'iráq.

Sayyid Jalál aldyn *Ashraf* Káshy flourished under Buqá-Khán a son of Hulákú.

Darwysh *Ashraf* flourished under Sultán Mohammad b. Báysankar.

Khwájah *Açafy* d. 928. Mawláná *Açly* of Mashhad.

Açyl aldyn Mohammad b. Táhir b. Abú-l-Ma'ály Nahjbary (or Hanjbary ?) of Shyráz, contemporary of Sultán Abú Isháq, Mohammad Motzaffar and Sháh Shujá'.

Amyr *Açly* Qommy.

Myr Siráj aldyn *Açly* of Herát, contemporary of Sultán Hosayn Myrzá.

Khwájah *Afdhal* aldyn Mohammad Kirmány a son of Dhiyá aldyn and a Wazyr of Sultán Hosayn Myrzá, to be distinguished from the elder *Afdhal* aldyn Kirmány.

Afdhal Sárány, Sárán is the name of a quarter of the town of Teherán.

Afdhal Bég of the Qipchaq came to India under Humáyún.

Khwájah *Iftikhár*, some identify him with *Hakym* *Iftikhár*, who is an ancient poet.

Afsary Bokháry. *Afdhal* Allah Shyrázy.

Amyr *Afdhal* son of Sultán alyy Khwáb-byn.

Afsary a contemporary of Sultán Bábor. *Afaty* Samarqandy.

Afúq Jaláyir a sister of Mohammad 'ályy Jaláyir Nitháry.

Afchangy افچنگي *Agahy* Herawy is older than *Agahy* Yazdy.

Mawláná *Agahy* Qáyiny a grandson of Jalál aldyn Qáyiny.

Myrzá Ulugh Bég the astronomer.

Myr *Hosayn Ulfaty* of Torbat was under Humáyún in India.

Iláhy a contemporary of Sultán Hosayn Myrzá.

Alf (?) *Abdál* Ispahány had first the takhalluq of *Mofy'y* was a contemporary of Sultán Ya'qúb.

Amány a panegyrist of Humáyún. Mollá *Amyry* Astrábády.

Mawláná *Amyry* Khorásány, a contemporary of Sháh Ismá'yl is the father of *Fakhry* the author of the تحفة الحبيب

Amyr aldyn Mohammad *Amyry* of Khorásán.

Nitzám aldyn 'ályy *Shyr* d. 906, the chronogram is انوار رحمت.

Mawláná Dhiyá aldyn Yúsof *Amyry*, was at the court of Sháh-rokh. Mawláná *Amyry*.

Khwájah *Amyr Bég* Natzary lived to the time of Sháh Tahmásb.

Khwájah *Amyr Bég*. Khwájah *Amyr Bég* Mohr.

Amán Allah Qohistány mentioned by 'ally Shyr.

Amán Allah Qazwyny, a nephew of Adham Munshiy, was ten years in the service of Sám Myrzá, and wrote a treatise on the preservation of health در حفظ صحت, one on the crisis in fevers در بحرآن, and one containing Mo'ammás.

Amyny Samnány Sa'd-gul. *Amyr Sultán* Ibráhyim *Amyny* d. 941.

Ummydy Rázy a native of Teherán d. 925.

Amyr Maḥmúd Gylány is of the family of the Rulers of Láhiján.

Amyr Amyr-khwánd a son of Khwánd-Sháh Balkhy the historian.

Mohammad *Amyr* Balkhy died at Astrábád.

Sayyid Qoṭb aldyn Amyre *Hájj Unsy* a Sayyid of Herát, left a set of اربعينچه i. e. forty Ghazals.

Any Herawy lived long in Kashmyr and died there.

Anyy Khárizmy خاارزمي was in the service of Sultán Ya'qúb.

An Cary Balkhy made a chronogram on Jámy.

An Cary Mashhady.

An Cary Samarqandy a friend of *Amyr Akmad Hájj* the Ruler of Samarqand.

An Cary Bokháry a calligraph in the service of Myr 'ally Shyr.

Shaykh *An cár* Hamadány. Shaykh *An cár* Herawy.

Mollá Mohammad-sháh *Unsy* Qandaháry came to India under Humáyún.

Mawláná *In cár*fy a contemporary of Sultán Ya'qúb.

Khwájah *Awhad* Mostawfiy Sabzwáry a physician, and generally a learned man d. 868.

Sultán *Oways* b. Shaykh *Hasan Núyán* نويان succeeded to the throne of Adzarbáyján and the Arabian 'iráq after the death of his father. He died in 765.

Ahly Khorásány. *Ahly* Shyrázy. *Ahly* Chaghatáiy. *Ahy*.

Mohammad *Bayrá*m Khán who had the title Khán Khánán d. 968.

Bayány Tabryzy. *Bayány* Astrábády. *Bayán* Bahrábády.

Myrzá *Pyr Budáq* (he spells this word بدق and بودق) son of Jahánsháh d. 822.

Amyr By-Khúdy Isfaráyiny. *By-Khúdy* Balkhy.

Bayádhy Astrábády mentioned by Sámy.

Payámy Herawy lived in Má-wará-l-nahr until Bábor Myrzá raised him to the post of Qadárat.

By-Kavy Shúshtary spent thirty years at Herát.

Myr *Táj* Gylány.

Mawláná *Tadzrawy* Abhary a nephew of Nargisy came to India and dedicated a Dah-námah, or Decalogue to the Kháne A'tzam.

Tábi'y Herawy, and Tarkhán Khorásány and Tawhydy are mentioned by *Taqyy Awkady*.

Tarzyqy (see *Tadzkirah Sámy*).

Mawláná 'ally Kalawy *كلوي* *Thawry* Bokháry mentioned by 'ally Shyr. Myrzá Ján Mohammad *Thániy*.

'abd al-Rahmán Jámy (he gives a list of his works which will be inserted in the next chapter).

Mohammad Jány a brother of Jámy died before him.

Sayyid *Ja'far* brother of Mohammad Núr-bakhsh went to Herát under Myrzá Sultán *Hosayn*.

Sayyid *Jalále 'adhod* of Yazd a son of 'adhod the Wazyr of Mohammad Motzaffar.

Mawláná *Jalál aldyn Tabyb*, his takhalluṣ was *Sháh Shujá'* he flourished in Fárís under the Motzaffar family, another physician of the name of *Jalál aldyn* is mentioned by *Sám*.

Jalál b. Ja'far Faráhány left a *Dywán* of 3000 verses and a *Mathnawý* in the measure of the *Makhzan*.

Khawájah *Jalál aldyn* Mohammad *Tabryzy* mentioned by *Sám*.

Mawláná *Jalál aldyn* Mohammad *Dawwány* the philosopher, a son of Sa'd aldyn As'ad *Dawwány*. *Iláhy* says that *Dawwány* died under *Sháh Tahmásb*, at the end of the notice is a chronostichon for 903 viz. نادر عصر و اعلم علما it is however not said that it is intended to fix the year of the death of *Dawwány*, on the contrary it would appear that it has been made by *Dawwány* on the death of Sultán Abú Sa'yd, yet there is a note to it in the margin in a different hand to the effect that as *Sháh Tahmásb* came to the throne in 930, this chronostichon contradicts the above statement. *Hájy Khalyfah* N. 11210 places the death of *Dawwány* in 908. He has written three glosses, the Old قدیم, New جدید and Newest اجد to *Qúshchy's* commentary on *Túsy's* *Tajryd*, and in like manner he has written glosses to the commentary on the *Matáli* he is also the author of the شرح هياكل, اخلاق جلالی, اثبات واجب (on the existence of God), رسالة زورا, on *Čúfyism*, حاشیه شمسه (i. e. glosses to *Qofby's* commentary on the *Shamsyyah* on *Logic*); and انوار شافیه.

Jalály a contemporary of Sultán *Hosayn Myrzá* lived to the reign of Sháh *Ismá'yl*.

Shaykh *Jalál Herawy Qáfy*.

Jalál Hindy left a *Dywán* of upwards of 2000 verses.

Háfítz Jalál aldyn Mahmúd.

Pyr *Jamály Ardestány* brought the autograph of Saná'yí's *Hadyqah* from Ghaznyn to Ardestán.

Shaykh *Jamály Dihlawy* contemporary of *Jámy*.

Shaykh *Jamál aldyn Barújardy Núr-bakhshy*.

Jamály Káshy a son of *Hájy Sháh Jalláh (Halláj ?)*.

Jamshyd Monajjim Herawy. Jonúny Hamadány.

Jonúny Andakhúdy.

Amyr *Jahán-sháh* b. *Qará Yúsof* a *Qará Qynlú Turkmán*, his takhalluq was *Haqqy* (see 'ally Shyr).

Háfítz Khámúsh a mystic. *Hájy Fútah* فوطه Samarqandy.

Háfítz Hakkák a native of *Kirmán* resided at *Herát*.

Qadhiy Myr Hosayn Maybodzy, the Philosopher, left a commentary on the *Dywán* ascribed to 'ally; a commentary on the هداية الحكمة; commentaries on the *Káfiyah* and on the طواع and on the *Shamsy-yah*, and glosses on the *Daqqyah* حواشي دقيقة.

Mawláná Kamál aldyn Hosayn Wá'ítz Káshify of *Bayhaq* in *Sabzwár* resided twenty years at *Herát*. He was a contemporary of *Myr 'ally Shyr* and died in 910. He is the author of the جواهرالتفسير in one volume being a commentary on the second *Súrah* of the *Qorán*, of the Tafsyir Hosayny, of the مختزن الانشا, of the ومراهب عليه, of the اخلاق محسني, of the سبعة كاشفيه (the seven Revealers are the seven planets, the work treats in seven books, which it seems are also called *Káshifyyah* Revealers, on astrology, and is dedicated to *Myr 'ally Shyr*), of the روضة الشهداء, and of the اسرار قاسمي, and of a book on alchemy.

Hakymy Khorásány is mentioned by *Taqy Awkhady* and probably identic with

Sayyid Hakymy Tabyb a contemporary of Sultán *Hosayn Myrzá*.

Darwysh Haydar Túnyány was in *India* in the beginning of *Akbar's* reign.

Haydar Kolúj Herawy flourished in the commencement of Sháh *Tahmáshb*, visited *India* and left a *Dywán* of about 10,000 verses.

Habyb Allah Qapzy قېزي a son of *Myr Sar-barahnah* who flourished under Sultán *Hosayn Myrzá*.

Sayyid *Hazyny*, Amyr *Hasan* of Astrábád was Qádhíy of Herát. *Hijáby* the daughter of Badr aldyn.

Myrzá Abú-l-Baqá Sultán *Hosayn* b. Mançúr b. Myrzá Báýqará b. Myrzá 'omar Shaykh b. Tymúr came to the throne in 861 and died in 911, and left Persian and Turkey poetry.

Mawláná Myr *Hosayn* Mo'ammáiy d. 904.

Sayyid *Hasan* Motakkallim Nayshápúry a pupil of Motzaffar Herawy and a panegyrist of Malik Ghiyáth aldyn Kart.

Khwájah *Hasan* Qandaháry. Sayyid *Hasan* Shiháb.

Hosamy Qalandar of Khwárizm resided at Qará Kúl near Bokhárá.

Mawláná *Hasan-sháh* Herawy a contemporary of Jámy.

Mawláná *Hayrány* Hamadány left several Mathnawies as Bahrám and Náhyd, Dispute between heaven and earth, Dispute between the candle and the moth, Dispute between the roasting spit and the fowl (see Sám).

Hayraty Qazwyny.

Hayraty Marwy, i. e. of Marw, he is known by this patronymic though he was of Tún.

Kháldiy Hiçáry. *Khorramy* Herawy.

Khizry was originally a slave. Mohammad *Khilwaty*.

Sultán *Khalyl* b. Myrán-sháh b. Tymúr d. 814.

Khalyl Allah Monajjim.

Amyr Kamál aldyn *Hosayn Kholqy* a son of *Hakymy*.

Kholqy Bokháry. *Kholqy* Tabryzy.

Sayyid *Khanjar* studied at Herát. *Khwánd* Amyr the historian.

Khwájú Kirmány d. 742 and left about 20,000 verses.

Khiyály Bokháry is said to have been a pupil of Khwájah 'içmat Bokháry.

Khiyály Herawy. *Khiyály* Khojandy.

Sháh *Dá'iy* Allah Shyrázy a pupil of Ni'mat Allah Walyy is a mystical poet. He is a great saint, and his tomb which is at Shyráz is a place of pilgrimage.

Dághy Sarakhsy lived to the time of Sháh Ismá'yí.

Dághy Herawy. *Dághy* Astrábády. *Dánishy* Bokháry.

The daughter of the Qádhíy of Samarqand, her name was Khayr al-Nisá Khátún, and it is said that she lived in Khorásán.

The daughter of the Amyr Yádgár resided in Dúghábád.

Darwysh Maççúd Tyrgar a Çúfy and a pupil of *Hájy* Mohammad.

Darwys̄h *Dihaky* Qazwyny, Dihak is a quarter of the town of Qazwyn. He was originally a weaver, flourished under Sultān Ya'qūb.

Darwys̄h Sarakhsy, a felt-maker.

Khwājah Darwys̄h a brother of Khwājah Motzaffar and a son of Khwājah Fakr aldyn Tabkchy تېكچي.

Darwys̄h Torbaty, Torbat (Tarbit?) is the name of a place.

Du'āyiy of Mashhad.

Amyr Qāsim *Dildāry* was an Amyr of Sultān Mawdūd Myrzā. He fled from Mā-warā'-lnahr to Sultān Hosayn Myrzā.

Myr Khānzādah called Myr Bulbul-bāz *Dilyry* was falconer to Humāyūn.

Myr Dawry, the calligraph, was during Humāyūn, and during the beginning of Akbar's reign in India.

Dūst Mohammad *Jāny* of Sabzwār in Khorāsān.

Dūst Mohammad Isfarāry probably identic with the preceding.

Amyr Dūst Hasan son of Hasan Kingirah.

Dūsty Naqqāsh of Yazd.

Myr Dūst Tārimy of Chaghatāy was in the service of Bābor Myrzā.

Sultān 'alyy Dawāyiy a brother of Halāky Herawy.

Darwys̄h Rawghangar wrote a satyre against Jāmy.

Dūst Mohammad Sultān b. Nawrūz Ahmad Khān b. Sywanj سیدونج

Khwājah Khān b. Abū-l-Khayr Khān was a great patron of learning.

Mawlānā Sultān 'alyy *Dawāyiy*.

Dawlats̄hāh. *Dihqāny* of Ray kept a school.

Dywcānah Nayshāpūry. *Dywcānahē* 'ishq.

Dzāty mentioned by 'alyy Shyr.

Dzāty Lāry carried on the profession of a book-binder at Tabryz.

Dzihny Tabryzy. *Dzihny* Kāghadz-farūsh.

Dzihny Artūkhāny. Mawlānā *Rāzy*. Amyr *Rāzy* Herawy.

Mawlānā *Rāzy* Shyrāzy.

Rāzy Baghdādy mentioned by 'alyy Shyr.

Sharaf aldyn *Rāmiy* (*Rāmiyē*?) d. 795 and left حدائق الحقائق which treats on metric and poetic, and has been written in imitation of, or competition with, Rashyd Watwāl's حدائق السمر.

Rijāyiy Herawy wrote a Mathnawy, containing the rules of musical composition.

Sayf aldyn Maḥmūd *Rijāyiy* of Ispahān (see Sām).

Rahmāny Khorāsāny. *Ruswāyiy* Hamadāny.

Rashyd aldyn Ahmad Kázerúny a contemporary of *Jámy* and author of a Persian commentary on the *Foçúç*.

Rashydy. Ridháiy Sabzwáry d. 856.

Ridháiy Hazár-jaryby. Amyr Ridháiy. Jalál Rafyqy.

Khawájah Rokn Çáyim Samnány panegyrist of *Mohammad Motzaffar Sháh-Shujá'*, his brother *Sháh-Mahmúd* and *Toghá Tymúr Khán*.

Rawnagy was in the service of *Myrzá Kamrán* the brother of the emperor *Humáyún*.

Riyádhí Mohawwiláty of *Záwah* died in 921 and left a *Mathnawý* of 8000 verses containing an account of the reign of *Sultán Hosayn*, he also began a poem on the exploits of *Sháh Ismá'yl*, but did not finish it.

Zulály Tabryzy mentioned by *Sám Myrzá*.

Zulály Khorásány mentioned by 'ally *Shyr. Zayny Siyák.*

Zayny Mashhady a son of *Darwysh Rawghangar*.

Zayn aldyn Abú Bakr Táybády a saint who flourished during the *Kart* dynasty.

Shaykh Zayn aldyn Khawáfý a *Çúfy* d. 833.

Zyrazy mentioned by 'ally *Shyr.*

Sám Myrzá son of *Sháh Ismá'yl*.

Sháh Hosayn Sáqiy *Ispahány* died at *Dámaghán* in 941.

Sáqily Qúshchy (i. e. the falconer).

Sáyil Hamadány of *Ah* in *Domáwand* d. 940.

Sághiry a friend of *Jámy*.

Sámy of *Dámaghán* a contemporary of *Sultán Hosayn Myrzá*.

Sákiny Samarqandy.

Myrzá Sháh Hosayn Arghún Sipáhy a son of *Sháh Bég* b. *Amyr Dzú-lnú.*

Háfiz Sarúy a son of *Háfiz 'alamy Birjindy.*

Sarúdy a son of *Háfiz Myráthy* was for some time historiographer of 'obayd *Allah Khán.*

Sarúary (*Sorúry*?).

Seráj aldyn Qumry, some say he is of *Shyráz*, others say he is of *Qazwyn*, he was a contemporary of *Salmán Sáwajy*. He must be distinguished from two more ancient poets one of whom is *Nitzám aldyn Mahmúd Qumry Ispahány* and the other *Qamary.*

Surkh Wadd'y. Háfiz Sa'd a disciple of *Qásim Anwár.*

Khawájah *Sa'd-gul* Shyrázy.

Sa'ady Gholámy mentioned by 'ally Shyr.

Abú-l-Fath Sultán Sa'yd Khán.

Darwysz *Saqqáyyi* Chaghatáyyi of Bokhárá travelled much in India during the beginning of Humáyún's reign; *Taqvy Awhady* saw a Dywán of his containing about 4000 bayts.

Sultán 'ally Mashhady; this man was not so much distinguished as a poet as he was as a calligraph. The author gives here a list of celebrated calligraphs which is of interest:—"ally Mashhady was in calligraphy, a pupil of *Mawláná Atzhar*, and *Atzhar* was a pupil of *Ja'far* and *Ja'far* was a pupil of *Mawláná Myr 'ally* the inventor of the *Naskh-ta'lyq*. The pupils of *Mawláná Sultán 'ally*, are *Mawláná 'alá aldyn Mohammad* and Sultán *Mohammad Khándán*, and Sultán *Mohammad Núr*, and Sultán *Mohammad Abryshumy*, *Qalandar Kátib*, and *Mawláná Shams aldyn Mohammad*, who was the teacher of *Myr 'ally* the second. *Mawláná Sultán 'ally* lived at the court of *Myrzá Báýqará* and found a patron in *Myr 'ally Shyr*." Sultán 'ally was upwards of sixty-three years of age in 957.

Sultán *Maḥmúd Myrzá* son of Sultán *Abú Sa'yd Myrzá* sovereign of the greater part of *Má-wará-l-nahr* and *Badakhshán*. His takhalluḡ was *Tzilly* غلى. He was called *Maḥmúd Gháziy* in *Má-wará-l-nahr*.

Sultán *Mas'úd Myrzá*, a son of the preceding, and a brother of *Báýsanqar*, succeeded his father to the throne, and when dethroned, he took refuge to Sultán *Hosayn Myrzá*. His takhalluḡ is *Gháziy* and he left a *Turky* and a *Persian Dywán*.

Khawájah Sultán *Mohammad* a son of *Shams aldyn Tabkchy* تېكچى.

Khawájah *Salmán* Sáwajy *Jamál aldyn Mohammad*.

Hasan 'ally Salymy of *Tún* resided at *Sabzwár* where he died in 854.

Salymy Shúshtary of the time of *Sháh-Tahmásh*.

Salámy, *Sháh-Mohammad* son of *Hasan-sháh* of *Herát* is mentioned by 'ally Shyr.

Bábá Sa'udáyyi of *Abyward* had first the takhalluḡ of *Kháwary* d. 853. *Myr Sa'udáyyi*.

Amyr Nitzám aldyn Shaykham Sohayly left a *Turky* and a *Persian Dywán*, the *Anwáre Sohayly* is dedicated to him. There was also a *Sohayly* under *Abú Sa'yd*.

Symy besides being a good poet was a distinguished calligraph, (see *Dawlatsh*).

Amyr Yádgár Bég *Sayfy*, his grandfather Amyr *Habbán* Malik was a high officer of Tymúr.

Sayfy Bokháry author of a compendium on prosody and rhyme, was a contemporary of Jámy.

Amyr *Sháhy* Sabzwáry Áqá Malik b. Jamál aldyn Malik *Firáz-Kúhy* died in 857.

Myrzá Sháh *Hosayn* Ispahány d. 929, founded the *Qimáryyah* Madrasah at Ispahán.

Sayf almólúk Domáwandy *Shujá'y* was a distinguished physician, and a contemporary of *Myr Sayyid Mohammad Jámah-báf*.

Sharaf Khayábány a darwýsh imitated the *Khamsah*.

Sharaf aldyn 'alyy Yazdy author of the *Tzafar-námah* left a *Dywán* of 4000 verses.

Sharaf aldyn 'alyy Báfiqy a panegyrist of Sháh *Tahmásh*, left a *Dywán* of 5000 verses. *Walshy* Báfiqy is his pupil.

Myrzá Sharaf a son of Qádhíy-Jahán Qazwyny who flourished under Sháh *Tahmásh*.

Çahib al-Balkhy familiarly called *Sharyfy*, panegyrist of the kings of Badakhshán who were destroyed by Sultán Abú Sa'yd.

Çádiq *Halwáiy* Samarqandy descended (or a son?) of Shams alayimmah *Halwáiy* flourished under Humáyún at Láhór and Kábul and died under Akbar in Má-wará-l-nahr, he left several works, one is called رساله آداب بحث

Sayyid Ja'far Çádiqy a brother of Sháh Qásim b. Sayyid Mohammad Núr-bakhsh.

Myr Mohammad Çálih Herawy one of the Amyrs of Sultán *Hosayn* Myrzá, his *Dywán* is celebrated.

Çálih Badakhshy. Bába Çálihy.

Khwájah Kamál aldyn *Hosayn Çabúry* was at the court of Akbar.

Myr Çadr aldyn Mohammad a son of Myr Çafyy aldyn Abú-lçafá the following chronogram of his, fixes the time when he flourished از خوش-اوزان یکی رفت i. e. 971—40=931 or 970.

Myr Çadr alislám. Çidqy Herawy.

Mollá Mohammad *Hosayn Çidqy* of Astrábád a courtier of Sháh *Tahmásh*.

Sultán Mohammad Çidqy Astrábády resided long at Káshán d. 952.

Qádhíy Çafyy aldyn 'ysà flourished under Sháh *Ismá'yl*.

Sháh Çafyy aldyn Mohammad Núr-bakhshy a son of Shams aldyn

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b. Sháh Qásim Núr-bakhshy. *Çafáiyi* Ispahány.

Çafáiyi Khorásány, became towards the end of his life acquainted with Jámy. Bába *Çafáiyi* Qommy.

Bába *Çafáiyi* Qalandar of Astrábád mentioned by Sám.

Çafáiyi Kirmány.

Çafyy aldyn Mohammad son of Hosayn Wá'itz is the author of a book called *رشدات* which is a chronogram for 909, it seems that it contains the sayings of his Pyr Khwájah 'obayd Allah Ahrár who resided at Samarqand (see p. 83).

Çúfy Ardestány. Mawláná *Dha'yfy*. Byby *Dha'yfy*.

Dhiyáiyi Ardúbády flourished under Sultán Hosayn Myrzá.

Dhiya aldyn Nakhshaby author of the *Túty-námah* and a treatise entitled *لذة النسا*

Qásim *Dhiyáiyi* of Má-wará-l nahr.

Tálib Jájarmy d. 854 is the author of *منظوم گوی و چوگان* which he dedicated to Sultán 'abd Allah b. Ibráhyim b. Sháhrokh.

Táqyy Bokháry. *Táyiry* of the time of Sultán Hosayn Myrzá.

Táli'y Maddáh (i. e. the panegyrist) of 'alyy.

Ustád *Táhir* Kamándár.

Sháh *Táhir* Dakany was born in Ankwány near Qomm, and was the Wakyl of Nitzám Sháh of the Deccan. He died in 952.

Táhiry Rázy a son of Ummydy.

Táhir Bokháry flourished at Herát under Sultán Bábor.

Táhir Herawy was first a shoemaker and subsequently he gained his livelihood by copying books.

Hakym Toghráiyi left a *Qacydah* on the elixir and on alchemy.

Túty Tarshyzy was in the service of Bábor Myrzá and died in 866.

Taryqy of Tabryz.

Túsy composed a *Qacydah* in praise of Sultán Bábor rhyming in *Sarw*, after the fall of this prince he was patronized by Amyr Jahán-sháh and Pyr Badágh. He died at a very advanced age ('alyy Shyr says that he was upwards of one hundred years old) during the reign of Sultán Hosayn Myrzá Báyqará.

'*arif* Astrábády.

Mahmúd '*arif*y composed chiefly panegyrics on great personages, and put the *Hanafy* law into verse. He dedicated a *Dah-námah*, Decalogue, to Pyr Ahmad b. Isháq and is probably identical with '*arif*y Herawy who is mentioned in the Persian translation of 'alyy Shyr's

Tadzkirah, and who is the author of a poem called گوی و چوگان it has 510 verses and he composed it within a fortnight.

'*abdy* it is said he is of Khorásán, he was one of the poets who survived Sultán Hosayn Myrzá.

'*álim* Bayhaqy. Sháh '*ádíl* Lary flourished about 1011.

Myr Nitzám aldyn 'abd al-Malik.

Bábá 'abd Allah Chashmah-málán a darwys.

Khwájah 'obayd Zákány.

'abd al'alyy Najáty Mashhady left a Mathnawý in the metre of the Makhzan alasar.

'abd al-Qádir Marághy, born in 754, was exceedingly precocious and particularly distinguished in music.

'obayd Khán b. Maḥmúd Sultán b. Sháh Badágh Sultán b. Abú-l-Khayr Khán, the chronogram of his concealment (خانی death?) is 940=خان جهانگیر.

'*abd al-Jalyl* a descendant of Jalál aldyn Qáiyiny.

'abdy Nayshápúry uncle of Sháh Maḥmúd Zarryn-qalam.

'*azyzy* contemporary of Myrzá Sháhrokh.

Mawláná 'izz aldyn Jabaly a learned man of Qazwyn.

Abú-l-Gháziy 'abd al'azyz Khán '*azyzy*.

Myrzá Mohammad '*askary* a son of the emperor Tzahyr aldyn Mohammad Bábor.

Khwájah 'abd Malik '*iḥámy*.

Khwájah 'iḥmat Allah Bokháry a descendant of Khwájah Háfítyz Kalán was a Sayyid. '*iḥmaty* a lady.

Amyr Burhán aldyn 'atá Allah a Sayyid of Nayshápúr d. 919, and left a treatise on poetic and the figures of speech رساله در شعر و صنائع

'*iffaty* Isfaráyiny a lady.

Amyr Táj aldyn '*aqly* Shyrázy a Sayyid of the Daste-ghayb family, died under Sháh Tahmásb.

Shaykh Rokn aldyn 'alá aldawlah Samnány, his name was Aḥmad b. Mohammad Biyábánky, a contemporary of 'abd al-Razzáq Káshy. In 687 he became a pupil of the Shaykh 'abd al-Raḥmán Isfaráyiny, and died on Friday the 20 Rajab, 736.

Shaykh Zayn aldyn '*alyy* Kuláh Shyrázy a saint, disciple of Shams Aldyn 'abd Allah Shyrázy who died in 872.

'*alyy* Dardzad Astrábády d. in 854.

Myr '*alyy* whose takhalluḥ was Kátib, a contemporary of Sultán

Hosayn Myrzá, was a very distinguished calligraph, and in this art a pupil of *Sultán 'ally Mashhady* (see p. 78).

Bábá 'ally-Sháh Abdál Herawy called *Ákhtah* was a saint, and a contemporary of *Jámy*.

Ustád 'ally Kármál a composer of music,

Khwájah 'ally Shiháb Tarshyzy a friend of *Shaykh Ádzory*.

'ally *Shaghál* was skilled in making *mo'ammás*.

Myr 'ally Aqghar of *Samarqand* mentioned by 'ally *Shyr*.

Myr 'ally Akbar a son of *Amyr Hádiy Mohtasib* is mentioned by *Sám*.

Sayyid alá aldyn Awadhy a mystical poet is of *Khorásán* but is called *'ودى* (*sic*) because he lived in *Oudh*.

Khwájah 'imád aldyn Faqyh Kirmány a great *Ćúfy* d. 773. *Iláhy* has seen about 12,000 verses of his, and he mentions a *محبت نامه* and *محبت نامه* and *محبت نامه* of his, adding that he wrote in all a *پنج گنج* that is to say, five *Mathnawies*.

Ghobáry Herawy was strong in musical composition. He is mentioned by 'ally *Shyr*.

✓ *Ghorbaty* of *Má-wará-l nahr*, *Taghy Awlhady* saw a *Dywán* of 2,000 bayts of his at *Ajmyr*.

Gharyb Sabzwáry of the time of *Sultán Hosayn Myrzá*.

Sháh Gharyb Myrzá a son or descendant of *Sultán Hosayn Myrzá*, his *takhalluq* was *Gharyby*.

Ghawwáqy Yazdy wrote odes in praise of the *Imáms*, lived to the time of *Sháh Tahmásb*.

Ghayúry Kábuly was first in the service of *Myrzá Moammad Hakym*, and subsequently of *Akbar*.

Khwájah Ghiyáth aldyn Moammad Çadr (Some say *Mohr*) *Tabryzy*.

Ghiyáth Balkhy Na'ymy mentioned by 'ally *Shyr*.

Ghiyáth aldyn Moammad Rangryz of *Mashhad* a brother of *Aqly*. *Ghiyáth aldyn Moammad Çon'y*.

Fániy, this is the *takhalluq* of *Myr 'ally Shyr* in his Persian poems.

Mawláná Fániy Herawy. *Padsháh Tabryzy Fúríghy*.

Fániy a son of *Darwysh Akmad Parwánachy* mentioned by 'ally *Shyr*.

Fattáhy Nayshápúry had also the *takhalluq* of *Asráry* and *Kho-máry* d. 852.

Sultán Mohámmad b. Amyry *Fakhry*. *Fakhry* Herawy.

Fakhr aldyn 'alyy *Çafyy* a son of Hosayn Káshify author of the *شعرات* and of a Mathnawý called *محمود و اياز* in the metre of Laylá Majnún (see p. 80). Myr *Fidáyy* mentioned by Alyy Shyr.

Fidáyy of Má-wará-l-nahr was in the service of Shaybak Khán.

Shaykh-Zádah Láhiyy *Fidáyy* a son of Mohámmad Asyry. He is the author of a commentary on the Gulshane Ráz and of a Dywán of more than 2000 bayts. His Khánqáh is in Shyráz.

Farydán Hosayn Myrzá a son of Sultán Hosayn Myrzá.

Khwájah Abú-l-Barakat Feráhy *Firágy* came to India and entered the service of Humáyún.

Khwájah Abú-l-Wafáyy *Firishtah* was a man of importance at the time of Humáyún.

Fadhly Zabáty (Zubány or Zayyáty?) Bába *Fighány*.

Siráj aldyn Myrzá Qásim Junábády a brother of the governor of Junábád imitated the Khamsah, and is the author of a Sháhán-sháh-námah which is in the metre of the Sháh-námah and divided into three parts *كتاب* containing the exploits of Sháhrokh and Sháh Ismá'yl and Sháh Tahmásh. He also wrote a Laylá Majnún and dedicated it to Sháh Ismá'yl and a Kár-námah.

Sayyid Qásim Anwár born in 757 and died in 837. He belonged to the school of Awhad aldyn Kirmány.

Darwush Qásimyy Ispahány. *Qáni'y* Kamar-dúz.

Qásim Khán *Mawjy* Badakhshány was at the court of Humáyún.

Mawláná Qálíby Qálib-tarásh.

Mawláná Qobúly Herawy, there were two poets of the takhalluq of Qobúly at the time of 'alyy Shyr.

Qadymy Naqqásh Gylány.

Sháh Qodsy, Tagyy Awhady saw a Dywán of 2000 verses of his.

Qodsy of Herát. *Qassámy*.

Qorb aldyn Khosraw Sháh of Yazd is of the Motzaffar family.

Qunbury Nayshápúry.

Qiwám aldyn Abú Isháq b. Abú-Táhir b. Abú-l-Ma'áliyy *ابن جيري* a cousin of Shams aldyn 'abd Allah who has been mentioned, and the teacher of Khwájah Háfitz Shyrázy.

Sháh Qiwám aldyn Mohámmad a son of Shams aldyn Mohámmad-sháh and a grandson of Sháh Qásim Rázy who killed Ummydy.

Kátiby Nayshápúry a contemporary of Badr Jájarmy.

Kákuly. Láláh Khátún Kirmány a lady.

Qádhíy *Lághir* Systány. *Lisány* Shyrázy.

Luff Allah Nayshápúry. Khwájah Lohrásb.

Mány Shyrázy a courtier of Sháh Ismá'yl.

Mány Mashhady. *Majúzy.*

Majlisy had first the takhalluṣ of Gharyby but altered it by the command of Sultán Hosayn Myrzá.

Shaykh Maḥmúd b. Shaykh 'alyy b. 'imád aldyn عجمدوانى a disciple of Shaykh Hosayn Khwárizmy a Ḡúfy, author of the مصباح الطالبين.

Khwájah Maḥmúd Bursah, and Khwájah Maḥmúd Torbaty Haz-zál, and Maḥmúd Langrúdy were poets of the middling period.

Khwájah Moḥammad Kákhyg Qohistány was a contemporary of Myrán Sháh.

Sultán Moḥammad b. Báysanqar d. 855.

Khwájah Moḥammad Pársá grandson of Maḥmúd Háfíẓ Bokháry went to Makkah in 822.

Moḥammad Tebábkány تباكانى a successor of Shaykh Zayn aldyn a Ḡúfy has rendered the Qaṣdah Bordah in Mokhammas's and has written a commentary on the منازل السائرين of Khwájah Anḡary.

Moḥammad Kúhmarahē كوهمره.

Moḥammad Hosayn Myrzá a son of Sultán Hosayn Myrzá.

Moḥammad Múmin Myrzá a contemporary of the preceding.

Moḥammad Mo'ammáyiy a contemporary of Bábor Myrzá built a dome over the grave of Háfíẓ.

Mahūy Herawy a contemporary of Myrzá (Sultán Hosayn?)

Khwájah Mas'úd Bak, it is said he was for some time a king in Má-wará-l-nahr, but he was a Darwysz at heart and is author of several works on Ḡúfism as ام النصائح &c. and of a Dywán which he called نور العيون and which contains more than 3000 verses. Bak is the name of a place near Bokhárá.

Mas'úd Turkmán an amyr of Sultán Yaq'úb, some identify him with Mas'úd Qommy. He is the author of a Mathnawý called منظره نبع و قلم

Mas'úd Sharwány d. 905 and left glosses on the حكمة العيين

Makhdúm Shaykh Sayyid Moḥammad b. Sayyid Sháh . . . a most learned man went from Rúm to Khorásán and proceeded thence to Multán. He was a contemporary of Jámy.

Mushtary Astrábády mentioned by 'alyy Shyr.

Moshriqy Mashhady was originally a potter.

Mashraby Mashhady.

Motza'ffar Herawy is of a village of Kháf called Faqráb, sometimes he is called Khidrdáby *خضر دابی*. He was a panegyrist of the Sultáns of Kart more particularly of Mo'izz aldyn Mo'hammad.

Mo'yn aldyn Jowayny a native of Áwah near Jowayn author of the *نگارستان*. He was a disciple of the Shaykh Sa'd aldyn Hamawy in Çúfism and in the sciences of Fakhr aldyn Khálidy Isfaráyiny who was called Bihishty, and who wrote a commentary on the Faráyidh.

Mo'yny Jámy, that is to say, a native of Jám.

Mo'yny Çaffár.

Ma'rúf of Khilján near Tabryz was versed in Ramal.

Sháh Mo'izz aldyn Mo'hammad had the takhalluç of *Faydhy*.

Moghúl مغول 'abd al-Wahháb was attached to Shaybak Khán.

Moghol مغول Khánam the wife of Shaybak Khán wrote Turkey poetry.

Myram Siyáh Qazwyny a disciple of Bába 'alyy-sháh Abdál a Çúfy left a Dywán of about 2000 verses consisting chiefly of humorous poems.

Khwájah Dhiyá aldyn Myram Badr b. 'alá aldyn b. Afdhal aldyn Kirmány.

Khwájah Qádhiy Myrak Kazwyny flourished under Sháh Ismá'yí.

Darwysh Náçir Bokháry a darwysh and a contemporary of Mo'hammad Pársá.

Náçir Bachchah Shyrázy knew Sa'dy, Bachchah is a place near Shyráz.

Mohammad Náçir Myrzá a son of Sultán Hosayn Myrzá.

Yúdgár Náçir Myrzá.

Shaykh *Najm aldyn* Hayawy هیري i. e. the astronomer, was a contemporary of Myrzá Sultán Hosayn and a good mathematician.

Najmy, there were two poets of this takhalluç one of Mashhad and the other of Sharwán. *Najm aldyn Najmy* is the author of a Mathnawy called *چنگ نامه*.

Nidáyiy Gylány left among other poetry a long Sáqiý-námah dedicated to Myr Hášhimy, who is usually called Sháh Jahángyr.

Nargisy Herawy a contemporary of Hilály.

Hakym Nizáry نزاری Qohistány.

Sayyid Jalál aldyn *Nasymy* of Shyráz is a disciple of Sháh Fadhl

Na'ymy, when at Aleppo he imitated Mañcúr, and claimed to be God and was sentenced to death.

Nasymy Herawy is one of the poets of the time of Myrzá.

Bábá Naçyby Gylány.

Shaykh Naçyby Núr-bakhsh a mystical poet.

Natzmy Khorásány of the time of Sultán Hosayn Myrzá.

Nitzám aldyn Astrábády.

Shaykh Nitzám Qáry Shyrázy was usually called *Nitzám Albisah* his name is *Maímúd b. Aímád*. He had the name of *Albisah*, garments, because he wrote a poem in imitation of that of *Abú Isháq At'imah*, in which he takes his similes, &c. from garments.

Sayyid Fadhl Na'ymy a Çúfy a contemporary of *Tymúr* and *Sháh-rokh* was well versed in *Ramal* or *Cabala* and other occult sciences, and wrote several treatises on them. He is also the author of the *جاردان كبیر* and a *Sáqiyy-námah*, and a *Qaçyдах* of predictions most of which were borne out. He had many disciples, among them were *Nasymy* who has just been mentioned and *Maímúd Pasykhány*. The latter was expelled by *Na'ymy* and founded a sect of impostors of his own, and he (*Pasykhány*) wrote no less than seventeen volumes *جلد* and one thousand and one *Risálahs* on *Ramal* or *Cabala*.

Sayyid Núr aldyn Ni'mat Allah Walyy a disciple of *Yáfi'y* d. 827 at an age of 79 years..

Núr Allah Túnaqtár تونقثار a witty poet of Herát.

Núr Mohammad of India.

Amir Naçydy Nayshápúry one of the poets of Sultán Hosayn Myrzá, came subsequently to India and was well received by *Humáyún* d. in 948 and left a *Dywán* of upwards of 4000 verses. He is the panegyrist of *Humáyún*, of *Bahádur Sultán* and of *Khodáy-Burdy Sultán* Ruler of *Nasaf*.

Naçydy Torbaty. Naçydy Rázy.

Naçydy Shyrázy left a *Mathnawý* in the metre of *Khosraw Shyryn*.

Núry Dandány Herawy a son of *Mawláná Hasan-sháh* and a contemporary of *Ghazzály Mashhady*.

Mohammad Yúsof Niyázy of Herát was called *Máh Bég*. He is mentioned by 'alyy Shyr.

Wáçify of *Táshkand* brought up at Herát was a friend of *Açafy*, *Ahly Khorásány* and *Bannáyyiy*.

Waláhy (والهي from والہ "by God") Herawy a poet of Myrzá.

Waláhy Bokháry called Khwájah 'attár.

Wálihí والیه Samarqandy the panegyrist of a Myrzá Bábor.

Khwájah Ibn 'alyy Wáqify of Mashhad studied at Herát and went subsequently to the Deccan. Wáqify Ispahány.

Wahyd (or Wahydá?) of Khorasán was well versed in history.

Waqly a brother of Anwary Samarqandy mentioned by 'alyy Shyr.

Amyr Háyy Ahmad Wafáyyi a son of Sultán Malik Káshghary was ten years Ruler of Herát.

Wafáyyi a friend of Shaykh-zádah Láhiyy.

Mollá Hosayn Wafáyyi author of a celebrated Persian dictionary, some say he is identical with Wafáyyi Shyrázy.

Waqyy Bég Qalandar mentioned by Dawlat-sháh.

Myr Wayey one of the amyr's of Humáyún.

Wayey Herawy a poet of the time of Myrzá, he and Saghíry intended to perform the pilgrimage to Makkah with Jámy, but did not carry out their intention.

Myr Háshimy usually called Sháh Jahán-gyr a contemporary of Myrzá Sháh Hosayn Arghún and Jámy and Moçliá aldyn Kalámy Láry lived for some time in Sind and Mekrán.

Khwájah Háshimy Bokháry is mentioned in the Persian translation of 'alyy Shyr. Khwájah Háshimy Kúft-gar.

'abd Allah Hátify d. 929, Habyb Allah made the following chronogram on his death: از عقل گفت از شاعر شاهان و شه شاعران طلب
تاریخ فوت او طلبیدم

Hátify Qazwiny. Sayyid Hádiy Naqshbandy.

Myr Hádiy Astrábády a Çúfy.

Khwájah Hijry Jámy a grandson of the Shaykh alislám Zandah Pyl of Jám.

Khwájah Moammad Sharyf Hijry of Teheran a nephew of Ummydy, was for some time Wazyr of Ispahán under Sháh Tahmásb.

Haláky Herawy a pupil of Jámy and a panegyrist of Sultán Hosayn Myrzá.

Mollá Hilál Qazwiny. Mawláná Hamdany Hamadány.

Himmaty Khorásány.

Amyr Humáyún is of the 'iraq and not of Samarqand as Taqyy Awhady asserts. Humáyún Padsháh.

(12)

تذکرہ نصرآبادی

(P.)

Naṣrābādī's biographies of poets. The full name of the author was *Mohammad T'āhir*, he was born at Naṣrābād which is in the district of Ispahān in 1025 or 1027. He lost his father before he was twenty years of age and gave himself for some time up to pleasure, but poverty, which was the more painful because some of his ancestors had been so wealthy as to be able to build schools and colleges, brought him to his senses, and henceforth he led a pious life. He wrote this book about 1083, but added eight or nine biographies in 1092. His grandfather had been settled in India and his uncle Myrzā Ḡādiq had been in the Indian army and died in this country in 1061.

The author tells us in the preface that the lives of former poets were recorded in the *Tadzkirahs* of *Mohammad 'awfy*, of *Myr 'alyy Shyr*, of *Sām* (see page 12), of *Dawlat-shāh* and in that of *Mollā Ḡūfy* which was called *میخانه*, *و بتخانه* (*) and in the *Tadzkirah* of *Myr Taqyy Kāshy*, and as there was no merit in copying the labours of others, he resolved upon writing the biographies of contemporaneous poets and giving way to the wishes of his friends, he added at the end, a chapter *خاتمه* containing chronograms, logogriphs, &c. of modern and ancient poets. The book is divided into five chapters *صف*. The introduction and the first three chapters contain the lives of princes, Sayyids, learned men and calligraphs who were

* *Mawlānā Mohammad Ḡūfy* the author of the *May-khānah* u *But-khānah* or the Wine shop and Idol-house, was a native of *Māzanderān* and in A. H. 1038 he resided at *Aḥmadābād* in *Gujrāt*, and afterwards for some time at *Kashmyr*. He was a distinguished follower of Ḡūfism.—*Bland, Journ. Roy. As. Soc. Lond.* IX. p. 165.

not poets by profession, the fourth contains poets by profession, and the fifth a short autobiography and an account of the poets of his own family. Beginning

سر سبزي نهال خامه از طراوت بحر ذخارتدكار حمد صافي است

One copy is in the Tóp Khánah and another in the Motý Mašall. The former is a quarto of 100 pages; one copy does not contain the eight biographies which the author added in 1092.

Table of contents of the second and third parts of the third chapter, and of the whole of the fourth chapter.

Second part of the third chapter: Calligraphs.

Mollá 'abd al-Báqiy Báqiy of Tabryz was settled at Baghdád, he was a learned man and designed the inscriptions round the large dome of Ispahán. He died one year after Sháh 'abbás, Táhir was a pupil of his, but made not much progress in calligraphy.

'ally Ridhá of Tabryz was not equal to the preceding, he designed the inscriptions on the masjid of Shaykh Lutf Allah and on the 'abbásian Jámi' masjid.

Myr 'imád of Qazwyn a most exquisite calligraph particularly in Naskh-ta'lyq, some prefer him even to Mollá Myr 'ally. He resided at Ispahán and was murdered during the reign of Sháh 'abbás.

Myr Mo'izz of Káshán distinguished in the Naskh-ta'lyq went to India during the reign of the late Sháh 'abbás and died there.

Torábá of Ispahán, a pupil of Mollá Fáyiyy, to whom however he is far superior, he was an acquaintance of Táhir.

Myr Sayyid 'ally a son of Myrzá Moqym Tabryzy who was equally a calligraph, and a grandson of Myr Sháh Myr who resided in 'abbásábád in Ispahán. Sayyid 'ally went with his father to India, and is now in the service of the emperor, his father died in India.

Third part: Darwishes, devotees.

Qádhíy Asad was born in Dayr Qahpáyah, but as he resided mostly at Káshán, he is called Káshy, he was a disciple of Shaykh Múmin Mashhady and had many followers.

Darwsh Mohammad Qálih had first his Takiyah in the Labnán masjid, and subsequently on the banks of the river, where he is buried.

Myr Mo'izz of Ispahán, his Takiyah is at the shrine of Bába Rokn aldyn.

Myr Mohammad a son of Shaykh Mohammad 'ally Mashhady who had been a Çúfy, and resided for some time at Ispahán. Myr Mohammad succeeded his father, but is now probably dead.

Aqá Múmin Ispahány is the father of Hájy Çádiq Çámit who was a friend of Táhir. He resided for some time at Shyráz. His biography has been written by Myrzá Çálih Daste Ghayb.

Darwysz Çádiq has his Takiyah at Ispahán at the shrine of Bába Rokn aldyn.

Bába Aqly of Domáwand resides at Shyráz.

Shaykh Çamadá a descendant of Sa'dy Shyrázy died at Shyráz of a surgical operation which he performed on himself.

Fourth chapter: Professional poets.

First part—Poets of the 'iráq, Khorásán, &c.

Sharaf aldyn Hasan (or Hosayn) Shifáiyi of Ispahán died in 1038 or 1027, left a Mathnawý called نمكدان حقيقت and one called ديده بيدار and one called مهرو محبت.

Hakym Roknáyi Káshy Masghy, a physician, died in 1066, left near one hundred thousand verses.

Myrzá Mohammad 'ally Çáyibá, his father was a merchant of Ispahán. He went to India when young, and was well received by Tzafar Khán. He now resides at Ispahán. His complete works contain about one hundred and twenty thousand verses.

Myrzá Abú Tálíb Kalym is of Hamadán, but as he resided much at Káshán he is called Káshány. He went to India and was a court poet of Sháhjahán, whose history he relates in an epic poem. He died at Kashmyr and left about 24,000 verses.

Tálíb Amoly of Mázanderán went to India and entered the service of Salym-sháh and subsequently of Sháhjahán, who conferred the title of king of poets upon him. He died young, Táhir has seen a Dywán of his of about 14,000 bayts.

Hájy Mohammad Khán Mashhady Qodsy died in India, but is buried at Mashhad. He left a Mathnawý in which he describes Kashmyr and the wars of his patron, and a Dywán.

Mohammad Quly Salym of Teherán wrote a Mathnawý in which he describes Láhiján when he came to India he altered the heading and called it a description of Kashmyr. He died in 1052 or 1057.

Hakym Zulály of Khwánsár is distinguished in the Mathnawý he

spent nineteen years in composing his *مسمود وایاز* having begun it in 1001 and completed in 1020, but died before he could arrange it. This was done with much trouble in India and Mollá Toghráiy Mashhady wrote a preface to it. The author saw a Dywán of his which had about 10,000 verses and some Mathnawies which will be enumerated in the next chapter.

Shaykh 'alyy Naqyy Kamarahī died in 1030.

Mollá Zakyy Hamadány died in 1030.

Aqá Shápúr of Teherán visited India as a merchant. Táhir saw a Dywán of his of about 4000 bayts.

Ghiyátháiy Halwáiy of Shyráz died under Sháh Čafyy. Táhir has seen a Dywán of his of about 3000 verses.

Mollá Shikúhy of Hamadán a friend of Iláhy.

Mollá Nádim of Láhiján visited India, Táhir only saw about 1000 verses of his.

Myr 'atá Montahiy is a poet of Teherán.

Qádhyy Yakyà was of Láhiján, but having lived much at Káshán he is called Káshy. Visited India and held an appointment under Sháhjahán. The author saw him when he was an old man.

Myr Yakyà of Qomm.

Myr Faghfúr of Láhiján, as long as he was in Persia he had the takhalluq of Rasmy, in India he changed it into Faghfúr. He died in 1030. The author saw a Dywán of about 4000 verses of his.

Mollá Zamány Yazdy imitated Háfitz. Mollá Sakhy Kirmány.

Myrzá Malik Mashriqy Khorásány left a Dywán of about 10,000 verses.

Myrzá Faqyhy of Herát left a Dywán of about 6000 verses.

Myr Ma'čúm Káshy a son of Myr Haydar Mo'ammáiy died in India. Mollá Anjy left a Dywán of about 10,000 bayts.

Ismá'yl Munčif a son of Shamsá of Shyráz lived much at Teherán and is therefore called Teherány. He visited India but returned to Persia and lives by commerce.

Sharyfá Káshif a brother of the preceding is the author of four Mathnawies 1. *خزان و بهار* 2. *مجنون* 3. *لیلی مجنون* 4. *عباس نامه* and two prose works *مراج الخیر* (perhaps *Siráj alhibr*) and *درمکنون*

Moqymá a brother of the preceding died at Teherán.

Myrzá Radhyy Dámish a Sayyid of Mashhad. His father Abú Toráb died in India. Dárá Shikóh gave him for a poem one thousand

Tománs, subsequently he entered the service of the Qotobsháhians at Golconda, and at present he lives at Mashhad.

Murshid (or *Murshidá*) of Barújard died in India.

Myr 'ayn 'alyy. *Myr-Háky* (see p. 66 *suprà*).

Myrzá Jány 'izzaty Shyrázy died at Mashhad.

Mollá *Raenagy* of Hamadán died in India.

Mollá *Wáqif* of Khalkhál imitated Nitzámy and Mawlawy Jalál aldyn Rúmy. He died in Turkey.

Ibráhyim *Tasalliy* of Shyráz visited India and in 1034 or 1026 he made the pilgrimage to Makkah and died soon after.

Myr Moghyç *Mahyç* died in India. *Thýib* Kirmány.

Fakhr Thábit *Tafryshy* died in India.

Ummaty of Khorásán wrote *Qacydahs* in praise of Sháh 'abbás.

Mollá Sharafy Qazwyny was originally a tailor, subsequently he obtained a pension from Sháh 'abbás.

Mollá *Qaydy* Shyrázy a pupil of Ghayraty.

Qaydy Kirmány. Myr *Fosúny* a Sayyid of Samnán.

Fadhly Churbádqány a pupil of *Hakym* Shifáiyi.

Myr 'abd al-Ghanyy *Ghanyy* *Tafryshy* a pupil of Abú-l-Qásim Kázerúny and a friend of Mollá Çúfy. He cursed Sháh 'abbás and the Sháh died soon after.

Yakýà Sabzwáry a distinguished Munshiy d. 1028.

Mollá *Molhimy* Tabryzy died at Shyráz.

Tahmásb Quly Bég 'arshy Yazdy of Turkey origin left a *Dywán* of about 12,000 verses.

Mollá *Darky* Qommy died many years ago and left about 20,000 verses.

Hasan Bég Rafy' is of Qazwyn but is called Mashhady from his place of residence, he is a distinguished Inshá writer and was therefore invited by Sháh-jahán to come to India. He conferred the appointment of Munshiy upon him but subsequently discarded him, and now he lives in great poverty in India.

Mohammad Ridhá *Fikry* of Ispahán a contemporary of *Hakym* Shifáiyi. Mollá *Sayry* Churbádqány died on his way to Makkah.

Myr Rafy' *Dastúr* went with Shaykh Mohammad Khátún to India, subsequently he returned to Persia and died at Ispahán.

Myrzá Nitzám a Daste-Ghayb Sayyid of Shyráz died in 1039 or 1029 at an age of thirty years and left about 3000 verses.

Myrzá Qádiq Daste-Ghayb. Daste Ghayb it appears was the name of a family of Sayyids at Shyráz. They were called so because on one occasion one of their enemies questioned their descent from 'alyy and they miraculously (literally, from a mysterious hand, دست غیب) obtained a copy of their pedigree. Myrzá Qádiq died at Lár. Myr Radhyy Artymány. Yúsofy Churfádqány.

Mollá Dzawqy of Ardestán left few, but good verses.

Dzawqy Káshy a Turkman resided at Káshán.

Mollá Fathy of Ardestán.

Myr Abú-l-Hasan a Hosayny Sayyid of Faráhán wrote a commentary on Anwary, was put to death at Shyráz. h-332 w/ra

Shaykh Sháh Natzar of Ispahán visited India.

Mollá Múmin 'izy of Fyrúzábád.

Myr 'aql (or 'aqyl) Kawthary of Hamadán is alive, and has written a فرهاد و شیرین Mollá Makhsfiy Rushty.

Mollá Hashry was of Tabryz where he died.

Mollá Qawsey Shústary wrote an introduction دیباجة to the Dywán of Kháqány. Mollá Qawsey Tabryzy studied at Ispahán.

Myr Afsar, a son of Myr Sanjar Káshy, visited India.

Kámy Sabzwáry visited India and died at Mashhad. | ✓

Madzáqy Ispahány (according to one copy his patronymic is تابي) a distinguished composer of Music.

Sáyir Ardúbády or Mashhady died in India. |

Qásimy Çayrafy (according to the other copy Qádhiy Çayrafy) son of a banker. Khidhry Láry. Khidhry Qazwyny is a good poet.

Khidhry Khwánsáry a friend of Zulály.

Sa'ydáyyi Ardestány (in one copy Noháwandy) resided long in the Deccan and died after his return to Persia. |

Bábá Sultán Qommy Nawáyyi (Lúváyyi?) an ascetic died some years ago. Akhtary Yazdy lived long in India and died there. |

Myr 'ysà Yazdy resided for some time in India, died in Persia. |

Mollá 'ámiy Noháwandy went to India and probably died there. |

Mollá Nawydy an old poet lives at Shyráz. Nawydy Teherány.

Natzmy Yahyány (?) resided first at Ispahán subsequently at Shyráz.

Hájy 'abd al-Wási' Aqdas is now in India and fills the office of Dáróghah of the goldsmith's shop of Awrangzéb.

Mohammad Hosayn Bég Ma'lúm Tabryzy a merchant.

Jamálá *Wálih* of Shyráz died in India.

Myrzá *Khaçmy* visited India and died at Ispahán.

Mohammad *Hosayn* a son of *Hakym Rokný Káshy*.

Kalámy Ispahány a brother of *Salámy*. *Hasan Bég Girdmy*.

Mollá *Ghorúry* probably of Shyráz died towards the end of Sháh Çafyy's reign and left a Mathnawý in the metre of the *Tohfát al'iráqayn*. Myr *Ghorúry Káshy* died in India.

Mohammad Qásim *Sorúry* (*Saricary*?) is the author of a Persian Dictionary. The copy which he wrote in Persia is small, but when he went to India he used the Dictionary فرهنگ of Myr Jamál aldyn Anjú *انجو* and enlarged the work greatly.

Myr Mohammad Múmin *Adáiy* Yazdy about thirty years ago being suspected of infidelity he went to India, and died at Súrat.

'*áqilá* Mohammad Taqy of Táliqán died under Sháh 'abbás II.

Myr *Ajry* of Yazd. *Fúríghy* Astrábády.

Mashhúry of Ispahán was strong in Ramal, the author saw him when he was more than seventy years of age.

Myr Haydary *Dáihny Káshy* went to Byjápúr, he was clever in painting.

Hosayn Çarráf of Ispahán a Banker, was still full of energy when eighty years of age. *Na'ymá* of Shyráz a tailor by profession.

Hasan Bég a son of Mollá Shány Taklá died young. His father was so distinguished a man that Sháh 'abbás weighed him up in gold.

Mollá *Gírdmy* (*Karamy*?) a Turk, is called Káshy because he resided chiefly at Káshán. Wrote about 50,000 verses and five Mathnawies in imitation of Nitzámy. Sho'úry Mashhady.

Sho'úry Káshy left about 6000 verses of Qaçyda's and Ghazals.

Zamánáiy Naqqásh of Ispahán.

Dhiyáiy Teherány a friend of the late Çabúky.

Myr Ja'far Mo'allim Káshy a school master.

Aqá Khafyy Khwánsáry d. 1028.

Myr Burhán a Sayyid of Abruqúh a mystic and a pupil of Qádhíy Asad Allah Káshy.

Myrzá Hádiy a brother of the preceding resided mostly at Shyráz. He is dead.

Myr Ghiyáth aldyn a son of the preceding died young at Abruqúh.

Qayçar is of the Yl Shámlú resided mostly at Herát, and is therefore called Herawy.

Hasan Bég Unsy a friend of *Hakym Shifáiyi*, he wrote a *Tadz-kirah* of Persian poets, but has not completed it.

Mollá Moqymáiyi Hilmy ('ilmy?) *Káshy* was in the service of prince *Dará-Shikóh*. He died at *Makkah*.

Taqyy Awhady was born at *Ispahán* he was descended from *Sayyid Awhad* aldyn 'abd Allah *Bulyány*. A friend of the author saw him at *Ahmadábád* in *Gujrát*. He is the author of a *Tadzkirah*.*

Tajalliy Láhiyy was brought up in *India* he had first the *takhalluq* of *Kháwary*. *Ta'by* of *Qazwyn* a friend of *Hakym Shifáiyi*.

Čahyfy Shyrázy—his son was *Asyry*.

Čafyyá Ispahány, a friend of *Hakym Shifáiyi*.

Táhir 'attár Mashhady a pupil of *Ummaty Torbaty*, died young.

Amyná a son of *Mollá Mahmúd* who had the keys of the tomb of *Najab*.

Mollá 'ačry Tabryzy brought up at *Yazd* settled at *Ispahán*.

Báqiyáiyi Táhyby a distinguished composer in music visited *India* but died in *Persia*. *Najáty Báfiqy*.

Mollá Bykhúdy Junábády a contemporary of the late *Sháh 'abbás*

* The Genealogy of *Awhad* aldyn 'abd Allah *Bulyány* or *Balyány* is : 'abd Allah b. *Mas'úd* b. *Mohammad* b. 'alyy b. *Ahmad* b. 'omar b. *Ismá'yl* b. *Aby 'alyy al-Daqqáq* and he died in 686. His life is in *Jámy's Nafahát* No. 322. *Taqyy* derives his patronymic *Awhady* from him. *Taqyy* was born in 973. He compiled an anthology of Persian poetry which he called *فردوس خیال* (this is a chronogram for 991) and which contains the verses collected by him in six years from *Shyráz* to *Gujrát*. Afterwards when staying at *Agra* one of the nobles of *Jahángyry's* court induced him to remodel his work and to accompany the extracts with memoirs of the several authors quoted. He undertook the task and named his *Tadzkirah* *عرقات و عرفات عاشقين و عرفات و غرضات عارفین* The Biography is divided into twenty-eight 'arçahs, each containing one letter of the alphabet, and the general division is into three 'urfahs, viz. the ancient poets; those of the middle age and the modern poets. He composed also another *Tadzkirah* abridged from the larger one and called it *كعبة عرفان*. He also composed a Persian Dictionary called *سرمد سليمان* and founded on the *Burháne qáfi* and he wrote about 30,000 verses; among other poems are his *Mathnawies* *يوسف و يعقوب* and *نثار و خمار*. A copy of his *Tadzkirah* is in the *East India House*. It is a thick folio and goes only to the letter *ق*. (Bland, *Journ. Royal As. Soc.* IX. p. 134).

was a Sháh-námah reciter, and wrote a poem in the metre of that epos. Mollá Afdhal Báfiqy a son of the calligraph Mollá Ya'qúb.

Mollá Qádhyy Rashydy a brother of the preceding.

Mollá 'ináyat *Nojúmy* Káshy a good astronomer.

Qádhyy *Dáwary* Kyány.

Mohammad *Çáliḥ Sattár* went to India and died there.

Darwysh *Káhin* of Tabryz.

Mollá Mohammad *Hosayn Ashúb* of *Mázandarán* went to India and died there.

Mollá 'abd Allah *Amány* of Kirmán went to India but died at Ispahán. His *Dywán* has about 10,000 verses.

Kámiláyy Káshy a nephew of Myr Tagyy the author of the *Tadzkirah*. Myr Asad Allah of Ispahán died in India.

Myr *Mashrab* a son of Myr *Hosayn* who is called *Shishah-gar* of Qomm, he is usually called Káshy having mostly resided at Káshán, he died at Tabryz.

Sa'yda *Sarmad* probably of Káshán went to India under Sháhjahán and behaved like a mad man. *Mumináyy Kúnábády* went to India.

Taby'y Systány a friend of Mollá Zamány Yazdy.

Rashyd Nawras of Qazwyn died at Byjápúr.

Çúfy Shyrázy is of Kirmán where he died.

Çúfy Hamadány lived chiefly at Ispahán where he died.

Qobád Bég Kawkaby a Turk, lived at *Haydarábád*.

Hayáty Gylány has been brought up in India.

Mohammad Qásim *Qismat* Mashhady died some time ago.

Myr Zayn aldyn Shaykh *Jannaty* (?) of Ispahán. It is only lately that he calls himself a Sayyid. His *Dywán* contains about 20,000 verses but is not arranged. One of his *Mathnawies* is called *شاپور و شهباز*. Mollá *Afláky* Tabryzy.

Mollá *Lutfy* Nayshápúry the son-in-law of Mollá Qaydy.

Mollá *Wáthiq* Nayshápúry visited India and died at Ispahán.

'atzmá is a grandson of Mollá Qaydy and a nephew of Mollá Natzyry.

Moqymá *Faujy* a son of Mollá Qaydy visited India, and died at Nayshápúr.

Karymá, the younger son of Mollá Qaydy lives now at Ispahán.

Tolu'y of Khwánsár is dead.

Ahsany Khwánsáry was strong in the *Mathnawy*.

Qotbá Sîhry is a son of Qâdhiy Amyn Khwânsâry.

Shâh Murâd Khwânsâry was distinguished in musical composition, and therefore in favour with the late Shâh 'abbâs.

Mollâ *Mahshary* Khwânsâry is about ninety years of age.

Mashraby of Khwânsâr was a talented man.

Kawthary Khwânsâry.

Myr *Jadzby* Khwânsâry the son of a rich man.

Mollâ 'ally Bêg *Hishmaty* Khwânsâry died at the age of ninety, he was a most distinguished calligraph. He left about 15,000 verses.

Yûsofây Khwânsâry was very poor but a fertile poet.

Myrzâ Nûrâ *Lamî* is now alive.

Mollâ 'ibrat (Ghayrat?) Hamadâny imitates the ancients.

Mollâ *Mafrad* of Hamadân is dead.

Myram Beg *Çubhy* is alive. Bayram Bêg *Sâmî* 'â.

Humâyûn Mohammad a son of Mollâ Shikûh died young.

Hâjy Ummyd *Zâyir* Hamadâny visited India, but lives now in Persia. *Fâyidh* Nohâwandy Qâdhiy of Kûh Kylû.

Hâtim (Khâtim?) Bêg is a son of Âkmad Bêg.

Myr *Ashûb* Hamadâny.

Mollâ *Mahdhary* Hamadâny was called Mollâ-darwâzah and wrote chiefly *Qaḥydaḥs*, he is dead.

Sâlikâ (Çâlik?) Mashhady died of intemperance.

Mohammad Quly *Aḥḥâfâ* is called Qommy, because he resided much in that place; he is now in India.

Mohammad Bâqir, the author met him at Ispahân, subsequently he went to India.

Ulfaty a son of Hosayn Sâwajy was for some time in the service of Qotobshâh, and wrote a treatise on prosody and rhyme. He died in Persia.

Mahshary of Nayshâpûr a contemporary of *Natzyry*.

Mohammad Kâtzim Tâhir died in 1085 (or 1025) at Ispahân.

Najybâ Astrâbâdy is since some years at Ispahân.

Sayyid Hosayn *Zahyy* (Zayny?) receives a pension from the Court.

Myr *Sanad* of Kâshân is a fertile poet.

Mollâ Mohammad Ibrâhym Sâlik of Qazwyn visited India but died some time ago at Qazwyn.

Mollâ Sâlik Yazdy went to the Deccan and then to Dilly where he died.

Mollá *Náẓim* of Herát is in the service of 'abbás Quly Khán and the best poet of Khorásán, he wrote a *Yúsof ó Zalykhá*.

Myr Mohammad *Hosayn Shawqy* a son of Myr azyz Allah of Sávah an old poet visited India. He is dead.

Báqirá *Khalyl Káshy* died two years ago, his *Dyván* has about 14,000 verses.

Aqá Zamán *Zarkash* Ispahány had first the takhalluḡ of *Firyby*.

Mawláná Mohammad Qásim Qásim of Mashhad is known by the name of *Dyvánah*, died at Dilly.

Sa'dáyy Yazdy resided at Ispahán.

Mawláná Faraḡ Allah Shúshtary lived at the court of *Haydarábád*. The author had seen from three to four thousand verses of his.

Mollá *Wárashtah* his name is Imám Quly Bég he travelled much and spent a long time in India. He used to keep a journal of his travels. He died in 1075.

Jalálá Káshy *Yagyn* lives since many years at Ispahán.

Mollá Mohammad Ibráhyim *Shawkaty* of Ispahán was killed in India. Mollá Wáqib Qandaháry died at Ispahán.

Mollá *Wafá* of Herát lived for some time in India and died at Ispahán.

Mollá 'ishraty a son of *Hájy 'ayn 'ally Farúsháyyi* was long in India, died at Mashhad.

Mohammad Ibráhyim *Fáriḡhá* a brother of 'ishraty, died at Láhór.

Mollá *Toghra* of Tabryz some say he is of Mashhad, he resides in India and is very strong both in writing prose and verse. The author had seen some of his prose writings.

Myr 'abd al'ál *Naját* a son of Myr Mohammad Múmin *Hosayny*, a friend of the author.

Myrzá Sharyf *Ilhám* was for some time in India. He returned in 1076 and resides now mostly at Ispahán.

Myr Jamál aldyn Mohammad *Wahshat* a son of Myr Dhiyá aldyn a *Tabátabá Sayyid* of Ardestán. Resided for some time in India then he returned to Persia, but last year (1082) he again went to India.

'abd Allah *Hály* a son of Sayyid *Yakya* who was attached to the tomb of *Karbelá*. *Hály* resides at Ispahán.

Aqá Zamán *Wádháh* is a son of the Pahlwán Qásim *Haddád*.

Sáyirá Mashhady resides at Ispahán.

Hájy Firydún Sábiq is a Turk, he has gone to Makkah.

Mollá *Hájy Mohammad Hájy* studied at Ispahán, is alive.

Hájy Čádiq Čámit a son of *Aqá Múmin* Ispahány has been long in India but resides now in Persia.

Amyná Fúyiq a son of *Aqá-sháh Walyy* of Ispahán is a fur-maker by profession.

Fáyidhá studied at Ispahán lives now in his estate.

Myr *Mohammad Háshim Shahydá* is according to his own assertion a Sayyid of *Láhiján*, spent much time in travelling, is alive.

Nádirá Shyrázy wrote a very complete treatise رسالة جامعة on arithmetic. He is Wazyr of the *Dárógha* of *Qazwyn*.

Mohammad 'aly Táýif of *Churfádqán* resides now at Ispahán.

Mohammad Amyr Bég Wúçil lives now at Ispahán.

Bady'á of *Láhiján* resides now at Ispahán.

Hájy Mohammad Taqyy Bismil of *Shyráz* is alive.

Mohammad Múmin, a brother of the preceding, is gone to *Dámaghán*. *Moqymá Maqqúd* a son of *Maqqúd 'aly* is alive.

Moqymá Ihsán of *Mashhad* lives at Ispahán.

Mohammad Čálih Shúshtary Nisbaty is studying at Ispahán.

Mollá *Mohammad Zamán Athar* of *Mázanderán*, is alive.

Hosayná Čabúhy of *Khwánsár* died 1078 and left seven Mathnawies.

Myr *Čaydy (Čady?)* of *Teherán* died in India.

Myrzá *Ibráhyim Adham* a son of *Myr Radhyy Artymány* was skilled in making verses ex tempore. Died in India where he had been in high esteem among the great.

Aqá Ismá'yl Káshif was strong in the satire and left a Mathnawý in the metre of the *Tohfát al'iráqayn*.

Myr 'alá aldyn *Mohammad Čúfy* is a son of *Qotob alawliýá*.

Mollá *Fákhír Bihbány (?)* died lately.

Háfítz Mohammad Mohsin Tajalliy was blind from birth.

Najaf Quly Bég Wáliy a friend of the author died some time ago.

Nájiy Tabryzy lives in great poverty.

Mohammad Kátzim is of *Qomm*.

Hakym 'abd Allah Rághib is of *Gylán* but he is called *Qommy*, he changed his takhalluṣ into *Waḥdat*.

Myr 'abd al-Rahman of *Qomm* where he now resides.

Aqá Shams Čafyr of *Qomm*.

Náfi' Qommy was originally a cook.

Mollá Mohammad 'ally *Wáhid* Qommy resides at Ispahán, left a Mathnawý.

Mohammad Ridhá *Moshfiqy* kept originally a shop at Qomm.

Mollá 'ally is of Shahryár but resides at Qomm.

Shahydá Qommy died not long ago in India.

Mofrad Qommy was a tailor by profession.

Mollá ally Naqyy *Qismat* of Qomm where he now resides.

Myr 'abd al-Hosayn ('abd al-Hasan?) 'arif of Káshán where now he resides. *Aqá Mohammad Táhir Naqqásh* is at Káshán.

Aqá Mosayyab Qáni b. *Hájý Mohibb* of Káshán came in 1083 to Ispahán. *Thábit* (?) Káshy died some years ago.

Kátzimá of Tabryz was brought up at Káshán where he is keeping a school.

Núrá *Najyb* b. Khwájah Mohammad Hosayn Káshy came two years ago to Ispahán.

Sháh Rashyd Káshy is a very old man.

Shaykh Mohammad Hádiy *Ramzy* is an extremely clever poet.

Myr Mohammad Táhir 'alawy or 'oley is of Káshán.

Mollá Fádhl Káshy has written more than 100,000 verses.

Mollá 'ally called Jaysh (?) *Jawyd* had first the takhalluq of *Dánish* was born in Mázanderán and died at Ispahán.

Shahyda (Shájdár?) Gylány is now at Ardebyl he is a pious man.

Mohammad Hosayn Mantzúr of Ámol in Mázanderán, a great opium-eater is now at Shyráz.

Shafy'y died at an advanced age in Gylán.

Hakym Abú-l-Fath *Dawáiyi* Láhijy is a good physician and poet, has written two Mathnawies, viz. *مظهر الاسرار* and *ضياء النيرين*.

Mohammad Qásim *Çábir* of Láhiján where he now lives in poor circumstances. Mollá *Liqáiyi* Láhijány an agriculturist died

young. Sa'dá a son of *Hájý Khwájah* 'ally Láhijy is alive.

Tzahyrá Láhijy was originally a baker, he is alive.

Mohammad Çáliḥ *Ráfi* Láhijy visited India is now in Persia; had first the takhalluq of Çáliḥ.

Mollá *Roshdy* Rostamdáry an eccentric man died at Mashhad.

Nájiy Láhijy a poor but disinterested poet.

Amynáiyi of the dependencies of Láhiján.

Amynáiyi Rushty an uneducated man.

Mohammad Yúsof called *Dhiyáiyi* Láhijy was very poor.

Sámi'áiy Mázanderány lived long in India, died at Ispahán.

Darwysz Ahmad Khwánsáry a religious man.

Mollá Qásim (Háshim?) Čabúry of Khwánsár where he now resides.

Ustád Mohammad Ridhá of Khwánsár is nearly eighty years of age.

Mollá Afsary Wánshány (?) of the district of Churbádqán.

Mollá Mohammad Zamán Bandagány of the district of Churbádqán wrote a Mathnawý called مدينة الاحباب. He is alive.

Rábit Ardebyly called Sháh Kátzim went to India, it is not known whether he has died or is alive.

Ismá'yl 'aríf Kirmány a book-binder, is a mystic.

Amynýiy Kirmány is a man of considerable talents.

Háiy Zamán Shyrázy is a shoe-maker.

Mohammad Báqir a son of Amynýiy Rúdah-sery is a good Inshá writer, and is therefore in the service of the Wazyrs of Láhiján.

Shaykh Abú Habbán (Hayyán?) Mály Shyrázy, is dead.

Myr Abú-l-Karam ('abd al-Karym?) a brother of Myr Abú-l-Hasan Faráhány resided at Shyráz.

Mohsináiy Shyrázy was a friend of Čabúly.

Nitzámá Nátzim Shyrázy had for some time the takhalluq of Sálím, he is dead. Moqymá Abádahí of Faris is alive.

Myr 'abd al-Wahháb called Myr Majnún a Sayyid of Shyráz is alive. Háiy Báqir a son of Shukr Allah Shyrázy died at Najaf.

Masyh 'ysà a pedler.

Mollá 'alyy Aqghar resided chiefly at Shyráz, is dead.

Múminá Nisbat of Tabryz (according to another copy of Fáris) died in India. 'aríf Shyrázy the author knew him.

Mohammad Táhir Taslym Shyrázy was a book-binder.

Čániy (or Čiyány? or Čáfíy?) Kázerúny is usually called Shyrázy went to India.

Mollá Ibráhym Načyr a son of Kamál Qáiy is alive.

Nakhat شىخ شyrázy went to India.

Rashydá Zargar a Tabryzian of 'abbásábád in Ispahán, he was a goldsmith, and visited India, but died in Persia.

Háfítz Mohammad Hosayn (Hasan?) of Tabryz resided at Ispahán, was a good Inshá writer.

Mollá Mohammad 'alyy Mofrad a son of Mohammad Quly Bég Tabryzy resides at Ispahán.

Bahrám Bég (Bohzád Bég?) Bayány, a son of Naqyy Bég Ta-

g/dh/

bryzy resided at 'abbásábád in Ispahán, and gained his livelihood in summer by copying books, and in winter by making furs.

Mohammad Zamán Bég *Himmat* a Turk of Ardebyl is dead.

Nawrúz 'ally Bég a clever goldsmith.

Moty'á a Tabryzy of 'abbásábád in Ispahán visited India and died at Ispahán.

Mobdi Tabryzy resided long at Ispahán, he was a goldsmith and wire-drawer, went some years ago to India.

Mohammad Quly Bég *Shákir* one of the Tabryzians نباري who were settled in 'abbásábád in Ispahán, he was a goldsmith and engraver.

'*arifá* equally a Tabryzian of 'abbásábád where he now resides.

Kalb 'ally Bég Nádir is, like the preceding poets, a goldsmith of 'abbásábád.

Mohammad Ridhá *Rádhiy* a Tabryzian goldsmith in 'abbásábád, visited twice India.

Myr *Baqáiyi* Badakhshy resides at Tabryz and is called Tabryzy, he wrote a Mathnawý on earthquakes.

Mollá *Ganjy* Churbádqány is dead.

Sirájá *Naqqásh* was originaliy an engraver.

Zamáná Láhijy was for some time a private teacher at Yazd.

Mahmúdá Yazdajardy *Yatym* visited India.

Latyfá died at Herát.

Myr Ismá'yl Churbádqány a Bú-toráby Sayyid and an ascetic.

Cheleby '*inwán* a son of *Hájy Qálik* Tabryzy who was a rich man and resided at Mashhad. '*inwán* was a friend of the author, he is dead. Taqyyá *Mithál* died in 1076.

Myrzá 'abd Allah *Ulfat* of Khorásán went early in life to India and entered the service of *Ja'far Khán* who gave him a salary of 150 Rupees. He is dead.

Mohammad Sharyf *Tajryd* is alive.

Myr Sayyid 'ally is a poor but well educated young man, his takhalluṣ is Sayyid and Mihry.

Mollá Ibráhyim *Wáṣif* of Mashhad died at Bander 'abbásy on his way to India.

Mollá Ibráhyim *Rif'aty* of Tabryz visited India and died at Sharwán.

Myr 'abd Allah a son of Mollá 'arshy ('izzaty ?) Yazdy is in India.

Mollá Kátzim of Sávah a merchant visited India and died at Sávah.

Khwájah Kalán Kirmány died some years ago.

Zamáná went from the 'iráq to India, but owing to his bad manners he found no patron. He died at Herát. Khalyl Bég is now in India.

'ally Ridháiy Shústány (?) is now in India in the service of Ibráhyim Khán. Naçyb is now in India.

Sháh Ridhá Taslym a Çúfy of Khorásán is now in Kashmyr.

Myrzá Moammad Fáris died in India, and left a Dywán of about 4000 bayts.

Myrzá Moqym a son of Mollá Páband a Tabryzy residing at 'abbásábád is dead. Hakym Kátzimá Túbá went to India.

Myr Ma'çúm Tasally a son of Myrjy who had long been in India. Tasally also went to India, and it is said that he died there. He wrote a very complete treatise on Ramal.

Mollá Zamán Náfiq resided at Ispahán and died under Sháh 'abbás. He imitated Kháqány.

Shaykh 'imád Arfa' (Wáqi' ?) a cousin of Mollá Girámy.

Nátzim Yazdy has long been in India, he is a clever chess-player.

Myr Sayyid 'ally Káshy Qáni'y died in 1076.

Mahmúd Bég Fidáiyi of the Yl, or Turkomán tribe, of Taklú resided at Teherán and died at Ispahán. Nacyrá Fardy resides at Ispahán.

Shafyqá (Shafy'á ?) of Bákhertz in Khorásán died in 1071 (1081 ?)

Barkhúrdár Bég Mançúr is alive.

Ismá'yl Záyir Dámaghány is alive.

Háfiz Mohammad Taqyy called 'indalybe Káshy.

Mohammad Hosayn Nawras Domáwandy resides now at Ispahán.

Mollá Múmin of Qúmshah.

Myrzá I'jáç his name was Mollá 'atá, died at Ispahán.

Háiy Mahmúd Hiftzy of Ispahán visited India, but is now in his home.

Mollá Tarzy of Tarasht طرشت of the province of Ray, is dead.

Myr 'irfán Teherány was a book-seller at Ispahán.

Mollá Sihry Teherány.

Myr Rawnaq Samandar had also the takhalluç of Rawnaq, died at Teherán. 'ámilá of Balkh visited India and died at Shyráz.

Myr Mohammad Hosayn Sor'at a Sayyid of Ámol in Mázanderán is alive.

Mohammad Çádiq Nátzim Tabryzy resides at 'abbásábád in Ispahán and is a brother of Mohammad Ridhá Marwáryd-farúsh (i. e.

the pearl-seller) who is equally a well educated young man. Nátzim resided for some time at Makkah for the sake of devotion. He died some years ago and left a short Tadzkirah.

'azmy Yazdy a friend of Amyr Adáyyi.

Atzhary of Qahpáyah قهپایه became mad. He is dead.

Zakyyá a cousin (a son of the uncle) of Khwájah Sayf aldyn Mahmúd died in Ispahán. Mollá Dáwúd *Ulfat* Shústary is dead.

Myr Matzhar is according to his own assertion a Sammáky Sayyid of Astrábád, he used to tell stories in poppy houses, i. e. in houses in which they take intoxicating and stupifying drugs.

Moçawwir (Maçún?) of Káshán an engraver, is dead.

Ráhib of Ranán in the province of Ispahán went to India.

Hájy Sharyf Manshúr of Ispahán is dead.

Mollá Moçammad Sharyf of a village in the neighbourhood of Ispahán, a friend of the author, has written a Mathnawý in the metre of the Makhzan al-asrár.

Mawláná Moçammad Báqir was of the same village as the preceding and died two years ago. Moçammad Báqir Yazdy a goldsmith.

Moçammad Ja'far *Modzahhib* a son of Myrzá Mahmúd of Qahpáyah.

Kafry of Yazdkhwást یزدخواست in Fáris.

Moçammad Çálik Shyrázy was a Zarkash (manufacturer of gold thread) died at Ispahán. Zayn al'ábidyn Khúzámý *Fádhl*.

Mast 'ally Ispahány Kúchak visited India.

Myr Bég Qaççáb Ispahány, a butcher by profession, died under Sháh 'abbás II., upwards of seventy years of age.

Taqy Halwáyyi *Dhamyr* visited India, is dead.

Myr Çubhy was according to his own statement a Sayyid of Mázanderán.

Myr 'abd Allah 'abdy a son of Moçammad 'ally Tab'y of Ispahán, died seven years ago.

Yaghmá a son of Darwysh Bihishty Qalandar of Qomm is dead.

Mollá *Qudraty* of Ispahán, visited India and died in Persia.

Mollá *Hayrán* of Ispahán.

Hakym Báqir *Shifáyyi* called *Halláj* was still alive in the beginning of the reign of Sháh 'abbás II.

Moçammad Çálik Ispahány was originally a dyer.

Malik Moçammad *Rábit* (*Rabt*?) a son of Núra Çahháf is a book-binder by profession, he imitates Nitzámý.

Mohammad Shafy' *Sálimá* has written about 100,000 verses, he is alive.

Mas'údá a son of *Aqá Zamán Zarkash* went with his father to India, and after his father's death he returned to Ispahán, he drew for some time a pension, but now he is in great distress.

Tabas

Mollá *Taby'y* (*Tab'y?*) of *Tabas*.

Mohammad Báqir of Ispahán, a blanket-maker, went some years ago to India where he died.

Najybá a son of *Hájj Aryn* of *Gulshanábád* in Ispahán is alive.

Bábá Mohammad 'ally Ispahány died two years ago, he was strong in the Mathnawý.

عبدالله

'arab Shyrázy *Çábir* called *Dynah* visited India where he died.

Qadyrá '*irfán* Ispahány, a quiver-maker, has died this year.

Mollá 'ally *Ridhá* of the province of Ispahán is now seventy years of age.

Hájj Mohammad Yaky Ispahány visited India and lives now at Ispahán. He imitates *Mawlawy Rúmy*.

Nuzhat is of *Dámaghán*. *Myr Momtáz* is of *Khorásán*.

'*arif*, one '*arif* is of *Gylán*, another of *Mashhad*.

Hájj Mohammad Mollá Nisháty had also the *takhalluq* of *Harzy* of *Dámaghán*, died at Ispahán.

Hájj Motzaffar a son of 'ally *Ridhá Bég Tabryzy* resided at 'abbásábád in Ispahán, and his profession was to string jewellery *ملاقه بندی*. He visited the Deccan and lives now at Ispahán.

Mollá *Lauchy* composed many poems in praise of the Imáms.

Taqyyá called *Dángy* (*Dánky?*) Ispahány.

Sage-Lawand, a Turk, was in favour with the late Sháh 'abbás on account of his wit and impudence.

'ally Khán was a mason and preferred to gain his bread by his humble profession to entering the service of the great.

Myrzá Ibráhyim 'arif of 'abbásábád went to India and died recently.

Darwysh Haydar of *Yazd*. *Majydá* the son of a baker, is dead.

Momtáz of the province of *Fáris*.

2.—Poets of *Má-wará-l-nahr* more particularly *Bokhárá*, *Balkh*, &c.

Qádhiy Náçir Bokháry is *Qádhiy* at the court of 'abd al'azyz Khán.

Mollá Sháh Mohammad 'ály resides at *Bokhárá*.

Mollá *Raf' áyy* (*Rif'aty?*) *Bokháry* went to India and was a friend of *Abú-l-Fadhl*.

Myrzá *Mogym* Bokháry came with the ambassador to Ispahán.

Mollá *Athár* had first an employment in Persia but having lost it and his property on account of a crime he went to India.

Múnisy Bokháry is in the service of the Pádsháh.

Mollá *Hámiy* (Jámy?) Bahrám Bokháry, the Pádsháh has given him the title of king of poets.

Mollá *Nakhly* was for some time in the service of Imám Quly-Khán Pádsháh of Bokhárá, after his death he went to Balkh where he died.

Mollá *Miskyn* Bokháry was equally in the service of the Pádsháh (according to one copy he *is* in the service).

Mollá *Shafy'* Bokháry was (according to one copy, *is*) equally in the service of the Pádsháh.

Sayyid Ná-Kám *Latyf* Bokháry was equally in the service of Imám Quly-Khán and died after him.

Myrzá Afdhal or Fadhyl Bokháry *Wáliy* was the Munshiy of Imám Quly-Khán and died some years ago.

Myrzá 'álim Bokháry was equally a Munshiy of the Khán, he is dead. Mollá *Mohammad 'ábid* is a calligraph.

Mohammad 'Amin *Sarfaráz* of Samarqandy.

Mohammad *Çáliñ* Latá (?) of Samarqand.

Mollá *Mawláiy* Bokháry is in the service of the Khán.

Mollá *Sharyf* Bokháry is equally in the service of the Khán.

Myrzá 'abd al-*Latyf* *Girám* is in the service of the Khán.

Mollá *Wáhib* Bokháry is in the service of the Khán.

Mollá *Máyús* Bokháry is a Munshiy of the Pádsháh.

Mollá *Asad Qáqid* Bokháry, a Sayyid, is in the service of the Khán.

Mollá *Mantzúr* Bokháry is in the service of the Khán.

Mollá *Tháqib* is in the service of the Khán.

Mollá *Táyib* (in one copy is *Tháqib*) Bokháry is originally of Herát, but he was brought at Bokhárá and is in the service of the Khán.

Khwájah 'ábid Bokháry *Ráqim* came to Ispahán whence he proceeded to India.

Mollá *Qatly* of Bokhárá is a great favourite of the Khán.

Myrzá 'abd al-Razzáq a son of Qádhíy Baqáiy Bokháry.

Mollá *Mostafyd* of the neighbourhood of Balkh is in the service of Subhán Quly-Khán Sultán.

Mollá (one name not legible) Mostaqym Balkhy is in the service of Subhán Quly-Khán.

Mollá *Natzmy* Balkhy of Falúr died at Balkh.

Hákym *Láyi* Balkhy died at Balkh.

Mollá *Yagánah* Balkhy is in the service of Subhán Quly-Khán.

Mollá *Yaktáyi* Balkhy is in the service of Subhán Quly-Khán.

Mollá *Mofyd* Balkhy is in the service of Subhán Quly-Khán.

Mollá *Samy* Balkhy resides at Balkh.

Mollá 'imád ('ammár?) Samarqandy is in the service of 'abd al'azyz Khán.

Mollá *Afgár* Samarqandy resides at Samarqand.

Mollá *Ráfi* resides at Bokhára.

Mollá Nadzrá *Agáh* resides at Bokhára.

Mollá Sayyid Nasafy is at Bokhára in the service of the Pádsháh.

Mollá Bady' Samarqandy is dead, he was in the service of Subhán Quly-Khán.

Mollá Ni'mat Allah *Na'ymá* of Samarqand has studied at Bokhára. Shawkat Bokháry.

3.—*Poets of India.* ✓

Shaydá a native of India composed about 50,000 verses.

Ghanny Kashmyr, the emperor wrote to the governor of Kashmyr to send him to India, he refused to go and died six days after.

Nady Kashmyr is alive.

Náçir 'alyy Sirhindy (according to one copy Kashmyr) is in the service of the Emperor. *Nisbaty* of Thanéser is dead.

Máhirá Kashmyr was in the service of Dánishmand Khán and composed a Mathnawý in praise of the Emperor.

Fanáyi Kashmyr the teacher of *Ghanny* is now in Kashmyr.

Mohammad 'árif.

Myrzá Qotob *Máyi* of Dilly author of a Saqiý-námah.

Mohammad Afdhal *Sar-khúsh* resides at Láhór.

Myr Mohammad Zamán *Rásikh* of Láhór.

'abd al-Qádir *Bydíl* of Láhór is a very fertile poet.

Myr *Siyádat* is of Láhór.

Háji Haydar 'alyy *Moghniy* (*Moghanny*?) is of Kashmyr. This and the following three names are only in one copy.

Another Haydar 'alyy of Kashmyr.

Myr Lutf Allah *Sálím* a son of Myr 'alyy of Kashmyr travelled over the whole of Persia and was in 1092 in Ispahán.

Mawlána *Nátiq* of Kashmyr had two brothers who were equally poets but had an impediment in their speech, and therefore one chose the takhalluṣ of Loknaty and the other of Abkam.

(13) كلمات الشعرا تصنيف سرخوش (P.)

The words of the poets, by Mirzá Moḥammad Afdhal whose takhalluṣ is Sar-khúsh and who was generally called Chélá. The title of the book is a chronogram for 1093, the date when he commenced to compile it. The author informs us that he and his father had been in the service of 'álamgyr, and that during his youth he was anxious to acquire rank and wealth, but at the time when he wrote this book he lived in retirement at Dilly. He was a good poet and had the good fortune to become acquainted with almost all men of talent of his age. He died in A. H. 1125 or 1126, or 1127 at the advanced age of seventy-six years and left four Mathnawies, *Hosn ó 'ishq*, *Núre 'alyy*, *Sáqiyy-námah* and *Sháh-námah* Moḥammad 'atzam-sháh.

He says in the preface that almost all Tadzkirahs were universal, containing the notices of the poets of all ages, and that most of them end with the reign of Akbar. He had therefore undertaken to compile an account in alphabetical order of the poets (of India) of the reigns of Jahángyr and 'álamgyr most of whom he knew personally. It contains near two hundred very short biographies interspersed with verses of the compiler. The book is esteemed in India on account of the elegant extracts it contains. At the end he has added five or six pages of

chronograms, a description of poetry in which he seems to have excelled.

The authorities which he used are Gulshane Fitrat by Myr Mo'izz aldyn Mohammad Músawy Khán *Fitrat*, the Albúm بیاض of Mirzá Mohammad 'alyy *Máhir* and that of Myr Mohammad Zamán *Rásikh*. These three poets were contemporaries and friends of Sar-khúsh. Músawy had at first the takhalluṣ *Fitrat* نظرت and then he chose that of Músawy, he was born in Persia in 1050, and came to India where he was much esteemed for his talents as a poet and as a critic, and died in A. H. 1101. Máhir was a friend of Qodsy and Kalym and the teacher of Sar-khúsh, he died in A. H. 1089. Rásikh died in 1107.

Beginning سخن جان است و دیگر گفت و گو جانا زمن بشنو

Copies are frequent, there are several in the M. M. 8vo. 143 pp. 17 lines. One copy is in the possession of Mr. Hall of Benares, two are in my possession, and one in that of the Asiatic Society of Bengal.

Table of contents: (this list may be considered as a continuation of the lists, pp. 47 and 55, with some repetitions).

Myr *Iláhy* see p. 66.

Myrzá Jalál *Asyr* a poet of Persia of great merit, who has not come to India.

Mirzá Ibráhyim *Adham* was a Sayyid of the Çafawy family. He came to India under Sháhjahán and behaved like a mad Darwysh.

Amány Khán-zamán a son of Mohábat Khán Khánkhánán Sipah-sálár (commander-in-chief) left a very elegant Dywán.

Tzafar Khán *Ahsan* a son of Khwájah Abú-l-Hasan resided mostly at Kábul and Kashmyr, and was a great patron of poets, left a Dywán and some Mathnawies.

'ináyat Khán *Ashná* son of Tzafar Khán an elegant prose writer, he wrote the history of thirty years of Sháhjahán's reign, much more elegantly than Mollá Hamyd and others.

Açaf Qommy came to India under Sháhjahán left a short Dywán.

Mawlawy Sa'y'd *Ijáz*, a learned and industrious man, is alive.

Mollá Mohammad Sa'y'd *Ashraf* came to India under 'álamgyr and found a patron in Zyb alnisá the eldest daughter of the Emperor. He has great facility in writing verses, and is alive, and is the author of the Mathnawý *قضا و قدر* which has about 700 verses, and which he composed ex tempore.

Mohammad Ibráhým *Inçáf* a student who showed some poetical talent and presented some poems to Myr Mo'izz Músawý Khán. He died young.

Mohammad Çádiq *Ilqá* is clever in making chronograms.

Mollá A'lá Túrány. Myrzá 'abd al-Rasúl *Istighná*.

Myr Mohammad Ahsan *Fjád*. *Báqirá* Tabryzy.

Abú-l-Hasan *By-gánah* has never visited India, but his Dywán had reached this country. *Bynish* Kashmyry left a Dywán.

Rafy' Khán *Bádzil* cousin of Mohammad Táhir Wazyr Khán put the Ma'árij alnobúwat into 40,000 Persian verses and called it *حمله حیدری*.

Mollá Jámy Láhóry Námdár Khány *By-khúd* was very well skilled in making chronograms, and left a thick Dywán of Ghazal, Qacydahs and Qat'ahs. The chronogram on his death is *جامی از جام حمد یبخود* *حسن و دل* *شد* i. e. 1086. He left a *حسن و دل*.

Mirzá 'abd al-Qádir *By-dil* is alive.

Chandar Bhán *Brahman* flourished under Sháhjahán, wrote elegant prose and left a Dywán. *By-ghamm* Payrágy, alive.

Mollá 'alyy Ridhá *Tajalliy* came from Shyráz to India under Sháhjahán. *Háfiz* Mohammad Jamál *Talásh*.

Mohammad Taqyy alive.

'abd al-Latyf Khán *Tanhá* a nephew of Mirzá Jalál Asyr was Dywán (collector) of the Panjáb. Myr *Tashbyhy*.

Myr Tafákhör (Mofákhis?) *Hosayn Tháqib* an uncle of Rásikh died in Sirhind.

Açaf Khán *Ja'far*, an Amyr of the emperor Jahángyr, author of a Mathnawý called *Khosraw ú Shyryn*. *Aqá Najaf Quly Jorüt*.

Myr 'abd al-Rahym *Tayshy* a friend of Mohammad 'alyy Máhir.

Myrzá Mohammad Ayyúb *Jawdat* is strong in the Ghazal and Rubá'y. *Hakym Háziz* left a thick Dywán.

Mohammad *Hosayn* (in Hall's copy is *Ibráhým*) *Mashhady*.

Myr *Hashmaty*, the author met him once at Agra.

Mohammad Bég *Haqqy* lived in *Guzrát*.

Shaykh Maḥmūd *Hayrān* imitated Nācīr 'ally but without success.

Mohammad Ibrāhīm Aḡālat Khān son of Sayyid Motzaffar Wazyr of Haydarābād. *Khalyl*. Myrzá *Kholqy*.

Khāliq came during the time of 'ālamgyr from Persia to India and went to the Deccan. Wrote a short *Dywān* and a *Mathnawy*.

Nawāb 'abd al-Rahym *Khānkhānān* a son of Bayram Khān, according to one copy his takhalluḡ was *Rahym*, he flourished under Akbar and Jahāngyr.

Qāsim *Khāzin*, the Author met him and found him very conceited.

Mirzá Radhy *Dānish* came to India under Shāhjahān.

Mirzá Rafy' *Dastūr* a contemporary of Jahāngyr.

Mollá *Dānā*. Mohammad Aryn *Dzawqy*.

'āqil Khān *Rāzy* is the author of a mystical *Mathnawy* called مرقي it is in the manner of that Jalāl aldyn Rūmy, and may be considered as a poetical version of the امواج خوبی.

Mirzá Hasan (Aḥsan?) Bég *Rafy'* was first Munshi of Mohammad Khān, the Ruler of Tūrān, came to India under Shāhjahān and obtained the rank of five hundred. 'ālamgyr sent him to Kashmyr. He died at Dilly.

Myr Mohammad 'ally *Rāyih* (*Rāyij*?) a Sayyid of Siālkót.

Myr Mohammad Zamān *Rāsikh* d. 1107, the chronogram راسخ بمرد.

Mohammad *Ridhā* Kashmyry. Myr *Rūhy*. Myr (Aḡā?) *Radhyy*.

Mollá *Ridhwān* came from Persia and settled at Lāhór.

Zakyy Hamadāny. *Zamānā*.

Mohammad Quly *Salym* came under Shāhjahān from Persia to India and entered the service of the Wazyr Islām Khān.

Sālik Yazdy and *Sālik* Qazwyny were contemporaries and flourished in India under Shāhjahān

Sayirā Mashhady has never visited India.

Qāfilān (Qāqilān?) Bég *Sipāhy* accompanied the Indian embassy to Persia. *Hājy* Mohammad Aslam *Sālim*, a Kashmyry.

Mohammad Qālih *Sattār* lives in Bengal.

Hakym Sa'yda is a good poet.

Mirzá *Sanjar*, a contemporary of Shāhjahān. *Sayyāh*.

Myr Sayyid 'ally *Sayyid*.

Sayyid 'ally Khān a calligraph had no takhalluḡ.

Myr (Myrzá?) Jalāl aldyn *Siyadat* resided at Lāhór.

Mollá *Sarāby* (in one copy *Sarāpay*) came to India under Jahāngyr. *Hakym Sarmad* a *Çúfy* and a friend of Dārā Shikóh.

Mohammad Afdhal *Sar-khúsh* the author of this Tadzkirah.

Shāny Taklú, panegyrist of Sháh 'abbás, wrote a Mathnawý in his praise.

Mollá *Shaydá* flourished towards the end of Jahāngyr and the beginning of Sháhjahán's reign.

Shádmán the son of one of the chiefs of Kakhar. Myr *Shawgy*.

Myr Mohammad Hádiy *Sharar* lived in Persia in 1093.

Myr *Sharaf aldyn Hosayn*. *Sho'ayb*. *Shawkat* Bokháry.

Myr Sharyf.

Mirzá Mohammad 'ally *Çáyib* Tabryzy came to India under Sháh-jahán. Died in 1081. The chronogram is *صاب و فات یافت*.

Myr *Çaydy* came under Sháhjahán to India.

Hakym Mohammad Kátzim who assumed the title *Masyh* albayán and the takhalluṣ *Çáhib* imitated Jalál aldyn Rúmy and left a thick *Dywán* and several Mathnawies as : *اثنه-خانه و پریخانه و ملاحات احمدی* : *اثنه-خانه و ملاحات یوسفی و کمال* (?) *محمدی* and gave to the collection of all his poems the title of *انقاس مسیحی*. *Aqá Çádiq* is the author of a *Sáqiyy-námah*. *Çabúhy*.

Çámit (in one copy *Çáyib*) was a merchant who came under 'álamgyr to India and wrote a short *Dywán*.

Myr *Dhiyá aldyn Dihlawy* the author saw him at the beginning of 'álamgyr's reign. *Tálib Amoly*.

Háyy Tabyby (*Tabzy*?) a *Çúfy*.

Myr Mohammad *Táhir* Hosayny came towards the end of Jahāngyr's reign to India. He was a wealthy merchant.

Mollá *Toghrá*. His prose is much admired. He wrote an elegant essay on Kashmyr.

Myrzá Nitzám aldyn *Tále'* a friend of the author.

Tzohúry Tarshyzy resided at Byjápúr, it is said that he copied and sold the *Rawdhat alçafá* one hundred times, he is the author of *نورس گلزار ابراهیم* and *خون خلیل نورس* these three prose treatises are dedicated to Ibráhyim 'ádil-sháh and he dedicated a *نامه* *مافی* to Burhán Nitzám almulk. Himmat Khán collected one hundred and twenty *Sáqiyy-námahs* and that of *Tzohúry* was the best among them.

'orfy Shyrázy died at Láhór in 999 at an age of thirty-six years. The chronogram for this date is *امداد البشر هادی کلام عرفی شیرازی*.

More than thirty years after his death Myr Qábir Ispahány disinterred his body and buried it at Mashhad.

Myán Náçir 'alyy died at Dilly in 1108. The chronogram is *آء علي بعالم معني زت*. 'atzyma Nayshápúry has never visited India. Shaykh 'abd al'azyz 'izzat.

Mollá 'alyy Qommy has never visited India.

'amil a pupil of Çáyib.

Khwájah 'abd Allah 'irfín a mystic. 'arif Láhóry left a Dywán.

Mohammad Táhir Ghanyy of Kashmyr. His takhalluç is a chronogram (1060) for the beginning of his poetical career, his Dywán was arranged by Myrzá Mohammad 'alyy Máhir.

Myr Burhán Ghorúry.

Hájj Mohammad Ismá'yl Gháfil was a most distinguished calligraph and came from Mázanderán to India.

Ghangmat a native of India wrote a short Dywán and a Mathnawý.

Shaykh Mohammad Mohsin Fáníy of Kashmyr was a Çáfy and a friend of Dárá Shikóh left a Dywán and a Mathnawý.

Mirzá Façyhy.

Aqá Mohammad Ibráhyim Fayadhán a son of Aqá Mohammad Hosayn Nájjy was alive in 1093. He was an excellent calligraph and an elegant writer both in prose and poetry.

Mirzá (Myr ?) Ghiyáth aldyn Mançúr Fikrat came to India under 'alamgyr and obtained the rank of five hundred.

'abd al-Razzáq Fayyádh. Farqy (Faucy ?). Fâris.

Faucy a poet of Bengal, yet not without talent.

Prince Dárá Shikóh Qádîry left besides many writings on Çáfism a short Dywán.

Hájj Mohammad-Ján Qodey the king of poets during the reign of Sháhjahán. He described the exploits of this emperor in a beautiful epic poem called *ظفر نامہ شاہجہانی*.

Qásim Dywánah Mashhady a pupil of Myrzá Çáyib has not visited India. Nawáb Qásim Khán. Qáni?

Mohammad Yúsuf Qadym died very young.

Abú Tálíb Kalym d. 1061. Khwájah (Myr ?) Kalán.

Shaykh Sa'd Allah Gulshan was in Gujrát in 1093.

'abd al-Rahym Kúkam (in one copy Kamú) Kashmyry died in the Deccan. Lámi? Myr Mo'izz aldyn Músawý d. 1101.

Myr Mohammad 'alyy Máhir d. 1089.

Hakym Rokná Masyh a contemporary of *Jahángyř*.

Shaykh Sa'd Allah *Masyhy* Pánypaty.

Ma'y (Moghy? or Moghniy?) معي Kashmyry.

Čálih Bég *Molham*, the author made his acquaintance at *Agra*.

Mayiy می was a *Kalál* that is to say of a low caste which was employed as Porter and *Chób-dárs*, he flourished under *Jahángyř*.

Mollá Mofyd Balkhy came to India at the beginning of '*álamgyř*'s reign and died at *Multán* in 1090. The chronogram of his death is ملا مفید بلخی مرد.

Mon'im Hakkák Shyrázy composed a poem containing a description of *Agra*, died during the commencement of '*álamgyř*'s reign.

Mashhúr. Myrzá *Ma'şum Káshy*. Myrzá *Moqym*.

Myrzá *Qosb aldyn Máyl* d. in 1108 eight days after *Myán Náçir 'alyy*. Majdáy *Munçif*.

Akhúnd Mohammad Báqir had first the takhalluç of *Monásib* subsequently that of *Moshtáq* died in the beginning of '*álamgyř*'s reign. *Mollá Malik Qommy* resided at *Byjápúr*. *Mollá Moshriqy*.

Mollá Natzyry of *Nayshápúr* a panegyrist of '*abd al-Rakym Khán-khánán*'. There was another poet who had the same takhalluç, he gave him ten thousand *Rupees* that he might change it.

Nádim Gylány.

Mollá Naw'y wrote a *Sáçiy-námah* in praise of the *Khánkhánán*. He is also the author of a *Mathnawy* called سوز و گداز.

Nátzim Herawy the author of a سوز و گداز has never visited India. Myr *Naját* has been in Persia and is a good poet.

Aqá Mohammad Hosayn Náçiy a brother of *Mohammad Isma'yl Gháfil* was an admirable calligraph, and in his old age he was admitted to the society of '*álamgyř*'. *Názuky*. *Tálib Naçyb*.

Myr *Najábat* a brother of Myr *Siyádat*. *Nátig*.

Mollá Nisbaty of *Thanéser* was a good poet, in (*Rékhtah*) he used the takhalluç of *Nis-batty* i. e. the moon.

Qádhyy Núry a contemporary of *Jahángyř*.

Myrzá *Táhir Wahyd* was a friend of Čáyib and one of the greatest poets of the age.

Mohammad Rafy' Wá'itz *Qazwyny* resides at *Ispahán*. He described in a *Mathnawy* the war of *Sháh 'abbás* with *Tilam Khán*, and compiled the sayings of the *Imáms* in a most elegant work to which he gave the title of ابواب الجنان he is also the author of a *Dyván*.

Myrzá Hasan Bég *Wáthiq* returned to Persia at the beginning of 'álamgyr's reign. Darwysh *Wálih* went to Bengal.

Myán Mohammad Ikhláq *Wámiq* a converted Hindú embraced the Islám in 22 of the reign of 'álamgyr. Mollá *Walyy*.

'abd al-Wáhid *Wahshat* of Thanéser was in 1093 a young man.

Mohammad 'áshiq *Himmat* was in 1093 a young man.

Mohammad *Háshim* was a calligraph and the father-in-law of Sarkhúsh.

Myr *Yahyá Káshy* was a poet of Sháhjahán who gave him orders to compose a *بادشاه نامه*. He died in 1074. The chronogram of his death is *احیای سخن چو کرد یحیی جان داد*.

(14) مرآت الخیال تصنیف شیر خان لودی (P.)

Mirror of imagination by Shyr Khán Lódy son of 'alyy Amjad Khán (the name of the author is in page 26.) He informs us in the postscript that he lost his father in A. H. 1084, and three years after, he lost his brother who died in the mountains of Kábul, he also gives us the date when he composed this book in saying that the title is a chronogram, if you remove the *pardah* or veil (i. e. 1313—211=1102). It is dedicated to Sháhjahán and contains an account of the most celebrated Persian poets; and besides it treats on almost every science cultivated by the Musalmáns: Music, Medicine, cosmography, oneirocritic, talismans, &c. at the end is a chapter containing notices of poetesses.

ای یاد تو بند بر زبان نطق سخن سرای را

Printed at Calcutta in 1831, 8vo. 543 pp. Lithographed at Bareilly in 1848. MSS. copies are frequent, some of them are abridgments.

(15)

✓ آسمان سخن

(P.)

The heaven of composition being a rhymed abridgment of Dawlat-sháh by Luff Allah Mohámmad Mohandis b. Ahmad. We are informed in the preface (which has twelve distiches) that Fáyidhy فایضی Kirmány rendered the Tadzkirah of Dawlat-sháh in Persian verses at the time of Akbar and altered the division of the original, making ten periods طبقات instead of seven; Luff Allah Mohámmad who was a contemporary of Awrangzéb remodelled this version and added two periods برج to make the number correspond with the signs of the zodiac and in allusion to it, he gave it the above title.

About 250 verses; every verse contains the name of a poet.

First verse

نخست شکر خدای که آسمان سخن || بدانی در محیط نه آسمان کهن

A copy bound with other books is in the Tópkhánah.

I give here the 12th chap. as a specimen.

| | |
|----------------------------------|-----------------------------------|
| وحدید دهر امانی بن مهابتخان | ولی بخانزمان است شهر دوران |
| دگر یگانه ظفرخان تخلص احسن | ر بوده گوی سخن از سخنوران در فن |
| دگر وحید زمن آشنا عنایت خان | بود ببحر سخن آشنا عنایت خان |
| دگر وحید زمن شادمان غم پرور | بیان شادی و غم در کلام او مضمور |
| دگر سخنور کشمیر محسن فانی است | بقای ناموی از دولت سخن دانی است |
| مه سپهر سیادت یگانه میر عماد | که بود در غزل و مدح و مثنوی استاد |
| لبیب عصر محمد حسین آشوب است | سخنوری که سخنهای جمله مرغوب است |
| دگر وحید زمان است طالبای کلیم | که شعر اوید بیضا است نزد طبع سلیم |
| دگر فرید جهان قدسی محمد خان | بعهد شاهجهان گو ر بوده از اقوان |
| الهی همدانی است در سخن استاد | سخنوری است که داد سخنوری میداد |
| لبیب ازمنه امی نخواند هیچ کتاب | ز فیض حق شده مفتوح بر رخسار صباب |
| دگر وحید زمن باقیه قرانگه او | خوشت همچو غزلهای عاشقانه او |
| فصیح ازمنه فتاح که چون غزل میگفت | چو اندلیب غزلخوان در و گهر می سنت |

(16) همیشه بهار تصنیف کشتن چند اخلاص تخلص (P.)

Eternal Spring by a Khatry of the name of Kishen Chand whose takhalluṣ is Ikhlāṣ. The title multiplied by two gives the date of the compilation, viz. 1136. The author was a son of Achal-Dás of Dilly whose house was the resort of the learned. During his father's life-time he learned Kárad-bázy (a kind of fencing called Bakayty بکیتی in Urdú) after his death he applied himself to poetry. He died under Ahmad Sháh, reigned 1160 to 1167.

It contains, in alphabetical order, an account of about 200 poets who flourished (in India) from the time of Jahángyir to the accession of Mohammad Sháh, A. H. 1131.

Two copies are in the Tópkhánah, 12mo. 300 pages, 10 lines. A very good copy is in possession of Mr. Hall. First line

ای ذکر تو گل فروش بازار سخن || رنگین ز تو برگ برگ گلزار سخن

Table of contents (this list may be considered as a continuation of the one, p. 109 with several repetitions.)

Amyr Khán *Anjám* a son of the Nawáb Amyr Khán.

Amyr Iláhy.

Myrzá Jalál *Asyr* d. 1040, used to compose his verses in a state of intoxication. Myrzá Ismá'yl *Ymá* of Ispahán.

Mollá Aly الهی of Persia, has not come to India.

Myrzá Arjumand *Azád* a son of 'abd al-Ghanyy Bég, has also the takhalluṣ of *Jonún*.

Awjy of Persia, a contemporary of Sháhjahán.

Myr Báqir *Ishráq* seems to have been alive in 1136.

Mollá Sayyid Ahsan *Kjád* wrote the history of the reign of Farrokhsiyar in very elegant prose. Died in 1131 or soon after.

Myr Imán aldyn *Iksyr* is a clever physician.

Shafy'áiy *Athar* was blind, and has never visited India.

Myrzá Ibráhyim *Adham* a son of Myrzá Radhyy Artymany a Sayyid came to India under Sháhjahán, was very insolent and was therefore put to death.

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Mo'azzaz Khán *Afsar* Mohammad 'alyy Bég came from Ispahán to India and died in Bengal. *Intikháby* Wirdy Bég died young.

Yúl Quly Bég *Anyay* was first librarian of 'alyy Quly Khán at Herát, then he came to India, and was patronized by the Khánkhánán 'abd al-Rahym. He died at Burhánpúr and left a Dywán and a Mathnawy. Siráj aldyn *Arzú* composed a large Dywán.

Khánzamán *Amány* son of Mohábat Khán a pupil of Murshid, who flourished under Sháhjahán. *Arshada* was a native of India.

Ismá'yl Bég *Unsy* resided at Herát. Was, as a prisoner of war, carried to Túrán by 'abd Allah Khán, came to India and was patronized by the Khánkhánán 'abd al-Rahym.

Mohammad Sa'yd *I'jáz*. Myrzá Mohammad *Ahsan* is alive.

Myr *Ashky* Qommy a Tabátábá Sayyid d. at Agra in 972, left *Qacydahs*, two Dywáns of Ghazal and one Dywán of humoristic poetry.

Sháh *Asfiry* Láhóry was alive in 1136.

Tzafar Khán *Ahsan* was governor of Kashmyr left a Dywán.

Asyry Tázy his name was Amyr Qádhíy. He died in 982.

Mohammad Qádiq *Ilqá* used to instruct Hindú boys, is alive.

In'áyat Khán *Ashná* a son of Tzafar Khán *Ahsan*. Wrote a Dywán and a history of thirty years of Sháhjahán's reign.

Myr *Ahsany* b. Myr Abú-l-Fazl Músawy was born at Tabáláh near Láhór and died in 1011 left *مثنوي شاه و ماه و دلبر و شیدا*

Gholám Moçtafá *Insán* of the Kanboh tribe of Morádábád.

Mollá *Atzhary*. He and his father had come to India. Was a contemporary of Jahángyr.

Mohammad Ibráhým *Inçáf* was a pupil of Myrzá Mo'izz Músawy Khán.

'abd al'azyz *Yjád* a pupil of Bydil. Was probably alive in 1136.

Asád Bég *Asad* flourished under Jahángyr.

'abd al-Rasúl *Istighná*.

'iwadh Bég *Iksyr* came under Jahángyr to India. Wrote elegant prose and was a good calligraph. He was Munshiy of Sháhjahán.

Mawláná *Anear* Núr Mohammad was a native of India.

A'lá Túrány.

Mollá Mohammad Sa'yd *Ashraf* came under 'álamgyr to India and was patronized by Zyb alnisá Bégam.

Myrzá Mohammad Raby' *Anjab* Ispahány a pupil of Mortadhá Quly Bég.

Achal Dás a Khatry the father of the author resided at Dilly.

Ikhlāq a pupil of 'abd al-Ghanyy Bég *Qabúl* and the author of the *Tadzkirah* under notice.

Sháh Walyy Allah *Ishtiyāq* is a grandson of Shaykh Ahmad Sirhindy who was called *Hadhrat* and a pupil of *Qabúl*.

'abd al-Qádir *By-díl*, his *Dywán* of *Ghazal* has more than 100,000 verses, and besides he has written a *Dywán* of *Qačydahs* and a *Dywán* of *Rubá'ys* and several *Mathnawies*, he is also the author of a prose work called *چهار عنصر*.

Shaykh 'abd al-Salám *Payámy* flourished under *Jahángyry* and went towards the end of his career to the *Deccan*.

Sharaf aldyn *Payám*. Sháh *Bahjata* was a *Darwysz*.

'abd al-Báqiy *Báqiy*.

Rafy' Khán *Bádzil* author of the *Hamlahé Haydary*.

Payrawy Sáwajy Amyr Bég flourished under Sháhjahán.

Hájy Byná is a merchant of *Gujrát*.

Bynish lived at *Kashmyr*. Mawláná *Baqáziy* d. 1009.

Sawámy *Bhóbat Ráy By-ghamm* a Khatry resided at *Pathán* near *Jammú* in the *Panjáb*, he translated from the *Hindee* (*Sanscrit*) the *Prabodha Chand* (*Chandrodaya*) *Nátak*, a very curious work on *Theosophy* into *Persian*, and dedicated it as well as several other treatises on *Čúfism* to *Naráyan Chand*.

Udé Bhán *Bahár* a pupil of the author of this *Tadzkirah*.

Mollá Jámy *By-Khúd* a contemporary of Sháhjahán.

Bayáná Myrzá Mahdiy visited *India* and returned to *Persia*.

Ráy Chand Bhán *Brahman* was the most distinguished *Hindú* since the time of *Tymúr*.

Bazmy a contemporary of *Jahángyry*.

Myrzá Abú Toráb *Baydhá* a companion of the Amyr *alomará Dzú-l-Fiqár Khán*, became blind towards the end of his life.

Myrzá Mohsin *Táthyr* (*Túshyr*?) Wazyr of the *Padsháh* of *Yazd*, sent his *Dywán* to *Shohrat* in *India*. *Tajalliy* 'ally *Ridhá*.

Myr *Tashbyhy* 'ally *Akbar* son of Sháh *Mohammad Káshy* flourished under *Jahángyry* at *Láhór*. He was an eccentric and un-accessible man, and wrote few of his verses down. He died at the age of seventy. *Tanhá* 'abd al-Latyf *Khan*.

Myrzá 'ajam Quly *Turkmán* was of *Persian* (*Shyráz*) origin, but was born in *India*.

Bhefat

etc

Mohammad Hosayn Tajalliy Káshány died at Aḥmadábád in Gujráṭ in 1090, aged twenty-seven years.

Mollá Rakmat Allah Tamkyn was in 1136 residing at Kashmyr.

Myrzá Mohammad 'ally Tamanná flourished under Farrokhsiyar. Háfitz Jamál Tulásh.

Aghá 'abd al'ally Tahsyn is a grandson of Júyá.

Myrzá Fath 'ally Taskyn, he was probably alive in 1136.

Hakym Mohammad Sa'yd Qommy Tanhá physician of Sháh 'abbás, left a Dywán.

Ráy Manóher Tawcany, Akbar gave him the title of Myrzá.

Myr Mofákhir (Sar-khúsh writes Tafákhör) Hosayn Tháqib resided in Sirhind.

Myr Sayyid Mohammad Tháqib a pupil of Myr Táhir 'alawy.

Mohammad Hosayn Thanáiy Mashhady came to India under Akbar and died in 996, the chronogram is *سغور نيك*. He commenced an epic poem called *سد سگندر* but did not complete it. He left a thick Dywán. Myr Mohammad Afđhal Thábit was alive in 1136.

Núr aldyn Jahángyr Padsháh born in 977, succeeded to the throne on Thursday the 11th Jumáda II. 1014, died 28th of Čáfar 1037.

Myr Mohammad Ja'far Jorát.

Mohammad 'ally Bég Jism left a Dywan.

Myrzá Ja'far Bég Ja'far had the title of Aḥaf Khán. He died in 1212, the chronogram is *صد حیف از اصف خان*. He left a Khosraw Shyryn. Myrzá Daráb Júyá resided in Kashmyr.

Sayyid 'ally Judáiy Tabryzy visited India under Akbar, and was employed in the Imperial library in painting illustrations to books.

Padsháh Quly Jadzby a contemporary of Jahángyr was killed.

Myrzá Mohammad Ayyúb Jawdat.

Jashany Lahóry Gholám 'ally flourished under Jahángyr.

Khwájah Mohammad Maqqúd Jámí a pupil of 'abd al-Ghanyy Bég Qabúl resided in Kashmyr.

Ja'far had the title of Allah Wirdy Khán, left a short Dywán.

Hakym Hádziq was born at Fatḥpúr and rose under Sháhjahán to the rank of three thousand with a salary of 20,000 Rupees a year.

Yádgár Bég Hálaty of Túrán.

Myrzá Isma'yl Hijáb came to India under 'alamgyr.

Mohammad Hayát Hadhrat was alive in 1136, had first the takhal-luḥ of Qábíl.

Myrzá Mahdiy *Hojjat* a cousin of Myrzá Dáráb Júyá, died at Dilly.

Mohammad 'ally resided at Kashmyr and was in 1136 past thirty years of age, had first the takhalluṣ of *Taklyf*, then of *Masyhá* and then of *Hashmat*; he is a pupil of 'abd al-Ghanyy Bég Qabúl.

Mohammad Bég *Haqqy* resided at Gujrát.

Hayáty Gylány was much given to pleasure, completed by order of Sháhjahán the Toghluq-námah of Amyr Khosraw which was defective. He did it so well that Sháhjahán had him weighed up in gold for it.

Shéó-Rám *Hayyá* a pupil of By-dil has written a Dywán.

Hashmaty a friend of Mollá Shaydá left a Dywán.

Mohammad Taqyy aldyn Ispahány *Hozny* d. in 989 on the banks of the *Jenáb*.

Myr *Hamzah* Táshkandy was the son of the king of merchants of Táshkand. He came to India and became, when he got old, completely deaf, he was skilled in making chronograms. One of his chronograms is نه را برقم سه باره بنویس. The numerical value of the letters of this sentence as well as the meaning "write nine three times" give 999. [Náçir 'ally.

Shaykh Mahmúd *Hayrán* resided at Sirhind and was a pupil of

Hamdy Kashmyry was a learned man. He died in 1018, the chronogram is شد به بهشت.

Sayf Allah 'alawy *Hazyny* a contemporary of Jahángyry studied diligently the ancient poets.

Shaykh *Hasan* Qorayshy Kálpy d. in 989, the chronogram is فضائل پناهی.

Sayyid *Hosayn Kháliç* came to India during the reign of 'álamgyr and obtained the title of Imtiyáz Khán.

Sipah Sálár Khánkhánán 'abd al-Raḥym a son of Bayram Khán was born on the 14th Čáfar 964, and died at Dilly in 1032.

Khalyl was in the service of Zyb alnisá Bégam and arranged her compositions, he wrote elegant prose and poetry.

Myr *Khosrawy* Qáyiny a contemporary of Jahángyry.

Myrzá Fadhl Allah *Khúshtar* a son of *Sar-Khúsh* was alive in 1136.

Shukr Allah Khán *Kháksár* son-in-law of 'áqil Khán Rázy wrote a commentary on Jalál aldyn Rúmy's *Mathnawý*.

Mohammad *Haydar* Herawy *Khiçály*, a contemporary of Jahángyry.

Jamál aldyn *Kháwary* a native of Gylán came to India in 1011.

Mollá *Dáná* was engaged in Farrokhsiyar's reign with Nátzim Khán, who is usually called 'abd al-Rahym *Fáirigh*, in copying the *Sháh-námah*. *Dakhly* Ispahány.

Myrzá Dáwúd of Mashhad a contemporary of Tāhir Wālyd.

Sháh Ismá'yl *Dzabyh* was born in Persia, travelled much, and resided for some time in India.

Mawláná Imám aldyn *Riyádhyy* is a very learned man and usually called *Imám al-Radhyy* he is a native of Láhor and resided at Dilly. His father Lutf Allah Mohandis was a great Mathematician and made occasionally verses; in the capacity of a poet he used the takhalluṣ *Mohandis*. The father flourished under Akbar. Riyády was also a good Mathematician and his books on this science were much in vogue in schools. It seems that he was alive in 1136. One of his pupils wrote a commentary on the *Almagest*.

Mohammad Myr Zamán *Rásikh*. Sayyid Jalál *Ridhāyy* d. 1057.

Myr Mohammad 'ally *Rāyih* is a Qalandar of Siálkót.

Myr Radhyy Dánish a Sayyid of Mashhad came to India under Sháhjahán.

Arshad 'ally *Rashyy* was well versed in Persian literature and seems to have been alive in 1136. He was a pupil of Myán Sháh Bhyk.

Hasan Bég *Rafy* resided first at Mashhad, and thence he came in 1064 to India, and entered the service of Sháhjahán.

Mollá 'abd al-Rashyd the author of the *Farhange Rashydy* which he dedicated to Sháhjahán, he wrote a chronogram on the accession of Sháhjahán. The author takes occasion to quote from the history of Sháhjahán a passage containing a statement of the expenses of the palace of Dilly, it cost sixty lakhs of Rupees, viz.: Sháh Maḥall with the golden roof fourteen lakhs; Imtiyáz Maḥall, which contains the king's sleeping apartment, kitchen and out-offices, five and a half lakhs; The Dawlat-khánah Kháç (I suppose what is now called the *Dyván*) and the Dawlat-khánah 'ám two and a half lakhs; The bath and *Hayát-bakhsh* six lakhs; the palace of the women seven lakhs; the Bázár of the palace four lakhs; the wall and ditch round the palace which has 100,000 cubits in circumference, and is double as large as that of Agra, twenty-one lakhs of Rupees. The Jámí' masjid of Dilly cost ten lakhs of Rupees. These buildings would cost at least five times as much in our days, 1852 A. D.

Myr Haydar Káshy *Rafy'y* a contemporary of Faydhy, went from India on a pilgrimage to Makkah thence to Persia and returned to India.

Myrzá *Radhyy* Artymány the father of Myrzá Ibráhyim Adham.

Shaykh Sa'd aldyn Kháfíy *Riháiyi* a mystic, left a Dywán and imitated the Khamsah of Nitzámy. Myrzá *Rostam* Qandaháry.

Myr 'abd al-Razzáq Yazdy *Rasmy* flourished under Jahángyr and spent twenty years in India in the garb of a Darwsh.

Myrzá Yzad-bakhsh *Rasá* d. in 1119, the chronogram of his death is *رسا رفتہ از جهان بچنان*. Mawláná *Wahyd Rawány* resided at Agra.

Mohammad *Ridhá* Kashmyry.

Myr 'askary *Rázy* 'Áqil Khán wrote besides the *Moraqqa'* also *شع و پروانه* and *ثمرات الحیوة* and *نغمات العشق* which contains the loves of Ratan and Padmáwat. The *ثمرات الحیوة* is properly speaking the work of Shaykh Burhán aldyn the spiritual guide of *Rázy*, but *Rázy* arranged it. *Rázy* was for many years *Çúbahdár* of Dilly and died in 1108.

Zamán Bég b. Ghayúr Bég Kábuly his title was Mohábat Khán and his takhalluṣ *Súsany*, he was an Amyr of Jahángyr.

Mawláná *Zulály*. *Zakyy* Hamadány. *Zamáná*.

Myrzá Záhid 'ally Sháhe Bander *Sakhá* a poet of Persia.

Myr Jamyl *Sázy* flourished under 'álamgyr and held a Mançab.

Shaykh Mohammad *Sa'yd* Qorayshy was when young a companion of Sultán Murád-bakhsh.

Myr 'abd al-Çamad *Sokhon* was alive in 1136.

Sayyid Çalábat Khán Mojáhid-jang *Sayyid* was commissary of ordinance under Farrokhsiyar.

Mohammad Háshim *Sanjar* was for some time imprisoned by Akbar and went subsequently to the Deccan, where he was well received by Ibráhyim Khán 'ádil Sháh.

Aqá Farydún *Hosayn Sábiq* came under 'álamgyr to India.

Mohammad 'álam *Sorúry* a (Sarwary?) of the time of Jahángyr.

Mohammad Quly *Salym* came to India under Sháhjahán. Died in Kashmyr in 1057 the chronogram is *رضوان* *Sámiry* Tabryzy contemporary of Jahángyr. Mollá *Sáti'* Kashmyry was alive in 1136.

Myrzá Mohammad Afðhal *Sar-khúsh*.

Mohammad Ghadhanfar *Syry* (*Sayry*?) was born at Kháf and brought up at Herát.

Sálik Yazdy spent part of his life at Golcondah. In 1066 he entered the service of Sháhjahán.

Mohammad Ahsan *Sími* of India had first the takhalluḡ of *'ishrat* was alive in 1136. 'abd al-Kháliq *Samandar* d. at Láhór in 1016.

Myr Sayyid 'alyy *Sayyid* has never visited India. Was a contemporary of Myrzá Mo'izz.

Sayyid Sa'd aldyn a soldier, has not yet chosen a takhalluḡ.

Sa'yd Khán Multány was in the service of Sháhjahán.

'abd Allah *Sihry* was born and educated at Agra, was a good calligraph, is dead. *Sayirá Mashhady* has not visited India.

Abú Mohammad *Saráby* born and educated at Siálkót. He was a contemporary of Jahángyr. Arslán Bég *Sipáhy*.

Sa'yday *Gylány* was a very good calligraph and enjoyed, during the reign of Jahángyr and Sháhjahán, the title of By-Badal Khán and the office of superintendent over the emperor's goldsmiths.

Khwájah 'abd Allah *Sámiy* came from Láhór to Dilly was a contemporary of the author, he is the author of a thick Dywán.

Myr Jalál aldyn *Siyádat* resided at Láhór.

Sálik Qazwyny flourished under Sháhjahán.

Nawáb *Hakym almulk Farrokhsháhy* this is the title of Shaykh *Hosayn 'arab* whose takhalluḡ is *Shohrat* he was alive in 1136.

Mollá *Shaydá* born at Fathpúr Sykry, he flourished under Jahángyr and Sháhjahán and died in Kashmyr, left a Mathnawý of about 12,000 verses in the style of the Makhzan alasarár of Nitzámy. It begins بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝ اَمَدٌ مَّرْجَشُمٌ فِیْضٌ عَمِیْمٌ.

Shawkat Bokháráiyi was probably alive in 1136.

Shápúr Rázy a contemporary of Jahángyr.

Gul Mohammad *Shá'ir* a pupil of By-dil was probably alive in 1136. Yúsof Bég *Sháiyiq*. *Shádamán* an Afghán flourished under Sháhjahán and 'alamgyr. *Shikyb* has never visited India.

Shikyby a contemporary of Jahángyr.

Sharyf Káshy was first a Qalandar and turned afterwards a merchant left a Dywán. *Sháh Shahyda*.

Myr *Shawqy* was a mystical poet.

Mohammad Hasan Jawnpúry *Shádáby*.

Shabáby a brother of *Saráby*.

Qamar aldyn who had the title of Nitzám almulk and the takhalluḡ of *Shákir*, was alive in 1136, has written a Dywán.

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Safar

Mawláná *Shogúny*.

Shaykh Núr aldyn *Shayiq* was calligraph. He was in this art a pupil of Abú al-Ma'aliy. He was alive in 1136.

Myr Yahyá *Shindásá*. Myrzá Mohammad 'ally Tabryzy *Çáyib* came under Sháhjahán to India and obtained a Mançab and the title of Mosta'idd Khán, he left more than 300,000 verses.

Shaykh Çadr aldyn Nayshápúry is a man of some learning.

Çabháyy flourished under Sháhjahán.

Çabúhy Chaghatáy a mystic, and suspected of infidelity, d. 973.

Hájy Mohammad Çádiq *Çámit* a merchant, came to India under 'álamgyr and wrote a Dywán.

Mawláná Çaláh aldyn Sáwajy *Çayrafy* came from the 'iráq to India by the way of the Deccan during Akbar's reign. He is the author of a Dywán.

Hakym Kátzim had the title *Masyh albayán* and the takhalluq of *Çáhib*. Mohammad Myrak *Çálihy* flourished under Jahángyr.

Çafáyy was educated at Kálpy d. 1016.

Myr *Çaydy* came in 1064 from Ispahán to India.

Çafyy aldyn Ispahány *Çafyy* flourished under Jahángyr.

Mohammad 'ysá *Çafyry* Jawnpúry committed suicide in 1018.

Dhamyr.

Mollá *Toghrá* was originally of Mashhad but resided in Kashmyr.

Myr 'abd al'ally Sabzwáry *Táli'* a nephew and pupil of Sayyid Mohammad Tháqib.

Mohammad Ibráhym Kashmyry *Tolú'y* flourished under Jahángyr.

Sháh *Táhir* of the Deccan.

Myrzá Hasan Tirmidzy *Tálib* an Amyr of Akbar d. 1018 the chronogram is *حشرش بعلي ابن ابي طالب باد*, left a Dywán and two Mathnawies *خورشيد و فيروز* و *طالب و مطلوب*.

Nawázish Khán Rúmy *Táli'* wrote occasionally poetry.

Tálib Amoly the king of poets under Jahángyr d. 1035.

Mollá *Tzohúry* Tarshyzy Núr aldyn Mohammad came in 988 from Khorásán to the Deccan, he settled in Ahmadnagar and married the daughter of Mawláná Malik Qommy; king 'ally 'ádil Sháh conferred high favours upon him; when he sent his Sáqiynámah to Burhán Nitzám almulk in Haydarábád, he made him a present of several elephants laden with goods and money, the messenger in charge asked him for a receipt, and he wrote the laconical words *فليم كردند*

نلیم کردم "they have made it over to me, and I have thanked for it, or accepted it." It is said he and his father-in-law were killed in an affray.

Mawláná 'orfy Shyrázy, his name was Khwájah Çaydy, he lived at Ahmadnagar with Tzohúry Qommy and subsequently at Fathpúr Sykry. Died at an age of 35 (or 36) years in 999 at Láhór, and left a Dywán and two Mathnawies, viz. خسرو شیرین and مخزن اسرار but the latter remained incomplete, he also left a prose work called رساله نغیه in which he addresses his ownself.

Myán Náçir 'alyy born at Láhór d. 1108 on the 6th Ramadhán.

Myrzá Abú-l-Ma'áliy 'áliy had under Farrokhsiyar the title of Wizárat Khán, is the author of a Dywán.

Myr Táhír 'alaúy came under 'álamgyr from Persia to Kashmyr, and settled there.

Sayyid Mohammad Najafy 'itáby was for a long time imprisoned by Akbar in Gwályár, when released he went to the Deccan. He left a Dywán.

Shaykh 'abd al'azyz 'izzat flourished under 'álamgyr.

Shaykh 'atá Allah 'atá a pupil of By-dil, resided at Amróhah, he died at Dilly in 1135 at the age of forty, the chronogram is افشا رفتہ حیف.

Hakym Mohammad Hasan Shyrázy 'arif was two years imprisoned by order of Jahángyr. 'ámil a pupil of Çáyib.

Khwájah 'abd al-Rahym 'ábid was alive at Dilly in 1100.

Mollá 'alyy Quly Ispahány never visited India.

'alá aldyn a Çúfy was very fond of Indian music.

'alyy 'atzym 'atzym a son of Myán Náçir 'alyy wrote a small Dywán. Sayyid Lutf Allah 'áçiy flourished under 'álamgyr.

'álimy Shyrázy was blind.

Myrzá 'alyy Quly Khán was alive in 1136.

Mohammad Háshim 'ájiz is a well educated man.

'abd al'azyzy (sic) Jawnpúry 'azyzy a learned man flourished under Jahángyr.

Myrzá Ja'far 'áshiq wrote chiefly satyres, was probably alive in 1136.

'orújy was of noble birth, and was one of the courtiers of Jahángyr. Left a mathnawý called (معدن ابرار اسرار ?) in the measure of the Makhzane asrár and a Dywán.

Ni'mat Khán 'aīly had under Bahádursháh the title of Dánish-mand Khán. Wrote much in prose and verse and in Persian and Arabic. He died in the third year of Bahádursháh's reign—1120.

Khawájah Mo'yn aldyn *Gházíy* held a high office.

Mollá Táhir *Ghanyy* of Kashmyr died very young and left a Dywán. 'alyy Ridhá Mashhady *Ghazzály*, Akbar gave him the title of king of poets. He died at Gujrát 980, and left a Dywán of near one hundred thousand verses, and the following prose works كتاب اسرار and رشحات الحيات on *Qufism*; مرآة الكائنات on ethics.

Shaykh Mohammad Akram *Ghanymat* of Ganjáh in the Panjáb. He was a Qádirian *Qúfy* and a contemporary of Myr Mohammad Zamán Rásikh. Besides a short Dywán he left a Mathnawý containing an account of the loves of 'azyz and Shahyd, and bearing the name of نيرنگ عشق.

Myrzá Abú Toráb *Ghobár* was alive in 1136.

Mollá Mohsin *Fániy* of Kashmyr was a friend of Dará Shikóh. He was a very learned man and left a Dywán. ✓

Shaykh Abú-l-Faydh *Faydhy* born in 954, died on Sunday the 10th *Qafar* 1004. His father Shaykh Mobárik Nágawy who d. 1001, wrote a commentary on the Qorán entitled منبع نفائس الفنون, it is in four volumes, and is nearly as large as the Tafsyr Kabyr. Faydhy left besides other works the سواطع اليعام which is a commentary on the Qorán without diacritical points, he had a library of twelve thousand volumes most of which were autographs.

Fátimah Qawwálah a lady of Ispáhán. *Faḡhy*.

Myrzá Abú-l-Fath Sabzwáry *Fútih* a nephew of Myrzá Hosayn, 'árif came from Ispahán to India, and returned after some years to his home.

Myr Aḥmad *Fáyiḡ* a brother of Siyádat resided mostly at Láhór. Was probably alive in 1136.

Farhat Kashmyry was alive in 1136.

Forúghy Kashmyry d. 1077.

Myrzá Nádir alzamán *Faḡyh* a nephew of Aryn Mohammad 'irfán.

Shaykh Mohammad *Fáyiz* فایز a pupil of Mohammad Sa'yd *I'jáz*. Was probably alive in 1136 and had written a short Dywán.

Myrzá Ghiyáth aldyn Manḡúr *Fikrat* of Ispahán came under 'álamgyr to India.

Mohammad Bég *Furḡat* has never visited India.

سواطع اليعام

Mohammad Ibráhyim *Fayádhán* a son of *Aqá Mohammad Hosayn Nájiy*. *Fáyidh* 'abhary was probably alive in 1136.

Mohammad Dárá Shikóh *Qádiry* a son of Sháhjahán by Arjumand Bánú Momtáz-Mahall was born on Monday the 30th (Salkh) of Çafar 1024 at Ajmyr, was put to death in the night of Thursday 22nd Dzú-lhajj 1069 at an age of 46 years. He was buried in Humáyún's Mausoleum near Dilly. He left among other works a *Dywán*, *جميع البحرين | حسنات العارفين | رساله حق نما | سفينة الاوليا |* *سكينة الاوليا*. *Jun*

Hájy Mohammad Khán Qodsy of Mashhad came in 1041 to India and was favourably received by the emperor, he is the author of *ظفر نامہ شاه جهان پادشاه* and other works.

Myrzá 'abd al-Ghanyy Bég *Qabúl* a Çúfy is a pupil of *Júyá*.

Qásim *Dywánah* a pupil of Çáyib was probably alive in 1136.

Mohammad Panáh *Qábil* was probably alive in 1136. *Qádir*.

Qásim Khán Qásim a courtier of Jahángyry.

Myrzá Talib *Kalym* was born in Hamadán and educated in India. The chronogram of his death is *طور معني بود روشن از كلیم* = 1061.

Shaykh Sa'd Allah *Gulshan* a mystical poet who resided for some time at Dilly and left nearly one hundred thousand verses of Ghazals, he was a disciple of Sháh 'abd al-Ahád Sirhindy and made with him the pilgrimage to Makkah. Myrzá Kámrán *Gúyá*, a brother of *Júyá*.

Shaykh 'içmat Allah *Kómil* of Morádábád.

Myrzá *Girámy* a son of 'abd al-Ghanyy Bég was a young man in 1136. *Kamtar*. *Gustákh*.

Karam 'alyy Bég *Karam* flourished under Bahádursháh.

Girámy a son of Amánat Khán, who was in the service of 'álamgyr, left a *Dywán*. *Lámi* is a good poet.

Mollá Sháh a mystical poet of Badakhshán came to Láhór, and made the acquaintance of that great Çúfy Sayyid Myán Sháh Myr Qalandar, who was of Egypt, and a disciple of Ibráhyim Baqáiyi. *Mollá Sháh* was the spiritual guide of Dárá Shikóh and spent the summer in Kashmyr, and the winter at Láhór. He died in 1072.

Myrzá Mo'izz *Fitrat* a man of taste, a good poet and a great patron of poets, came to India under 'álamgyr and obtained the title of *Músavvy Khán*, the chronogram on his death is *معز الدين موسوي رفت*.

Mokhliç Káshy has never visited India, but his poetry was much esteemed here.

Myr Mohammad 'alyy *Matla'* is a son of Sháh Çafyy.

Abú-l-Barakát *Minbar* (*Monyr?*) died at Agra, on Saturday the 7th Rajab 1054, left about thirty thousand verses, he was also a good prose writer.

Mohammad Nitzám *Mu'jiz* wrote a *Dywán*, was alive in 1136.

Myr Mohammad Samy' *Matzhar* a Persian, was police-officer at Ajmyr whilst Mohammad Moqym *Masyh* was *Dywán* of that Province. Myr Ahmad *Mohyy* is a good poet.

Qásim Khán *Mokhliq*, his ancestors came from Persia and settled in Kashmyr.

Mohammad Moqym Khán *Masyh*, a mystic poet, it seems that he was alive in 1136, and had written a *Dywán*. Mollá *Malik* Qommy.

Myr *Madhúsh* a brother of *Syddat* and contemporary of 'álamgyr.

Mahmúd Bég Túrány *Mahmúd* came to India, but returned to his home. Myr Mohammad 'alyy *Máhir*. *Munçif*.

Hakym Rokná *Masyh*, an Amyr of Jahángyr. Myrzá *Moqym*.

Maymanat Khán Kashmyry came as a merchant to India, and entered the service of the emperor. Was alive in 1136.

Anand Rám *Mokhliq* a pupil of By-díl, was probably alive in 1136.

Myr Abú-l-Faydh *Mast* was alive in 1136.

Táj Bég *Mamnún*. Mollá *Mofyd* Balkhy. [in 1136.

Çúfy *Moshtág*, a pupil of Mollá *Afiryñ* Láhóry, was probably alive Shaykh Sa'd Allah *Masyhy*, a friend of Mollá Shaydá, put the story of Rám and Sytá in verse. Myrzá Sháh *Hosayn Monásib*.

Mohammad Báqir had first the takhalluq of *Monásib* and then of *Moshtág*. *Mon'im* Shyrázy.

Núrjáhán Bégam a wife of Jahángyr. She died in 1055.

Mollá *Nisbaty* Thánésery left a *Mathnawy*, in which he imitates the *Makhzan alasarár*. *Naçyráyyi* Hamadány.

Nátzim Herawy author of a *Yúsof ó Zalykhá* and of a *Dywán*.

Náfi' Kashmyry was a good poet.

Myrzá Núr Allah *Nozhat* is a pupil of 'abd al-Ghanyy Bég Qabúl.

Sayyid 'atá Allah *Náçir* a pupil of Abú-l-Faydh *Mast* was alive in 1136.

Mohammad Ridhá *Niyáz* was a merchant residing in Gujrat.

Aqá Mohammad *Hosayn Nájiy* a calligraph.

Ni'mat Allah Khán *Ni'mat* is a son of the paymaster of the troops of 'álamgyr. Myr *Naját* of Ispahán has never visited India.

Myr *Najábat* a brother of *Siyádat*.

Mollá *Naw'y* flourished under *Jahángy*r. *Nádim* Gylány.

Mohammad Yúsof *Nakhat* نكته. Farrokhsiyar gave him the title of Sokhonwar Khán.

Natzyry Nayshápúry died during the beginning of Sháhljahán's reign. Myrzá Mohammad Táhir *Wahyd* flourished in Persia, at the beginning of the reign of 'álamgyr. Mollá *Wahshy*.

'abd al-Ahad called Myán Gul and had the takhalluṣ of *Wahdat*, a son of Shaykh Ahmad Sirhindy who was called *Hadhrat*. He was a Naqsh-bandy Çúfy and left a short Dywán.

Irádat Khán *Wádhíh* left a large Dywán and a Mathnawý in six daftars. 'abd al-Wáhid *Wahshat*. *Wá'it*z Qazwyny.

Ráy Rámjy *Hátif* a Khatry of Ambálah, was deputy Dywán under Farrokhsiyar. Was alive in 1136.

Hádiy 'ally Khán b. Amyr Khán *Hádiy* was alive in 1136.

Sháh *Yaqyn* was at Dilly in 1136.

Mohammad 'áqil *Yaktá* was alive in 1136.

Ahmad Yár Khán *Yaktá* a contemporary of the preceeding *Yaktá* whom he met at Láhór.

(17) سفینه خوشگو or سفینه خوشگوی (P.)

The ark of Khúshgú being a history of Persian poets. The author informs us, that the title is a chronogram expressing the date, when he began the compilation of this work, viz. 1137. He was ten years engaged in compiling it, and consequently the date when he completed it, is contained in سفینه خوشگوی, 1147. But before he could take a fair copy and publish the work he was called away by the invasion of Nádir Sháh to Kót Kangra with the army, and he remained seven or eight years in the Panjáb. In 1155 he returned to Dilly, and gave his work to his master Árzú for correction, he made some glosses and added a preface which in this copy fills only two pages. Though the author gives us these particulars of his life, he does not mention his own name.

From Arzú's preface it would appear that Khúshgú (eloquent) was his takhalluṣ. In the Tadzkirah of Hayrat it is stated that the name of Khúshgú was Bindrabān, that he was a native of Benares and of the Bania caste, and that he was the author of a Tadzkirah. In the postscript to the second volume of this work, which was executed at Dilly in 1191, it is said *تواریخ الشعراء در احوال* شاعران تصنیف مولانا نورالدین محمد ظهیری تخلص "History of the poets, that is to say, notices of poets by Mawlānā Núr aldyn Moḥammad whose takhalluṣ is Tzohúry." This is certainly wrong, for Núr aldyn Tzohúry lived a century before this book was written, and no biographer mentions a Tadzkirah of his. Sir G. Ouseley, *Not. of Pers. Poets* p. 172, mentions this Tadzkirah, and ascribes it to Bindrabān Khúshgú, but he makes him erroneously a contemporary of Akbar.

The book is divided into three volumes. The first contains the ancient poets in chronological order, in all 362 notices. The second part begins with Jāmy and ends with Mirzá Aḥmad Bég, whose date is not mentioned, but immediately before him is a more celebrated name that of Myrzá Majdzúb who composed the Mathnawī Sháhráḥē Naját in 1006. This part contains 545 biographies. The third part is by far the most important, inasmuch as it contains contemporary poets, but unfortunately I have never seen a copy of it.

Beginning of the first vol. هرچند که از عین و سوا میگویم

Beginning of the second vol. الحمد لله والمنة که بتونیقه
از تالیف دفتر اول

The first two volumes are in my private collection, the first vol. has about 600 pp. the second 318, 17 lines in a page and three miṣra's in a line, copied in A. H. 1191 at Dilly. The first volume I picked up at Lucnow, and for the second I am indebted to the

kindness of my friend Hall. It is not unlikely that Sir G. Ouseley had the third volume of the same copy. I shall probably give an abstract of some of the contents of this book and of Wálih's Tadzkirah in the appendix.

(P.) ریاض الشعراء تصنیف علی قلیخان والہ داغستانی (18)

Gardens of poets by 'alyy Quly Khán Dághistány whose takhalluṣ is Wálih, and the book is therefore usually called the Tadzkirah of Wálih. He was born at Ispahán in 1124. Whilst he was pursuing his studies he fell in love with his cousin Khadyjah Sultán, but his union with her was prevented by "revolution of fortune and the breaking out of the Afghán invasion." This romantic attachment has become the theme of a Mathnawý. In 1147, he came to India where he composed this work in 1161, and died in 1170. In the Átishkadah this book is called the Tadzkirah of 'alyy Quly Legzy.

This is an universal biographical dictionary of Persian poets, and contains about 2500 articles. The biographical notices are short, but generally speaking correct, and he usually gives a sufficient number of specimens from their compositions. In India this Tadzkirah is more esteemed than any other.

تذکرہ محفل خاطر قدس مآثر صاحب دِلان

M. M. folio, 960 pp. of 25 lines; another copy 642 pp. of 27 lines. I have (besides a complete copy) an abstract which contains only the biographies and one verse from every poet omitting the extracts. I have been assured by Hájý Mohammad Hosayn, that it is an autobiography of Wálih.

(P.) مجمع النفائس تصنیف سراج الدین علی خان آرزو (19)

Collection of preciousities by Siráj aldyn 'alyy Khán A'rzú, who completed this work in 1164. He was born

in 1101 either at Agra or Gwályár, but brought up in the former city. According to some, his forefathers were descended from Chirágh Dilly a Saint, and according to others from Mohammad Gwályáry equally a Saint. Some authors unite these two statements by saying that his father *Hosám aldyn Hosám* was descended from Kamál aldyn a nephew of the former Saint, and his mother from the latter. For some time he had an office of some importance at Gwályár. In A. H. 1132 he came to Dilly and met in 1147 the poet *Hazyn* who had just come from Persia to this country. The jealousy between the two poets induced *Arzú* to write a treatise entitled *تنبيه الغافلين* in which he points out the errors in *Hazyn's* poems. After the fall of Dilly, *Arzú* went to Lucnow, where he died in A. H. 1169. He compiled this work in 1164.

Most of his writings will be described under their respective heads they are :

موهبت عظمى The great present being a treatise on rhetoric.

عطية كبرى The copious gift being a treatise on eloquence.

سراج اللغة (اللغات) A Persian Dictionary like the *Burhání Qáfi*.

خيايان A commentary on the *Gulistán*.

جراغ هدايت A dictionary of the poetical expressions used by the poets of his time. This is probably identical with the *اصطلاحات الشعرا*

شرح سكندرنامه A commentary on the *Sikandar-námah*.

شرح قصايد عرقي A commentary on the *Qacydahs* of 'orfy.

غرائب اللغات A vocabulary of Hindee words explained in Persian.

جواب اعراضات منير Answer to Monyr's critic of Qodsy's poetry.

شرح مختصر المعاني Glosses to Taftazány's shorter commentary on the third chapter of the *Talkhyç* which treats on Rhetoric.

شرح گلکشتي ميرنجات A commentary on Myr Naját's *Gulgashty*.

كليات A large collection of his own Persian poetry.

The author says in the preface that his original intention was to collect an anthology *سفينه*, but subsequently

it occurred to him that it would enhance the value of the collection if it contained also short biographical notices, and he therefore altered the original plan of his work, yet he paid much less attention to the biographies than to the extracts, and he therefore hopes that the readers will not be too severe on him if they discover faults. The book contains 1419 biographies, but they are very meagre. He used the Tadzkirahs of Awkady, Naçrabády, Sar-khúsh and Sámy.

Beginning

حمد صانعی که زبان قلم و قلم زدن را بتحریر و تقریر کلمات

Topkhánah folio, 1120 pp. of 21 lines, copied in 1177 from the autograph. Moty Mahall 1164 pp. 22 lines copied in 1180. In the Asiat. Soc. No. 129 is a bad copy of the first-fourth of this work. Mr. Hall has a good copy of the second-half of it, and a well made abridgement of the whole, which is written in the shape of an album.

(P.) تذکره حسینی تصنیف حسین دوست سنهلهلی (20)

The Tadzkirah of Hosayny. This is the takhulluq of Hosayn Dóst b. Abú Tálíb of Sambhal. He states in the preface that he came to Dilly to prosecute his studies, and having obtained a very intimate acquaintance with Persian poetry, he was requested by his friends to compile a Tadzkirah. I have not succeeded in finding an account of the author, but it appears from his book that he wrote after the death of Moḥammad Sháh who died in 1161, but before the death of Arzú who died in A. H. 1169.

The book contains, in alphabetical order, a short account of saints beginning with 'alyy, Abú Bakr and 'omar, and of ancient and modern poets, with short extracts from their works. It may contain about 200 biographies

which are filled with anecdotes, some of which are not very edifying.

Beginning ستایش بخت و نیایش بدعت مبدعی را

M. M. 8vo. 302 pp. 17 lines. There is also a copy in my possession.

(21) تذکرة المعاصرين تصنيف حزين (P.)

Tadzkirah of contemporary poets by Shaykh Moḥammad 'alyy Jylány whose takhalluṣ was Hazyn. He died at Benares in 1180. It begins from 1103, the year of the birth of Hazyn, and contains the biographies of one hundred poets.

Beginning تعالی الله حمد بیچونیکه اوراق پریشان مجموعه کون

Two copies are in the Topkhánah and two or three in the Moty Mahall, small 8vo. 152 pp. 13 lines. Another very splendid copy folio about 80 pp. 17 lines. Two copies are in the Asiatic Soc. of Bengal, Nos. 734 and 359, the latter is written with care, the former is full of errors.

Table of contents, this list may be considered as a continuation of the list p. 89.

1.—Men of Learning.

Ḥadr aldyn Sayyid 'alyy Khán b. Sayyid Nitzám aldyn Aḥmad Hosayny born in the Hijáz, was taken by his father to Haydarábád in the Deccan, and subsequently to Makkah, and after he had spent there his savings, to Najaf and Ispahán where Hazyn made his acquaintance. He (the father) died at Shyráz. Sayyid 'alyy Khán is the best Arabic poet of our age, and he is the author of the following works كتاب بدیعیة | رسالة | و شرح صحیفة كاملة ✓

Mohammad Masyh b. Ismá'yl Fasáiy 'allámy of Shyráz was Shaykh alislám and wrote Persian and Arabic verses, he was a pupil of Aqá Hosayn Khwánsáry; Hazyn was four years his pupil. He died at an advanced age and left glosses on several authors (of school books).

Sháh Moḥammad Shyrázy 'aríf was a learned man and left several works, Hazyn was his pupil and was present at his death, which overtook him at a very advanced age.

Shaykh Ibráhyim b. Shaykh 'abd Allah Záhidy Jylány of Láhiján an uncle of Hazyn is the author of رافع الخلاف which contains glosses on various works, and of كاشف الغرشي being glosses on the Kashsháf as far as the 49th Súrah and of a commentary on Euclid. Hazyn when ten years of age was at Láhiján and studied the Kholáḥah alḥisáb under him. He died 1119 at Láhiján.

Shaykh Khalyf Allah Táliqány was an ascetic who wore for forty years the same rag, Hazyn was for some time his pupil.

Tzahyrá a son of Mollá Murád Tafrishy, a friend of Hazyn.

Qiwám aldyn Moḥammad Sayfy.

Hosayny Qazwyny put the text called اللعة الدمشقية which is the standard work on Shy'ah law in verse.

Moḥammad Masyh Čáhib of Káshán a pupil of Aqá Hosayn Khwánsáry imitated the Qaḥdah Lámyyah of Toghhráy, wrote Arabic and Persian poetry.

Kamál aldyn Hosayn Fasáiyi a pupil of 'allámy, died in 1134 and left Illustrations شراهد on the Motawwal (on Rhetoric), glosses on the رساله درحل شديبات كاتبي قزويني and معالم الامول.

Myrzá 'alyy Khán of Kalpáygán a pupil of Aqá Hosayn Khwánsáry died in his native town.

16157] Sayyid Mortadhá 'ilm ('alam?) 'ámily was a grandson (perhaps only a descendant) of Sayyid Moḥammad who is the author of the مدارك شرح شرايع and by his mother he was a grandson of Shaykh Zayn aldyn 'alyy 'ámily, who is known under the name of Shahyd thániy (the second Martyr, he is the author of the Sharḥ allom'ah on Shy'ah which has lately been printed at Teherán and at Lucnow), Mortadhá was born at Ispahán.

Moḥammad 'alyy Sakkáky Shikyb Shyrázy a pupil of 'allámy, was professor at Shyráz, d. 1135 at an age of sixty years.

Myrzá Háshim Hamadány resided long at Ispahán and was a distinguished physician, was killed by the Turkish troops in 1136 at Hamadán.

Myrzá Báqir a native of Ispahán died at the advanced age of seventy.

Habyb Allah of 'abbásábád in Ispahán was a friend of Hazyn.

Mohammad Hádîy of Mashhad resided at Ispahán d. 1134.

Sayyid of Bardjard near Noháwand died about ten or twelve years ago.

Majd aldyn Qádhîy of Dzîrqúly near Shúshtar died a few years ago.

Nitzám aldyn Khwánsáry studied at Ispahán, and was subsequently appointed Qádhîy of Khorramábád, Hazyn does not know whether he is still alive or not.

Qadr aldyn Jylány *Byná* of Rusht which was the capital of the princes of Gylán, he spent many years at Ispahán for the sake of study, Hazyn met him at Rusht in 1139: he held then the office of Shaykh alislám and was an old man.

2.—*Posts.*

Myrzá Mohammad Táhîr *Wahyd* was born at Qazwyn showed first a predilection for arithmetic and accounts and office-business, but subsequently he evinced a decided talent for Inshá writing, and became the most elegant prose-writer of his age, he is the author of a Dywán of upwards of 60,000 verses, and of a History of the Çafawies. He was historiographer of Sháh 'abbás II. and under Solaymán Çafawy he rose to the dignity of Wazyr, but after a few years he resigned this office and devoted himself to literature. Hazyn saw him in the house of his father where he used to visit. He died near one hundred years of age.

Myrzá Dáwúd a son of Myrzá 'abd Allah Mostawfîy d. 1133.

Myrzá Mahdiy a friend of Hazyn d. 1129 at Ispahán.

Myrzá Mohammad Amyn *Zál* a brother of Myrzá Mahdiy d. 1135.

Myrzá Ibráhîm a brother of Myrzá Najaf Khán Çadr.

Myrzá Ashraf a son of Báqîr Dámád's daughter d. 1133.

Myrzá Ghiyáth aldyn *Khiyál* Mohammad was a nephew of Myrzá Ashraf and died one year after him, he left a *مقت* *بند*.

Myrzá Abú-l-Hasan *Tamanna* was of Shyráz.

Myrzá Mo'izz Fîtrat Mashhady came under Awrangzéb to India and received the title of Músawîy Khán.

Mollá Hájî Mohammad Gylány studied at Ispahán, was a friend of Hazyn's father and died at the age of seventy years.

Myr *Naját* his name is Myr 'abd alál of Kúhkylá in Fáris died upwards of eighty years of age, leaving more than 10,000 verses.

Shawkat Bokháráiy *Názuk* d. 1107 or 1108 and left a Dywán which is celebrated.

Mollá Sa'yd Mohammad, a son of Mohammad Çāliḥ Mázanderány, visited India and died in 1116 in Bengal.

Myrzá Mohsin *Táthyr* of Ispahán, his ancestors were of Tabryz he was for some time Wazyr of Yazd, subsequently he retired from office and resided at Ispahán, he is a fertile poet.

Shafy'á Shyrázy became blind when only nine years of age, he died at Lár and left some very good poetry.

Mokhliçá Káshy his name was Myrzá Mohammad, died at Ispahán at the age of sixty.

Núr aldyn Najybá Káshy resided at Ispahán and died at the age of about seventy.

Myrzá Bady' Ispahány a son of Táhir Naçrabády (see p. 88), obtained the title of king of poets from Sháh Sultán Hosayn Çafawy, he was a friend of Hazyn and died upwards of eighty years of age.

Myrzá Hasan *Ghayúr* was the Wazyr of Tifys, he died several years ago and left a Mathnawý.

Lutf 'ally Bég Shámy a son of Ismá'yl Bég who was of Cherkasian origin and a slave of the Çafawy family. Lutf 'ally Bég was particularly skilled in making chronograms, he died at Ispahán in 1120 and left a Turkish Dywán of about 4000 verses.

Afrasyáb Khán a brother of the ambassador Rustam Khán who was governor of Jám, died some years ago at Ispahán.

'iwadh Khán was governor of Lár.

Hakym Mohammad Taqyy Shyrázy a pupil of 'allámy, Hazyn met him at Shyráz where he died.

Hakym Mohammad Ridhá '*ishrat* Barújardy met Hazyn at Khorramábád when more than eighty years old, he was a good physician.

Hakym Sháh Ma'çúm Láry was a Sayyid and died in Lár, his son is Sháh Báqir, who like his father is a good physician.

Hájjy Mohammad Çādiq Çāmit Ispahány died about fifty years ago and left about 6000 verses, Hazyn saw him in the house of his father.

Myr 'abd al-Ghanyy Tafrişhy his grandfather had the same name and was a celebrated man.

Myrzá Mahdiy '*āliq* Mashhady was a fertile poet and died at Mashhad, Hazyn had never seen him.

Myrzá Abú-l-Ma'āliy Mashhady a son of the Sayyid Abú Mohammad is dead, Hazyn knew him.

Sayyid 'abd Allah Hāly a Hāyiry Sayyid of 'abbásábád in Ispahán,

a friend of *Hazyn* who saw about 5,000 verses of his. He died at Ispahán at an advanced age.

Myr Ma'çúm *Açyl* a son of Sayyid 'alyy Mohry *Hâyiry* and a friend of *Hazyn*, died at the age of forty.

Myrzá Sayyid Ridhá *Sayyid* a son of Myrzá Sháh Taqyy of Ispahán was a friend of *Hazyn* and died 1135 at Ispahán.

Myrzá Abú Tálib *Jandb* (in No. 734 of the Asiatic Society is *Hayát*) a son of Myrzá Naçyr Ispahány died in 1135.

Myrzá Záhíd 'alyy *Sakká* a son of Sa'd aldyn Láry was a friend of *Hazyn*, died at Dilly.

Myrzá Naçyr Khorásány *Nuçrat* of Tarshyz met *Hazyn* at Ispahán, he died at an advanced age in his native town.

Shákirá Teherány, he resided at Ispahán was a friend of *Hazyn* and died many years ago.

Mohammad *Hosayn Nawras* Domáwandy resided and died at Ispahán, and devoted himself to calligraphy and poetry.

Záyirá of Shúshtar where he died, *Hazyn* met him at Ispahán.

Myrzá Mohammad Taqyy *Qahrmány* (in one copy *Milrbány*). Hamadány is the author of a book on various literary subjects *در جميع فوائد علمیه* and died about twenty years ago.

Myrzá Hášhim Artymány *Khudástár* was killed in battle in 1134.

Myrzá Isma'yl *Ymá* of Ispahán, a merchant and a friend of *Hazyn*, died in 1132. 61

Myrzá Báqir *Hodhúr* Qommy studied at Ispahán and died in his native town.

Myr 'askary an architect of Qomm where *Hazyn* met him.

Myr Núr *Iksyr* brother of the preceding was given to alchemy.

'abd al-Mawlâ Ispahány, an old friend of *Hazyn*, died a few years ago at an advanced age.

Mollá Mohammad Naçyr *Fáyidh* Abahiry Ispahány, Abahir (*sic*) is a place two farsangs from Ispahán. He was a friend of *Hazyn* and had some knowledge of astronomy and the use of the Astrolab, he died in 1134 at the age of ninety.

Mollá Mohammad Báqir *Fáyidh* Mázanderány died in 1128.

Mollá Mohammad Taqyy *Ta'tzym* of Mázanderán studied at Ispahán where he met *Hazyn*.

Mollá Mohammad Amyn *Wâçil* Gylány of Láhiján died about fifty years ago at Ispahán.

Āqá Ridhá a son of the Mojtahid Moḥammad Gylány who was called Saráb, Āqá Ridhá died about thirty years ago.

Moḥammad Moḥsin Tálí Gylány resided at Ispahán, died some years ago.

Moḥammad Sa'yd Máhir Gylány met Hazyn at Rusht which was his native place, when more than eighty years of age, he was an uneducated man, yet a good poet.

Mawláná Shams aldyn Moḥammad Gylány of Ispahán died young.

Myr Radhyy Fátih Gylány resided first at Ispahán then he visited India, and was murdered by highway robbers in Gujrát.

Mollá Mokhtár Noháwandy travelled with Hazyn to Khorásán.

Myrzá Báqir Marja'y (or Marja') Ispahány travelled with Hazyn to Khorásán and died some years ago.

Myrzá Gholám Ridhá Tábí'á came from Kúhkylú and resided at Ispahán where he died, he was an alchemist.

Myrzá Mahdiy Ilahy Tabryzy was born and brought up at Ispahán, a superficial and conceited man, died few years ago at an advanced age. Málik Mo'yn Khorramábády was a friend of Hazyn.

Mollá 'alyy 'áliy Ispahány an exquisite calligraph and singer, was a friend of Hazyn d. in 1136.

Moḥammad 'alyy Bég Dyhym a native of Ispahán d. in 1105. (?)

Moḥammad 'alyy Bég Afsar was, like the preceding, descended from a slave of the Čafawians, he was born at Ispahán and Hazyn had heard that when young he intended to go to India.

Ibráhym Dhábit Ispahány.

Myrzá Moḥammad Ja'far Ráhib a Tabátábá Sayyid of Ispahán, a friend of Hazyn, is probably alive at Ispahán.

Myrzá Fatḥ Allah Khúrání (this is the reading in No. 359 of the *Asiat. Soc.*, but in No. 734 is حوراني). Khúrán is a place two farsangs from Ispahán.

Fatḥ Allah visited India and returned a rich man to his home.

Amyná Za'farány Ispahány.

Sa'ydá Qaçqáb, died at Mashhad and left a Dywán of 20,000 verses.

Moḥammad Ridhá Čibá (in one copy *Dhiyá*) resided at Ispahán where he died some years ago.

Mollá Ridhá Ispahány was the son of a weaver, and hence he was called Júláh.

Sharyf Shyrázy Ispahány was a blacksmith and possessed great poetical talents, he died about forty years ago.

'abd Allah Shaghaf (?) *شعف, شعف* Qommy was a shoemaker, came early in life to Ispahán where he began to devote himself to science and made considerable progress, he died at Artymán. 1156

Sayyid Mohámmad Hasrat was born in India but resided at Mashhad where he died.

Núr aldyn Mohámmad *Mongr* Kirmány met Hazyn at Ispahán, he died in his native town.

Hájy Mūmin *Ymán* Ispahány was a cloth-merchant, retired to Najaf and gave himself up to devotion.

Mohámmad Mūmin Hájib Mashhady was old when he met Hazyn at Mashhad where died.

Sirájá Mohámmad *Qasim* Naqqásh died many years ago at Ispahán.

Myrzá 'abd al-Razzáq *Nashú* Tabryzy, a descendant of Jahán-sháh Turkmán, met Hazyn at Ispahán.

Myrzá Mohámmad Ridhá Barújardy rose to the dignity of Wazyr of Láristán, died at Khorramábád.

Myrzá Sayyid Hosayn *Khálic*, a younger brother of Myrzá Báqir Wazyr Qúrchy who was a good poet, after his death he visited India and was killed in Sind on his way back to Persia.

Maḥmúd Sabzwáry was a Bany-Mokhtár Sayyid resided at Ispahán but died about thirty years ago at Mashhad.

(22)

تاریخ احوال شیخ حزین

(P.)

The Life of Shaikh Mohámmad 'alyy Hazyn d. 1180, written by himself.

Beginning *نحمدہ و نسأله التقی و نعتصم بعزرة الوثقی*

In the Moty Mahall are several beautiful MSS. It has been published in Persian by F. C. Balfour, Lon. 1831; English translation by the same, Lon. 1830. 1

(23) ید بیضا تصنیف غلام علی آزاد (P.)

The miracle-working hand being a biography of Persian poets by Myr Gholám 'alyy whose takhalluṣ was *Azád* (independent), he was born in A. H. 1116 at Belgrám in Oudh, and hence he is called Belgrámy, and he derived his origin from the Imám Zayn 'abidyn a descendant of *Hosayn* and his ancestors, had resided in *Wásit* and hence he is also called *Hosayny Wásity*. In A. H. 1134 he went to Dilly to prosecute his studies and he returned after two years to his home. In 1142 he made his second journey and proceeded through *Láhór* and *Multán* to *Sywistán*. In A. H. 1147 he visited *Agra* and *Ilahábád* to meet his father. In 1150 he set out for the pilgrimage to the *Ka'bah* and remained two years in Arabia to prosecute his studies. On his return to India he remained for some time at *Awrangábád*. He died about 1200. (See Bland, *Journ. As. Soc. of London* IX. p. 151.)

All his works which he mentions in the *Khazánah 'ámirah*, will be described under their respective heads.

He informs us that he originally compiled this book in *Sywistán* in *Sind* and that it received a great circulation. In 1148 after his return to his native country he made this new much-improved edition. It is an universal *Tadzkirah* alphabetically arranged, and contains 532 biographies. An introduction of four pages contains some trite remarks on the origin of Persian poetry.

Beginning نحمد من نظم الاشیا واعلم آدم اسما

Tópkhánah 4to. about 500 pp. 22 lines written in A. H. 1150, probably an autograph. This valuable copy is in a most lamentable condition. Another valuable and beautiful copy is in the M. M. folio 254 pp. of 21 lines bound with a collection of poems, it has

marginal notes written by a former owner, who also owned the copy of Arzú's *Tadzkirah* mentioned above, in that copy he also wrote some notes and the date when he purchased it, viz. 1193.

(24) سرو آزاد تصنیف غلام علی آزاد (P.)

The cypress of Azád or the independent cypress. Azád, independent, is the usual epithet of the cypress, because it disdains to bear fruit. This is another *Tadzkirah* by the same author compiled in 1165 or 1166. He divides in it the poets into Persian and Indian.

Beginning سرمایه حمد نیاز مبدعی

In my private collection, a thin 4to. I sent this book to England at a time when it was doubtful whether this catalogue would ever be printed, and I have therefore unfortunately neglected to take a more complete notice of it.

(25) خزانه عامره تصنیف غلام علی آزاد (P.)

The rich treasury being a biographical dictionary of Persian poets by the same author as the preceding two works, who compiled this in 1176.

It contains one hundred and six biographies in alphabetical order, and presents such a mixture of names of celebrated poets of ancient and modern times and powerful Nawábs who were alive when he wrote, that his chief object in compiling it, seems to have been to flatter the vanity of his patrons. He complains of the barrenness of other *Tadzkirahs*, and it must be allowed that he has

collected more details regarding the life of the poets he mentions, than most other biographers, and he sometimes explains their verses, but the chief merit of the book consists in his giving us a very full list of the sources at his disposal. This list has been made good use of by Mr. Bland in his learned memoir *on the earliest Persian biography of poets*. All the works occurring in it have already been described, except the following:

1. Haft Iqlym compiled by Myrzá Aryn in A. H. 1002 (see chap. on Geogr. and Hist. *infra*).

2. Badáwny (see Sir H. Elliot's *Indian Hist.* and p. 55 *suprà*).

3. Majma' al-fodhalá or assemblage of distinguished men, a Tadz-kirah from the beginning of poetry to the reign of Akbar by Mollá Baqáiyi. He may be identical with Baqáiyi of Qomm see p. 56 *suprà*.

4. Hayát alsho'ará, life of poets, a special Tadzkirah of the poets who flourished from Bahádur Sháh (succeeded to the throne in A. H. 1118) to Mohammad Sháh (succeeded in 1131) by Mohammad 'ally Khán Matyn of Kashmyr, see page 159 *infra*.

6. Safynahé By-khabar the Ark of By-khabar compiled in 1141. The author's name is 'atzmat Allah b. Lutf Allah Hosayny Wásity Belgrámy *By-khabar*. He was a mystical poet and died at Dilly in 1142.

7—8. صبح صادق the Dawn of morning and the Tadzkirah of Mollá Qáti'y. I can find no account of these two books and their authors. It is likely that there is a notice of them in the Sarwe Ázád.

9. The Tadzkirah of Nátzim Tabryzy, see pp. 103 and 104 *suprà*.

10. مردم دیده by Sháh 'abd al-Hakym of Láhór whose takhalluḡ was Hákim see p. 155 *infra*, the Tadzkirah was compiled at Awrangábád in 1175. It contains an account of those poets with whom the author was acquainted.

11. تذکره بی نظیر the Tadzkirah without equal, (or perhaps the Tadzkirah of By-Natzyr) by Myr 'abd al-Wahháb Dawlatábády who compiled it according to the notes of the Khazánah which I have taken from the Lucnow copy in 1172, and according to Mr. Bland in 1178. Bland adds on the authority of Ázád "and of which

year the name forms the date" In the copy of the Asiatic Society the book is omitted but the words **وهمین اسم تاریخ تالیف آن** occur in it. The words **تذکره بینظیر** form no such date and there must therefore be some mistake in Ázád. The only manner in which I can obtain the date of 1172, is by changing the title into **تذکره الشعراء بینظیر**. I dare say this is the correct reading.

In order to complete this list, I add the names of six Tadzkirahs from Mr. Bland's Memoir above referred to.

1. **الانتخاب تذکرات الشعراء**. Extracts from Tadzkirahs, compiled by an anonymous author in 1172. It contains one hundred and fifty short biographies of poets in alphabetical order with specimens of their verses. A copy of this book is in the India House, No. 47, 154 pp. of 15 lines.

2. **صحف ابراهیم و خلاصه الکلام** see No. 45 *infra*.

3. **تذکره الشعراء لبابا شاعر** The Tadzkirah of Bába Sháh, mentioned by Hájj Khalyfah who wrote in 1062. Mr. Bland p. 168 supposes that Bába Sháh is identical with Sháh Shubly, who was a contemporary of Taqyy Awkady and skilled in versification, he wrote a Mathnawý in the measure of the *Tokfat al-'iráqayn* and a Tadzkirah. But the author may be identical with the calligrapher Bába Sháh of Ispahán who flourished, it would appear from Khúshgú, about the same time as Hakym Dawáyyi who died in 1004, see also p. 28 *supra* No. 318.

4. **لطائف الخیال** by Mohammad Qálil who completed the work in 1104. This is a mere anthology and contains no biographies, the extracts are alphabetically arranged according to the last letter of the rhymes like Dywáns.

5. **گل رعنا** The Beautiful Rose by Lachmy Naráyan, who we are informed by Mr. Erskine, flourished towards the end of the last or beginning of this century of our era.

6. **بیاض باغنی** quoted in the *Biyádh* of 'alyy Ibráhyim Khán *Khalyl*.

هر کلام را چینه حمد صانعی است که انسان را

Moty Mahall 224 pp. 15 lines, written in a good hand but not very correct. As. Soc. Beng. No. 366, 844 pp. 14 lines, very incorrect.

(26) جنگ رنگانگ تصنیف وارسته (P.)

The beautiful anthology by Wárastah of Láhór who was still alive in 1180. In this collection, the extracts are arranged according to matters, and divided under about 720 heads, under each head are the verses of all the poets who have written on it; thus under Chirágh you find an infinite number of descriptions of and allusions to, a lamp. It contains no biographies.

Beginning بسمله رنگین دلامی تعریف بسم الهی است

Moty Mañall folio 306 pp. of 25 lines, a beautiful copy. The preface of the book if it had one, is wanting.

(27) مجمع (مخزن) الغرائب تصنیف
احمد علي هاشمي (P.)

Collection of curiosities being a Biographical dictionary of Persian poets by Shaykh Ahmad 'alyy Háshimiy of Sandhyla a son of Mohammad Hájy. This book was compiled in the same decennium as the preceding two, for the author dedicated it to Çafdar-jang who died in 1167, and he quotes both Arzú and Wálih. It contains no less than 3061 articles. In the preface is a copious list of authorities: viz.

- ۱ تذکره عوفی ۲ تذکره دولت شاه سمرقندی ۳ مجالس العشاق
- ۴ تذکره امیر علی شیر ۵ تذکره جامی ۶ تذکره صائب ۷ تذکره
- سام میرزا ۸ تاریخ شیخ عبدالقادر بداونی ۹ طبقات اکبری ۱۰
- مجمع النفایس ۱۱ تاریخ فیروزشاهی ضیاء الدین برنی ۱۲ تعبده
- عرفان نقی ارحدی ۱۳ میرعلاء الدوله ۱۴ تذکره ملا طاهر نصرآبادی
- ۱۵ هفت اقلیم ۱۶ لذت النساء ۱۷ تذکره شیرخان افغان ۱۸

گلزار فطرت ۱۹ بیاض دارا شکوه ۲۰ بیاض محمد اکبر بن عالمگیر
۲۱ تذکرۃ المعاصرین شیخ محمد علی حزین ۲۲ تذکرۃ علی قلینجان

Among these works Nos. 1, 2, 4, 5, 7, 8, 10, 12, 13, 14, 17, 18, 21, 22 have been mentioned. Of Nos. 9 and 11 an amount will be found in Sir H. Elliot's *Indian Historians*; No. 16 is a mistake for تذکرۃ النساء see p. 9 *suprà*, No. 3 will be described among the biographies of Çúfies, and No. 15 among works on Geography, and for an account on Dárá-Shikóh (No, 19) I refer to the chapter on Çúfism, No. 6* and 20 I have not found mentioned any where else.

گوهر الفاظ فصاحت بذیان ولّی معانی بلاغت توامان

Faráh-bakhsh folio 1057 pp. of 25 lines.

(P.) انیس العشاق تصنيف شيخ احمد علي السندهيلوي (28)

The lovers' companion by the Shaykh Ahmad 'alyy of Sandhyla whose takhalluṣ is *Khádim*, and who flourished in India in 1165.

This is an anthology from Persian poets containing about 20,000 verses and divided into 16 chapters باب.

1. Verses in praise of the divinity توحيد and the
منقبت ائمه Imáms.

2. On love, subdivided into 83 sections فصل.

* I have an anthology of Persian poetry containing extracts without biographical notices from Anwary, 'orfy, Kháqány, Faydhy, &c. which may possibly be the Album of Çáyib with extracts from whose Dywán it begins and ends. It has no preface and begins.

اگر نه مدد بسم الله بودی تاج عنوانها

Small folio 282 pp. 21 lines, a good copy.

3. Extracts from *Hazyn's* Tadzkirah of contemporaries.

4. Extracts from *Sar-khúsh's* Tadzkirah.

5. Extracts from the 8th Chapter of the *Beháristán* of *Jámy*.

6. Various Ghazals from *Káshy*, *Natzyry*, *Moktasham*, &c.

7. Poems of *Shaykhs*, learned men, princes, &c. subdivided into 6 sections فصل, within which they are alphabetically arranged.

8. Poems of the ancient masters, *Rúdaky*, &c.

9. Compositions of modern poets as *Ahly Shyrázy*, *Fighány*, *Açafy*, &c.

10. Compositions of various poets alphabetically arranged.

11. Ghazals of ancient and modern poets, also extracts from *Mawlawy Rúmy*, &c. qit'ahs of *Mollá Mohammad Sa'yd Ashraf*, *Rubáy's* of *Bábá Tâhir*, and glosses on some verses of *Khwájah Khosraw*.

12. *Masnawies*. 13. *Qaçydahs*.

14. *Tarjy'bands*.

15. The *Sáqiy-námah* of *Mohammad Çúfy*.

16. Ghazals of *Háfiz*, *Shawkat Bokháráy*.

Beginning در توحید باری تعالی از عطار.

I saw a copy in 1849 at a Bookseller's at *Lucnow*, about 800 pp. 25 lines in a page, it was elegant but incorrect.

✓ (29) دیوان منتخب تصنیف سراج (P.)

A *Dyván* of selections by *Siráj aldyn Hosayny* of *Awrangabád* whose *takhalluç* is *Siráj*. The author in-

forms us in the preface, that he had from the age of twelve a great predilection for mysticism and poetry, and he therefore placed himself under the tuition of Burhán aldyn Gharyb, and subsequently in 1160 under that of 'abd al-Raḥmán Chishty. During this period he used to give vent to his feelings in poetical effusions in Rékhtah, which were collected by 'abd al-Rasúl Khán and formed a Dywán of 5000 verses. Subsequently he gave up composing poetry, and devoted his time to collecting and studying the works of ancient and modern masters. But finding that he had great difficulty in moving his library in travelling, he made selections from them, and arranged them alphabetically according to the names of the poets. In this manner this work grew up which he completed in 1169.

It contains extracts from no less than 680 poets. Wherever the author knows the date of the demise of a poet, he mentions it, but he gives no other biographical details. The arrangement is not very clear, he goes through the alphabet at least ten times.

Beginning دیباچہ کذاب شرح و بیان حمد سخن-افریں

In the possession of Mr. Hall is a copy, about 600 pp. 13 lines, written in 1191.

I give here the names of those poets whose dates are mentioned :

Shafy'a Athar d. 1124. Ummyd Qazalbásh Khán d. 1159.

Nitzám almulk Aṣaf d. 1161. Myrzá Jalál Asyr d. 1049.

Myr Mohammad Ahsan Fjád d. 1133.

Tzafar Khán Ahsan 1081 or 1083.

1 Myrzá Ibráhyim Adham d. 1060.

Myr Mūmin Adáyyi Yazdy d. 1050.

Mohammad Nāṣir Afidhaly Ilahábády d. 1163.

Aucjy Nathyry d. 1050. Ghiyáth aldyn Ashná d. 1073.

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- Ibn Hosám* Qohistány d. 875.
Siráj aldyn 'ally *Khán Arzú* then alive.
Myr Iláhy Hamadány d. 1064. *Mohammad Sháh Unsy* d. 973.
Shaykh Gholám Hosayn Imdád of *Burhám-pór* is alive.
Achady Ispahány d. 738 at *Tabryz*.
Myr Sayyid Lutf Allah Ahmady d. 1043.
Myr Gholám 'ally Azád then alive. *Anwary* d. 585.
Abú-l-Futh Gylány d. 997. *Faqyr Allah Afiryn Láhóry* d. 1143.
Myr Amány Kábuly d. 981. *Mohammad Qásim Asyry* d. 1010.
Açafy a son *Khwájah Ni'mat Allah* d. 943.
Myr 'atzmat Allah By-khabar d. 1142.
Bádžil Rafy' Khán d. 1123. *Takallú Shány* d. 1023.
'ally *Ridhá Tajalliy* d. 1088.
Myr Mohammad Afdhal Thábit d. 1150 or 1152.
Músawy Khán Jorát alive. *Hazyn* alive.
Imtiyáz Khán Sayyid Hosayn Khálich d. 1122.
Amyr Khosraw d. 925. *Shukr Allah Khán Kháksár* d. 1108.
Myr Radhyy Dánish d. 1076.
Mohammad Faqyh Dardmand alive.
Dzawqy Ardestány d. 1045. *Mohammad Zamán Rásikh* d. 1107.
Myr Mohammad 'ally Syálgóty Ráyih d. 1150.
Hasan 'ally Rijáiy *Herawy* d. 965.
Sayyid Ja'far Rúhy d. 1154. *Aqá Radhyy* Ispahány d. 1024.
Ján Myrzá Rasá alive. *Raunaqy* Hamadány d. 1031.
Zamány Yazdy d. 1021. *Mohammad Fákhir Záyir* d. 1164.
Zakyy Hamadány d. 1024 or 1021.
Mohammad Sálík Ibráhyim (?) *Qazwyny* d. 1080.
Sálík Yazdy d. 1081.
Myr 'abd al-Çamad Sokhon of *Agra* d. 1140.
Myr Sanjar Káshy d. 1021.
Mohammad Afdhal Sarkhúsh d. 1125. *Sarwary* Qábuly d. 1050.
Myrzá Mohammad Quly Salym d. 1057.
Mohammad Sharyf Sarmady Ispahány d. 1015. *Shaydá* d. 1062.
Myr Mohammad Hosayn Shawqy d. 1044.
Shaykh Hosayn Shohrat Shyrázy d. 1149.
Mohammad Ridhá Shikyby d. 1023.
Hakym Sharaf aldyn Shifáiy d. 1037. *Shápúr Teherány* d. 1048
Myrzá Mohammad Báqir Shahyd alive.

- Shaykh Nitzám *Dhamry* d. 1003.
 Shaykh Ya'qúb *Çarfý* Kashmyry d. 1003.
 Sayyid *Dhiyá Allah* d. 1103.
 Myrzá Mohammad 'ally *Çáyib* d. 1080.
 Shaykh Sayf aldyn Mohammad *Taby'at* d. 1155.
 Tálib Amoly d. 1036. Myr *Çaydy* Teherány d. 1083.
 Iltifát Khán *نقد* *Táhir* d. 1029. Tzohúry d. 1025.
 Mollá Mohammad Táhir *Tzanny* Kashmyry 1070.
 Náçir 'ally d. 1103. Ni'mat Khán 'áliy d. 1121.
 Shaykh 'ally Naqyy d. 1031. 'arif aldyn 'ájiz alive.
 Qádhíy ysá Sáwajy d. 896. 'itáby d. 1023. 'ishqy d. 1142.
 Shaykh Faryd aldyn 'attár d. 927.
 Mollá Mohammad Táhir *Ghanyy* Kashmyry d. 1079.
Gháyyib d. 1163. Abú Toráb *Fargaty* d. 1026.
 Mohammad Hosayn *Faghfúr* d. 1028.
 Myrzá *Puçhy* Heráwy d. 1046. Fathy Ardestány d. 1045.
 Músawý Khán Mo'izz *Fitrát* d. 1106.
 Myrzá 'abd al-Ghanyy *Qabúl* Kashmyry d. 1139.
 Háyy Mohammad Ján *Qodsy* Mashhady d. 1056.
 Tálib *Kalym* Hamadány d. 1061.
 Shayk Sa'd Allah *Gulshan* 1141.
 Myrzá Malik *Moshriqy* Mashhady 1050.
 Abú-l-Barakát *Monyr* Láhóry d. 1054.
 Mollá *Mofyð* Balkhy d. 1091.
 Hakym Rokná Káshy *Masyh* d. 1066.
 Mollá *Malik* Qommy d. 1024. Mofy' Tabryzy d. 1050.
 Myrzá Jánjánán *Matzhar* alive. Myr *Ma'çúm* d. 1062.
Nátzim Herawy d. 1081. Diláwar Khán *Nuçrat* d. 1139.
 Nyky Nathary d. 1000. *Natzyr* Mashhady d. 1050.
 Nádím Láhíyy d. 1050. Núr aldyn Mohammad Khán d. 1126.
 Nár Jahán Bégam d. 1055. Nitzám Astrabády d. 921.
Nargisy Mohtasib of Herát d. 921.
 'ally Ahmad Dihlawy *Nishány* d. 1025.
 Wá'itz (Qazwyny) d. 1082. Myrzá Táhir *Wahyd* d. 1108.
 Irádat Khán *Wádhih* d. 1128. Myr *Yahyá* Káshy d. 1064.
 Ahmad Yár Khán *Yaktá* d. 1147.

(30)

باغ معانی

(P.)

The Garden of Meaning being a biography of Persian poets, apparently consisting of three or four large folio Volumes of which I have seen only the second. The author's name is not mentioned in it, it may be by 'alyy Ibráhyim Khán, see No. 45 *infra*.

This Volume contains the third, fourth and fifth parts چمن. The preceding two parts may treat on quite different subjects. In the third part are short biographies of about 157 men, who distinguished themselves through their poetical talents in alphabetical order. The latest whom I found among them is Sháh 'álam, who it appears was on the throne of Dilly when the book was written (reign 1173—1201.) The title is probably a chronogram for 1174.

The fourth part comprises the lives of about 226 Wazyrs and Nobles, who have written poetry.

The fifth contains notices of about 322 professional poets who flourished from the time of Hárún al-Rashyd to A. H. 800 equally in alphabetical order.

حمد و ستایش سرای نظم جنت نبرای بادشاهی را رواست. Bg.

Moty Mañall folio 738 pages, 20 lines, a good copy.

(31) مقالات الشعرا تصنیف قیام الدین حیرت (P.)

Sayings of the poets by Qiyám aldyn whose takhalluḡ was Hayrat. The title is a chronogram for 1174.

This *Tadzkirah** contains short notices of 150 poets who flourished from Awrangzéb to 'álamgyr II. (died 1173). In the preface the *Tadzkirahs* of Wálih, of Arzú and of Shawq are mentioned. The last named is much praised, see for an account thereof p. 157 *infra*.

Moty Mahall 8vo. 124 pp. of 22 lines written by a pupil of the author.

Table of contents:

Arzú, Siráj aldyn 'alyy Khán born at Gwályár, studied first at Agra, thence he proceeded to Dilly, and subsequently, with the sons of Nawáb Isháq Khán, to Lucnow.

Ymá یمای, Mirzá Isma'yl born at Ispahán was a contemporary of Myr Naját and Shafy'á'y who were his countrymen, and whose style he imitated.

Yman, Ahmad 'alyy Khán of Qomm came to the court of Awrangzéb and fell at Karnál in the battle against Nádir Sháh.

Myr Ahsany, Myr Gholám 'alyy of Gwályár.

Azal ازال, Mirzá Moḥammad Amyn was in 1133 at Qandahár and died in 1141.

Mo'azzaz Khán *Afsar* Mohammad 'Alyy Bég of Persia was raised to the dignity of Qúbahdár of Bengal under Farrokh-siyar.

Nitzám al-mulk Aḥaf-jáh, who assumed the poetical name of *Shákir*, was of a great family and a good poet.

Qizil-básh (in India they pronounce Qazal-básh) Khán *Ummyd*, Mohammad Ridhá of Hamadán, came to India during the reign of Bahádur Sháh. He was a good musician, and knew the Indian and Persian systems of musical composition, died 1159.

Nawáb Amyr Khán *Anjám*, was at the court of Moḥammad Sháh, and was killed in 1159.

* Mr. Bland, *Journ. Roy. As. Soc. Lond.* IX. p. 143 describes another *Tadzkirah* which has the title of مقالات شعرا It is by 'ináyat Talab-Khán whose takhalluḡ was Yáwar son of Raḥmat Yár-Khán. He commenced his work in 1139 and completed it in 1143 or 1145, (the title is apparently intended for a chronogram for the former date). It contains about 220 short biographies. A copy is in the East India House Library, No. 427, 8vo. 65 pp. the margin frequently covered with text.

Asryár Khán *Inasán* Asad al-dawlah, a protégé of Anjám.

Isháq Khán died in 1152.

Sháh Fáqr (Faqr?) Allah *Asfryn* of Láhór a Qúfy flourished under Farrokh-siyar.

Mohammad Çaláh *Agáh*.

Rájah Dayá Mal *Imtiyáz*, his father was Dywán of Asad Khán the Wazyr of Awrangzéb, and he was Dywán of Gháziy aldyn Khán b. Gháziy aldyn Khán.

Myrzá Arjumand *Azád* a son of Myrzá 'abd al-Ghanyy *Qabúl*.

Chunny Lál *Ihsán* was at Agra in 1174.

Myrzá Mahdiy *Bayán*, a cousin of Kalym, came to Upper India under Awrangzéb, but as he could not make his fortune he went into the Deccan where he died.

Myrzá Mohammad Shafy' *Bismil* of *Nayshápúr*, uncle of Nawáb *Çafdar-jang*.

Sháh Khalyl Allah *Bé-nawá* b. Ibráhyim a Qúfy of Dilly.

Myrzá *Bady'* of Naçrábád b. Myrzá *Táhir* died previous to the fall of Sultán *Hosayn*.

Aqá Çálih *Burhán* of Mázanderán, died at Dilly shortly after Nádir Sháh had pillaged that city.

Mohammad *Báqir* Bég, a Persian of noble birth, accompanied Nádir Sháh in his expedition to India.

Myr Sharaf aldyn *Payám* of Agra died 1166.

Khwájah Ahsán aldyn *Bayán* of Agra was alive at Dilly in 1174.

Mollá Mohammad Taqyy *Tu'tzym* of Mázanderán flourished at the time of Abdály's inroads into India.

Rahmat Allah *Tamkyn* of Kashmyr pupil of Myrzá 'abd al-Ghanyy Bég *Qabúl*.

Sayyid Ridhá Khán *Tamkyn* of the family of Ni'mat Allah Walyy born at Qomm, came under Mohammad Sháh to India.

Myr Mohammad Afðhal *Thábit*, born at Dilly, left a Dywán of about 5000 bayts, died in 1151.

Mohammad 'atzym *Thobát*, son of the preceding, born at Ilahábád in 1122, wrote a Dywán of about 4000 bayts.

Áyat Allah *Thaná*, pupil of Shaykh 'ally *Hazyn*, flourished at Dilly in 1174.

Júgal Kishór *Tharicat* of Dilly was Wakyl of the Nátzim of Bengal.

Mohammad *Ja'far* of Teherán was invited by Sultán *Hosayn* to come to Ispahán.

Myrzá Abú Tálíb *Janáb* b. Myrzá *Fatyr*, a Persian, died in 1139 probably at Ispahán.

Mollá *Tzafar 'alyy Jorüt* studied at Ispahán.

Hájy Mohammad *Hosayn* Gylány flourished under Sultán *Hosayn*.

Myr Mohtasham 'alyy Khán *Hashmat*, of a Sayyid family of *Ba-dakhshná* was born in India and left a *Dywán* of about 7000 bayts.

Sayyid Mohammad *Hasrat* of Mashhad died under Mohammad Sháh.

'abd al-Hakym Bég Khán *Hákim* b. Shádmán Khán, a pupil of Faqyr Allah *Afryn* lived at Dilly and Láhór.

Shéó Rám Dás *Hayá* brother of Rájah Dayá Mal *Imtiyáz* and pupil of Myrzá 'abd al-Qádir, By-dil left a *Dywán* of about 5000 bayts. || *Al-hell*

Myrzá Imám Quly *Hashmat* a younger brother of Mohammad *Ja'far Ráhib* a contemporary of Mohammad Sháh.

Núr-bakhsh (?) *Hodhúry* of Dilly a contemporary of *Árzú*.

Shaykh 'alyy *Hazyn*.

Shaykh Mohammad *Hayát*, born near Qannawj, teacher of the author of this work.

Qiyám aldyn *Hayrat*, author of this *Tadzkirah*.

Bindraban Khúshgú, a Banya of Benares, and a pupil of By-dil, wrote a *Tadzkirah*.

Mohammad Mahdiy *Khayyám* of Ispahán died during the siege of that city.

Nawáb *Kháne Dawrán* a noble of Mohammad Sháh's court.

Natzyr Bég *Khádim* a pupil of Mohammad Afdhal Thábit, died shortly before 1174.

Khushtar son of Myrzá Mohammad Afdhal *Sar-khúsh*.

Myrzá Hášim *Dil*, of Artymán near Hamadán, fell in the struggles of Persia against the Afgháns.

Mohammad Ján *Dywánah* died in 1150.

Mohammad Faqyh *Dardmand* of Dilly, pupil of Myrzá Jánjánán Matzhar. Khwájah Myr Dard.

Myr 'abd Allah *Dzarrah*, son of the celebrated Mohammad Báqir Majlisy, fled from Ispahán at the time of the siege and died at Khorramábád.

Myrzá Mohammad *Ridhá* of Shyráz was for some time governor of Lár, under Sháh Tahmásb II.

Yzad-bakhsh *Ridhá* flourished under Awrangzéb.

Mohammad Ja'far *Ráhib* born in 1118 at Ispahán.

Aqá *Ridhá* Gylány died during the rule of the Afghans over Irán.

Faḡáhat Khán *Radhyy* of Kashmyr, a pupil of Myrzá 'abd al-Ghanyy Bég *Qabúl*, was alive in 21 Jolús of Mohammad Sháh.

Mohammad *Rahym* Khán Karáyly was first at the court of Nádir Sháhi, turned subsequently a faqyr, came to Dilly and died at Láhór.

Mollá *Saty* Kashmyry flourished under Bahádur Sháh, he was a pupil of Myrzá Daráb Bég *Júyá*.

Myrzá Lutf Allah *Sálim* of Kashmyr travelled in Persia and was alive in 1079.

Myr 'abd al-Ḥamad *Sokhon*, spent part of his life at Agra and was a contemporary of Arzú.

'abd al-Haqq *Samandar* of Láhór.

Sayyid Ḥalábat Khán *Sayyid* flourished under Farrokh-siyar.

Khwájah 'abd Allah *Sámiy* was in the service of A'tzam Sháh, died under Mohammad Sháh at Láhór.

Myrzá Záhid 'alyy *Sakhá*, son of Myrzá Sa'd aldyn Láry, was poisoned in India in 1146.

Mollá 'alyy Akbar *Sa'edá* of Qomm, came to India during Mohammad Sháh's reign.

Mohammad Ahsan *Sámi* a converted Hindú, was a pupil of Myrzá By-díl.

Khadyjah *Sultán* Bégam, a niece of Khán Wálih, with whom she was in love.

Káztim *Sharar* of Qomm had an appointment in one of the Ḥafawy tombs.

Hakym Hosayn *Shohrat* came at the time of Awrangzéb from Shyráz to India and died in 1149, he left a Dywán of about 5000 bayts. Akhúnd *Shakirá* of Teherán studied at Ispahán.

Myrzá Ḥálih *Shahádat* of Balkh died 1155.

Aqá 'abd Allah *Shaghaf* شغف of Qomm was originally a shoe- (or stocking) maker but gave up his trade, and devoted himself to literature, died previous to the siege of Ispahán.

Myr Sayyid Mohammad Sho'lah شعله son of Myr Ḥafyy born at Ispahán. He was a physician by profession.

Mohammad 'ally Sakkáky *Shikyb* of Shyráz son of a cutler, was killed during the Afghán invasion.

Ma'niy-yáb Khán *Shá'ir* Gul-Mohammad, a pupil of Myrzá By-dil, died towards the end of Mohammad Sháh's reign.

Ráy Tansukh Ráy *Shawq* son of Ráy Majlis Ráy who was Náyib of the Dywáne Khálichah of Agra, author of a Tadzkirah of Persian poets called *Safynat al-Shawq*, was in 1170 at Agra. His Dywán contains about 1000 distichs.

Myr 'abd al-Báqiyy *Çahbáy* (wine-drinker) was in India at the beginning of Awrangzéb's reign.

Mohammad Máh *Çádiq*, cousin of Mohammad Akram *Ghanymat*, died during the reign of Mohammad Sháh.

Sháh Allah Dóstgyr *Çafyy* a faqyr was alive in 1174.

Myrzá Rawshan-dhamyr, *Dhamyr* a Munshiy at Surát. Wrote Kabits and Dóhras.

Sayyid Hidáyat 'ally Khán *Dhamyr* was alive in 1174.

Myrzá 'abd al-Báqiyy *Tabyb* a Sayyid of Ispahán was a physician in the service of Nádir Sháh.

Myr Sayyid Mohammad 'ilm or 'alam علم was descended from Sayyid Mohammad, the author of the Tafsyr Madárik.

Hakym 'ulwiy-Khán i. e. Myrzá Mohammad Háshim born at Shyráz in 1080, came to India in 1111 was well received by Awrangzéb and raised to high dignities by his successors. Nádir Sháh carried him away. He went to Makkah, and came again to India under Mohammad Sháh.

Mohammad Yúsof 'árif of Kázarún lived like a Darwysh, died after the Afghán invasion in Persia.

Myrzá Mahdiy 'áliyy of Mashhad lived the life of a Darwysh.

Mollá 'ally 'áliyy of Kúsár a village near Ispahán, son of a mason, was so distinguished a penman, that in copying the Korán he wrote first the vowels and then the words. He fell when the 'othmanlies plundered Hamádan.

'abbás Quly-Khán Dághistány came early to India.

Myrzá Mohammad Yúsof 'azyz was Wazyr of Ispahán, Tabryz and Gylán, died after the conquest of Ispahán by the Afgháns by a fall from his horse.

Myrzá Mohammad 'ally 'árif, born in India in 1123, travelled with his father in Persia, and returned to Dilly in 1158.

See p. 157

p. 156

Jay Kishen 'izzat, a Kashmyry Bráhmaṇ, was the agent of Nawáb Isháq Khán.

Aḥmad 'ally Khán 'ibrat cousin of Nawáb Sa'ádat Khán Dzú-lfiqár-jang.

'ally 'atzym b. Náçir 'ally resided at Agra.

Khwájah Náçir 'andalyb a Darwysh of Agra.

Sangham Lál 'izzat resided at Agra in 1174. He was a pupil of Myrzá Jánjánán Matzhar.

Myr 'abd al-Ghanyy a Sayyid of Tafrish نفرش a contemporary of Hazyn. Mohammad 'áqil Ghayrat of India.

Sayyid Mohammad Fiddyiy of Hamadán came to India, and was in the service of Nawáb Sa'ádat Khán.

Fath 'ally Khán was Wazyr of Dághistán and an uncle of Quly-Khán Wálíh.

Sháh Fútíh a Çify came to India after the Afgháns had conquered Persia, and died soon after on the road to Makkah.

Myrzá Mohammad 'ally Forúgh.

Myrzá Fádhil called Padsháh Nawáz Khán a contemporary of Quly-Khán.

Myrzá Nádir alzamán Façyh a pupil of Myrzá By-dil.

Mortadhà Quly Firáq.

Myrzá Sharaf 'ally Fighán wrote Rékhtah and Persian poetry, was a protégé of Çafdar-jang.

Myr Shams aldyn Façyr, born at Dilly in 1115, was a Darwysh, wrote a Dywán of 7000 bayts and two Mathnawies, and a treatise on versification and rhyme, was at Dilly 1174.

Mohammad Fáyiz of Agra wrote a Dywán of about 1000 bayts.

Myrzá 'abd al-Ghanyy Bég Qabúl of Kashmyr pupil of Daráb Bég Júyá, died soon after the accession of Mohammad Sháh.

Mohammad Panáh Qábil a Darwysh, was a pupil of Myrzá By-dil, died under Myrzá Aḥmad. Moshtáq Ray Qudrat.

'içmat Allah Kámil pupil of Myrzá By-dil.

Shaykh Sa'd Allah Gulshan a Darwysh of the Naqshbandy order, and a pupil of Myrzá By-dil, died during the reign of Mohammad Sháh. Myrzá Mahdiy Kawkab was in the service of Nádir Sháh.

Myrzá Girámy son of Myrzá 'abd al-Ghanyy Bég Qabúl.

Lutf 'ally Khán an uncle of Quly Khán Wálíh. [Çafawy.

Mihr 'ally Khán Matzhar a noble at the court of Sultán Hosayn

Myrzá *Majyd* of Shúshtar came to India and lived in the house of *Çafdar-jang*.

'abd al-Razzáq *Matyn* born at Ispahán came at the time of the accession of Mohammad Sháh to Dilly, lived under the patronage of *Çafdar-jang*. He is in other Tadzkirahs, erroneously called 'abd al-Ridhá. Myr Sayyid 'alyy *Moshtáq* of Ispahán was alive in 1174.

Walyy Mohammad Khán *Masrúr* was governor of Lár under Sháh Tahmásb II.

Mohammad Nitzám *Mo'jiz* of Kábul came to Dilly and died in 1162. Aqá Mohammad Káshy *Mo'áf*.

Maymanat Khán *Maymanat* of Kashmyr was Dároghah of build-
ings of Nawáb Qamar aldyn Khán.

Aqá 'abd al-Mawlá of Ispahán died after the Afghán invasion.

Myrzá Háshim *Mahzún* was the grandson of Myrzá Táhir Wahyd, came to India with the ambassador of Nádir Sháh in 1154.

Myrzá *Mohtaram* a son of Myrzá 'abd al-Ghanyy Qabúl.

Myrzá Mohammad *Munshiy* of Ispahán was put to death by Nádir Sháh at Dilly for a slight fault.

Ráy Anand Rám *Mokhliq* a Khatry, father-in-law of Tansukh Ráy, and a pupil of Myrzá By-dil, died in the fourth year of Ahmad Sháh's reign. His works contain 50,000 bayts. P. 157

Lutf Allah *Maztún*, brother of Mohammad Na'ym *Niyáz*, died at the early age of forty years.

Myrzá Jánjánán *Matzhar* a Darwysh composed poetry in Persian and Rékhtah, was at Dilly in 1174.

Myr Mohammad Taqyy *Myr* his poetry is mostly Rékhtah, he is also the author of a Tadzkirah. He was a nephew of Khán Árzú.

Ráy Bajy Mall *Ma'niy* a brother of Imtiyáz, was alive in 1174 and did military service under Nawáb Shujá' al-dawlah.

Ni'mat Allah Khán b. Rúh Allah Khán held the office of Qaráwal Bég under Farrokh-siyár and Mohammad Sháh.

Núr Allah Bég *Nuzhat*, pupil of Myrzá 'abd al-Ghanyy Bég *Qabúl* died about the middle of the reign of Mohammad Sháh.

Ráy Phukny Mal *Nishát* was the Dywán or treasurer of Awrang-zéb's Wazyr.

Myrzá Lutf Allah *Nithár* called Nuçrat Allah Khán, was in the service of Mohammad Sháh.

Myr Zayn al-'ábidyn *Nashá* of Ispahán.

Myrzá Zakyy *Nadyn* was of noble birth and thirteen years in the service of Nádir Sháh.

Mohammad 'ally Khán *Nizád* came to Dilly as Nádir Sháh's ambassador, and died at Tattah on his return to Persia.

Mohammad Bég *Nakhat* was put to death by Nádir Sháh.

Mohammad Ridhá *Náyib*. Myrzá *Namjó* son of Qabúl.

Myr Zayn al-'ábidyn *Nayyir* of Mázanderán, of noble birth, came to Dilly under Mohammad Sháh.

Myrzá Gholám 'ally *Nasym* of Amróhah.

Myr Na'ym *Niyáz*, a good physician, was alive in 1174.

Myrzá Mobárák Allah *Wádhih* was a pupil of Mohammad Zamán *Rásikh* راسيخ and died under Farrokh-siyar.

Mohammad Ma'cúm *Wajdán* b. Mohammad Zamán *Rásikh* died under Mohammad Sháh.

Myrzá Ibráhyim *Wafá* a Zamýndár of Qandahár was Munshiy of the Afghán kings.

Myrzá 'ally Aqghar *Wádhih* of Ispahán came to Dilly, and died at Haydarábád.

Myrzá Sharaf aldyn 'ally *Wafá* of Qomm was in the service of Nádir Sháh.

Núr al'ayn *Waqif* born in the Panjáb, a contemporary of 'Arzú, who sent to him his poems for correction.

'ally Quly Khán *Wálih* of Dághistán the author of the great Tadzkirah called Riyádh al-sho'ará born at Ispahán in 1124. His *Dyván* contains 4000 bayts.

Myrzá Abú 'ally *Hátif*, grandson of Ymá, came to India and was patronized by Qafdar-jang.

Ahmad-yár Khán *Yaktá*, son of Ilah-yár Khán, died at Atzymábád (Patna) during the invasion of Nádir Sháh.

Yahyá Khán, of the Moghol tribe called Afshár, born at Láhór 1079, visited Persia when twenty years of age but returned to India, died 1160.

Mohammad Hanyf Khán *Yár* was the teacher of Mokhliq.

Mohammad Ashraf *Yaktá* of Kashmyr died under Mohammad Sháh.

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(32) آشكده آذر (P.)

The Fire temple of Ādzor, being a Tadzkirah of Persian poets by Lutf 'alyy Bég whose takhalluṣ was Ādzor. He was born at Ispahán in A. H. 1134 and was a member of the distinguished family of Békday. His father was soon after the birth of his son obliged to take flight to Qomm, and was subsequently appointed governor of Lár by Nádir Sháh. Lutf 'alyy when a young man made the pilgrimage to Makkah and to the shrines of the principal saints and hence he assumed the title of *Hājy*. Subsequently he was attached to the service of 'alyy Sháh, Ibráhyim Sháh, Solaymán Sháh and Sháh Isma'yl, and finally he assumed the garb of spiritual poverty. He was engaged in the compilation of this work in A. H. 1179, and was still alive in 1196. (Bland's *Account of the A'tesh-kadah in the Journ. As. Soc. Lond.* VII. p. 345).

This book contains notices of 842 poets. They are arranged according to the town or province in which they lived, on the plan of the Haft Iqlym, and at the beginning of each chapter is a short description of the respective town or province.

Beginning فروغ آشكده دل و زبانہ اخگر زبان

Lithographed at Calcutta in 1249, 4to. 621 pp. of 21 lines, two bayts in a line. MS. copies are very rare in India.

(33) انیس الاحبا تصنیف موهن لعل انیس (P.)

Companion of the Friends, being a Tadzkirah of contemporaneous poets by Móhan La'l Any's compiled in 1197.

The author was about sixty years of age when he wrote it. He informs us that when Aḥaf aldawlah of Oudh saw the Tadzkirah of contemporary poets of *Hazyn*, he ordered him to compile a similar work on Indian poets. It is divided into two chapters, the first contains Musalmán and the second Hindú poets.

ستایش بی حد و نیایش لاتعد سخن-آفرینی را Beginning

Private collection 187 pp. 15 lines, copied in 1218.

Contents :

Myrzá Atzymá'y *Iksyr* Ispahány came to India under Mohammad Sháh. He left Qaḥydahs, Ghazals and a Mathnaw called شاهد و مشهود.

Mohammad Fákhir *Makyn* a native of Dilly came to Lucnow in 1173, he was alive in 1197, (he died in 1221).

Sháh 'álam *Aftáb*. Mohammad Ja'far Khán *Rághib*.

Mohammad Burhán 'alyy Khán *Rahyn*.

Myr Mohammady 'itrát عترت. Luff 'alyy Khán *Nátiq*.

Hasan 'alyy Khán *Dzahyn*. Wajyh aldyn 'alyy Khán *Baryn*.

Myrzá 'ináyat Bég *Sákin*. Mahabbat Khán *Mahabbat*.

Shaykh Baqá Allah *Baqá*. Nitzár 'alyy *Qaryn*.

Myrzá 'abd Allah *Fúyiq*. Myrzá 'abd Allah *Ráfat*.

Mohammad 'alyy Khán 'áciy. Karámat 'alyy Khán *Khalyq*.

Myrzá 'alyy Khán *Ghamyn*. Myr Ghálib 'alyy *Sháyi*.

Mohammad Faydh *Fáyidh*. Sharaf aldyn Sháh *Malúl*.

Myr Haydar 'alyy *Hayrán*. Myrzá Ja'far 'alyy *Hasrat*.

Myr Awlád 'alyy *Záyir*. Kátzim Bég Khán *Mumkin*.

Myr Khórshyd 'alyy Belgrámy *Khórshyd*.

Myr Mohammad 'alyy *Wahm*. Myrzá Mahdiy Bég *Jalys*.

Amán Allah *Muflis*. Gholám Haydar Khán *Godáz*.

Khwájah Yahyá Khán *Khiraḍ*. Mohammad Mokram 'ayyásh.

Mohammad Naqyy *Naqyy*. Myr Matzhar 'alyy *Çáfiy*.

Myr Núr 'alyy *Wáçily*.

Second Chapter.

Ray Surup Singh *Dywanah*. Panjáb Ray *Wáliy*.

Syaldás *Mokhtár*. Rám-bakhsh *Moty*. Bhagwán Dás *Bismil*.

Móhan Lál *Anys* (the author of the Tadzkirah).

Appendix, pupils of Makyn.

Mohammad Hasan Hasan. Khayr al-zaman Dzarrah.

Shaykh Gholam Imamy. Qalandar-bakhsh Jorut.

Ibrahim Beg Dost. Khush-hal Chand Brahman.

Shitab Ray 'azyz. Mitthu Lal Mayil.

Medy Lal Bymar. Datá-Rám Rafyq. Déby Prashad Sayil.

(34) خلاصه الافكار تصنيف ابو طالب (P.)

Selection of Ideas by Abú Talib b. Mohammad Tabryzy Ispahány a native of Lucnow, who is known to the European public by his Travels in Europe. He compiled this work in A. H. 1206 and died in 1221. Mr. Bland gives a very valuable notice of this work in which he translates nearly the whole preface. I insert here an abstract of the preface in the original.

روزی آن مرحوم انتخاب تذکره مذکور (علی قلیخان) ازین حقیر درخواست نمود آنچه مناسب بود ساقط کرده دیباچه در ابتدا و ذکر چند نفر از معاصرین در خاتمه آن افزودم اگرچه نسبت سابق بسیار خلاصه شده کتاب جدید در نظر آمد اما چنانچه دل میخواست صورت نیست لهذا خیال گمن در زمین دل بیخ گرفته باعث بر تحریر این اوراق گشت بنابرینکه از مدت بست و پنج سال اندک اندک مواد آن مهیا میگردد در مدت قلیل این مجموعه بر یکمقدمه و ۲۸ حدیقه و یکذیل و خاتمه که مجموع ۳۱ اجزا باشد بانجام رسید و اکثر مواد این کتاب در محدث بست و پنجساله از همه اقسام نظم و نثر انتخاب نموده ام چنانچه در اقسام نثر سوای منشآت رسایل عروض و قافیه و فن بدیع و اخلاق و موسیقی و تاریخ و طب و غیره که اکثر ضرور میشود درین کتاب موجود است و از انواع نظم همه اقسام آن انتخابی بقریب درین مجموعه فراهم درین کتاب بعد ذکر اسم شاعر التزام شده است اول انتخاب کلام نثر و بعد آن قصائد بقریب حروف تهجی و بعد غزلیات و بعد قطعه و بعد آن ترجیع الغزل و ترکیب بند و مربع و مخمس و مسدس و غیره و بعد آن رباعیات بقریب حروف تهجی و بعد آن مثنویات و بعد اشعار مصنوع

و مرآئی و غزل و اهاجی بترتیب حروف تاجی در هر کتاب که همه این اقسام انتخابی مشهور شده بترتیب مذکور انتخاب نموده و جائیکه منحصر بیک یا دو نوع از آن انتخابی بوده بهمان اکتفا رفته پس منتجب از اول کتاب بهمین ترتیب مطلوب خود را از پای نام شعرا هر جا که بیاید نقل بردارد تا آخر کتاب چند هزار شعر مشتمل بر اقسام معانی و ترتیب بدستش خواهد آمد و سرخی این کتاب هم تماماً بقانون است و کاتب را در تغیر و تبدیل آن اختیار نیست زیرا که در هر قسم شعر که رعایت ردیف در آنست تا بردیف دیگر نرسد و له نوشته شده و این امر در قصاید و قطعه و غزل و رباعی و غیره همه جا مرعی شده و چون از نوعی بنوعی دیگر رسید خواه معنوی خواه صوری اسم آن نوع بسرخي مرقوم گشته دیگر آنکه در همه جا رعایت ایجاز و اختصار ملحوظ بوده نه آنقدر که رتبه شاعر مفهوم نگردد بلکه رعایت این معنی که از هر گونه کلام او داخل انتخاب شود مقدم داشته لهذا از دواوین اکابر شعرا که متضمن تنوع کلام و اشعار بلند در آنها بکثرت است بقدر ۴۰۰ و ۵۰۰ بلکه تا ۷۰۰ بیت درین مجموعه اندراج یافته است و مصلحت در آن اینکه چهل و پنجاه کتاب نظم و نثر که اکثر در دست کسان می باشد این مجموعه مردم را از داشتن آن کتب مستغنی سازد

لآی منثور سپاس و ستایش استحقاق نثار Beginning

The autograph of this valuable work is in the library of the Farak-bakhsh palace at Lucnow, folio 618 pp. 29 lines. A very good copy has been lent to me by Mr. Hall, but it seems to be smaller.

(35)

تحفه بیلوی

(P.)

A Present to Baillie, being a selection of Persian poetry compiled previous to A. H. 1224, by order of John Baillie, Resident of Lucnow and author of the Tables of the Arabic conjugations.

The extracts are arranged according to subjects into ninety chapters ثَمَر without dates or biographical notices. In the preface, a Tadzkirah of the title of تحفه الشعرا

سلطانی by the Sultān Mohāmmad Shāh Ğafawī is mentioned.

Beginning تحفه حمد و سپاسی که نکتہ-سنجان جان فصاحت

As. Soc. of Beng. No. 1336 4to. 318 pp. of 13 lines, copied from the autograph in 1224=1810.

(P.) ریاض الوفاق تصنیف ذوالفقار علی مست (36)

Gardens of Unanimity, being a Tadzkirah of poets of Calcutta and Benares who wrote Persian verses, by Dzúlfīqār 'alyy. His takhalluṣ is Mast, and it appears that he compiled this book at Benares. The title is a chronogram for 1229, when it was compiled.

He is also the author of the following works دابستان حقوق on ethics; an abridgment of the Abwāb aljinān called انتخاب نسخه طیبہ ابواب الجنان; a collection of Ghazals called باغ و بهار و بیاض نو طرز; a work on the art of letter-writing, poetic, &c. called تحفه المبتدی; a collection of verses which may be employed as quotations in letter-writing, entitled نگارستان نظائر; a treatise on the style of the ancient and modern poets with specimens; and some compositions of his own, entitled بهارستان ضمائیر; a treatise on the various descriptions of poetical composition called لطف سخن; an account of the various castes of India which has the title نیرنگ ظهور. Most poets mentioned in this book, were contemporaries of the author and wrote also Rékhtah poetry.

Beginning در شکرستان شکر شکنی شکر و سپاس ناطق نطق الخ

Private collection 8vo. about 450 pp. 13 lines.

Contents :

Mohammad Aslam Belgrāmy was dead in 1229.

Ahmady, Mawlawy Najyb Allah was in the service of Nawāb

Qásim 'ally and lived with him in Bengal, then he went to Dilly and then to Benares. He was rather a Mawlawy than a poet.

Alym, Moḥammad 'allym Allah resided at Lucnow and was alive in 1229.

Akhtar, Moḥammad La'l a native of Hooghly was for a long time at Lucnow, he is now, 1853, Deputy Collector somewhere near Cawnpore.

Amyn, Mawlawy Amyn Allah has sometimes the takhalluṣ of *Bá-l-Mady*n, i. e. the father of Mady'n. He was a native of Behár and Head Professor of the Calcutta Madressa. He died about 1820.

Isma'yl, Aqá Ismá'yl Qazwyny.

Ah, Myr Motzaffar 'ally was born at Phulwáry near Dynápor, and was alive in 1229. Aḥmad, Myr Aḥmad 'ally alive.

Ashuftah, was known by his takhalluṣ.

Afsós, Myr Shyr 'ally b. Myr Motzaffar 'ally came from Lucnow to Calcutta, and was attached to the College of Fort William.

Atish, Myrzá Gholám Hosayn.

Bismil, Mawlawy Moḥammad Mo'yn aldyn of Kákóry not far from Lucnow, was in 1229 Munshiy of the Court of Appeal at Calcutta. Barqy, Shaykh Amán 'ally a native of Phulwáry, was alive in 1229.

By-bák, Sayyid Najaf 'ally Radhawý studied at Dilly, went thence to Benares into the service of the Sháhzádah; alive.

Bandah, Khwájah Yasyn was in the service of Mr. James Steward and translated Laylá Majnún into Hindústány verses. He died at Benares.

Barakat, Barakat Allah Belgrámy was in 1229 at Calcutta in search of employment.

Rájah Pyáry Lál was for some time Residency Munshiy at Dilly.

Bahár, Sayyid Amán Allah a brother of Myr 'azyz Allah Khán who was Residency Munshiy at Haydarábád. A friend of the author. Was dead in 1229, but his brother 'azyz Allah was alive.

Tamanná, Khwájah 'abd al-Hakym was in 1229 at Benares in Government employ.

Tamanná, Myrzá 'ally-bakhsh resided at Murshidábád and was a friend of the author.

Tháqib, Mawlawy Najm aldyn Moḥammad Khán Qádhiy alqodhát of Calcutta was a native of Kákóry, died in 1229 at Benares, and left a treatise on Algebra in Persian, which is printed, and an Arabic Qacydah which is inserted in the *Nafhat al-Yaman*.

Thábit, Myrzá Thábit 'ally Bég of Lucnow was alive in 1229.

Jawhar, Jawhar 'ally resided at Murshidábád and was alive in 1229.

Jawdat, Simbhú Náth a Khatry was a young man in 1229.

Jósh, Mohammad Abú-l-Qásim, alive.

Jowán, Myrzá Na'ym Bég of Dilly was in 1229 at Benares in the service of Nawáb Shams aldawlah.

Jowán, Myrzá Kátzim 'ally came from Hindústán to Calcutta and was attached to the College of Fort William.

Ja'far, Sháh 'ally Ja'far of Ilahábád was probably alive in 1229.

Hújat, Myrzá Mohammad Jawád of Shyráz.

Hamydy, Sayyid Hamyd aldyn Dihlawy was in 1229 in government employ at Byrbhúm.

Hurmat, Hurmat 'ally Khán was born in the neighbourhood of Dilly, he was a friend of the author.

Hosayn, Gholám Hosayn Khán resided for some time at Benares.

Hosayny, Myr Imám 'ally was a young man in 1229.

Myr Mohammad Hosayn of Lucnow died in 1205 near Benares. Left a Sáqi-y-námah, and a Dywán of about 6000 verses. He had no takhalluq.

Haqyr, Pandit Bény Rám Kashmyry was alive in 1229.

Haydary, Myr Haydar-baksh was for some time a Munshiy of the College of Fort William. Was in 1229 at Benares.

Hosayny, Myr Gholám Hosayn a Sayyid of Bareilly, was alive in 1229.

Hikmat, Sayyid Bandah 'ally Khán was in great favour with English officers, and was alive in 1229.

Khádim, Sayyid Khádim 'ally was alive in 1229.

Khámósh, Ráy Qálib Rám of Dilly was for some time Taqyldar under Mr. N. Duncan in the district of Benares. He died at the advanced age of more than seventy, and left a large Dywán.

Khúshgú, Munshiy Ammar Singh Banársy held a government appointment in the Coel district. He compiled a short history of Akbar's palace and of the Táj of Agra and put the Baháre Dánish into verse and called it ترجمہ بہار دانش. This book is to be distinguished from the اظہار دانش, an Urdu Translation of the Baháre Dánish by Mollá-zádah of Patna.

Khíradmand, Myr Músà Ridhá Khán spent the greater part of his life in Nepal. Khúsh-dil, 'abd al-Rasúl Kashmyry.

Bábú Déb Naráyan Singh a brother of the Rájah of Benares, was a great patron of learned men.

Dil, Pandit Naráyan Dás of Kashmyr left an elegant composition in Persian prose in praise of Sa'ádat 'ally Khán of Oudh.

Dil, Moḥammad Imám-bakhsh was dead in 1229.

Dil, Shaykh Diláwar 'ally a descendant of the Saint Sharaf aldyn and a native of Behár. He came to Calcutta to find employment, and as he failed he returned to Patna.

Dzákir, Moḥammad Dzákir Kashmyry put, at the request of the Rájah Udat Naráyan, the story of Padmáwat into verse, but died before he had completed his task. Dzú-lfiqár, Myr Dzú-lfiqár 'ally of Patna.

Dzawqy, Myr Moḥammad Aryn died at Ilahábád.

Rif'at, Rájah Mitr Jyt Singh, Rájah of Tíkáry which is between Gaya and Patna, was a friend of the author.

Rayhán, Rayhán aldyn, a native of Bengal, held an appointment in the Court of Appeal. Was alive in 1229.

Rif'at, Dzú-lfiqár 'ally Khán a son of Imdád 'ally Khán, who was Qádhiy of Murshidábád, succeeded his father in his post of Qádhiy and died on the way to Lucnow.

Rangyn, Sa'ádat Yár Khán a son of Moḥkim aldawlah Tahmás Bég Khán Rúmy who had come to India with Nádír-sháh. Rangyn commanded for some time a part of the Nitzám of Haydarábád's artillery, but subsequently he gave up this appointment and became a merchant. He was a friend of the author and was alive in 1229. He is the author of a treatise on horsemanship, called فرسنامه and of four Dywáns, one is called ریخته, one called ریخته, one ریخته (this is humoristic) and one is called انگیزه. The latter is in the language of the Ladies. It would appear that they are all four in the Hindústány language.

Rásikh, Shaykh Gholám 'ally of Patna was a very fertile Urdú poet.

Rájah Ráj Kishen had in 1229 already adopted as his own four Urdú Dywáns, which had been written by Tapish.

Ramaq, Moḥammad 'áqil a native of Bengal is the teacher of the author. He wrote a book called ریاض القلوب and other works in the Persian language.

Rám, Lála Jawáhir Singh by origin of Lábór, held for some time an appointment in the custom department at Gháziypór, and in 1229 he was at Haydarábád.

see
H. H. H.

Rangyn, Déó Náth Panđit, by origin a Kashmyry, had an appointment in Calcutta in 1229.

Mohammad Sa'yd aldyn was Qádhíy of Bareilly and alive in 1229.

Sábiq, Mohammad 'omar, his ancestors were of Benares. He was dead in 1229.

Safyr, Myrzá Khalyl Allah Khán came as Persian ambassador to Calcutta and made a great stir among the Musalmán literati of India by his poetical talents and love for poetry.

Shá'ir, Mohammad Ráshid resided chiefly at Calcutta.

Shohrat, Shaykh Mohammad-bakhsh of Kákóry. Died young.

Shawq, Sayyid Qosb alhodá, of Bareilly, visited Calcutta and Dilly for the sake of prosecuting his studies, and died at Bareilly at an early period of his life. He was a school-fellow of the author.

Sharar, of Lucnow was generally known by the name of Sháh Sharar.

Shohrat, Iftikhár aldyn 'alyy Khán, one of his ancestors had been governor of Hooghly.

Sharar, his name was Sharar Myrzá and he was a son of Ján Tapish.

Ćúfy, Panđit Sytá Rám.

Ćáđiq, Lála Jay Móhan Lál a Káyeth of Benares, author of a book on arithmetic called *مراجعة الخيال*.

Ćáđiq, Myrzá Mohammad Ćáđiq Yrány.

Dhamyr, Lála Sukh Lál of Patna.

Dhiyá, was a native of Persia who came to Benares.

Tapán, Sháh Núr alhaqq of Phulwáry.

Tapydah, 'abd al-Ahad of Kákóry.

Tapish, Mohammad Ismá'yl Myrzá Ján of Dilly, his father was a native of Bokhárá. He is the author of the Dywáns ascribed to Ráj-Kishen. He died at Calcutta previous to 1229.

Tal'at, Sháh Shams aldyn Abú-l-Faraj of Phulwáry died at Calcutta.

Tálib, Myrzá Abú Tálib Khán of Lucnow.

Tapán, Myrzá Ahmad Ján (probably Myrzá Ahmad Bég Khán of Dilly) a pupil of Tapish.

Tzohúr, Sháh Tzohúr alhaqq a son of Núr al-haqq of Phulwáry.

'azyz, Wájid 'alyy Khán of Bareilly resided in 1229 at Calcutta.

'ishrat, Lála Hindú Pat, of Lucnow, a friend of the author.

'áshiq, Mahárájah Kalyán Singh a son of Mahárájah Shitáb Ráy met the author at Calcutta.

'āshiq, Bābū Sryjyt Singh, an uncle of the Rājah of Benares, was a wealthy Zamyndār and a friend of the author.

'abd al-Raḥym of Shyráz resided at Calcutta.

'ābid, 'ābid 'alyy, the author saw him at Calcutta.

'āshiq, Rāy Sōhan Lāl was in 1229 Treasurer of Aḥaf aldawlah and came to Benares when the author was Nāyib of the Rājah of Benares. 'āqiy, Mawlawy Khodā-bakhsh of Ghāziyūr.

'azyz, Rāy Zórāwar Singh. Ghamyn, Nawāb Hādiy 'alyy Khān. Ghamgyn, Mawlawy Gholām Qādir of Rāmpūr, where he resided in 1229.

Gharyb, Rāy Ratan Lāl lived at Calcutta in the house of the Rājah Kalyān Singh.

Ghanyy, Mawlawy 'abd al-Ghanyy of Phulwāry.

Gholām Hosayn Khān author of the *سير المتأخرين*, met the author at Patna.

Fadhl, Fadhl Moillā a native of Lucnow was at Benares in 1228.

Fard, Moḥammad Abū-l-Ḥasan of Phulwāry.

Fidā, the author knew him, but could not recollect his name.

Firāqy Prēm Kishwar a Brahman of Dilly.

Fāyiq, Aghā Myrzā, a son of the Ḥakym Qamar aldyn Khān, was a young man in 1229.

Fitrat, Paṇḍit Bidyā Dhar was a Kashmyrian by origin, but received his education at Dilly; a friend of the author.

Qatyl, Myrzā Moḥammad Ḥasan Khān was a converted Khatry of Dilly, he spent the greater part of his life at Lucnow, where he was Head Munshiy to the king.

Qadyr, Tzafar 'ally resided at Lucnow, was for some time the king of Oudh's News-writer at Benares.

Qamar, Ḥakym Qamar aldyn Moḥammad Khān resided at Lucnow.

Qudrat, Shāh Qudrat Allah died at Murshidābād.

Qāsim, Myrzā Abū-l-Qāsim Khān of Dilly.

Qāqir, Moḥammad Qadr aldyn.

Qādhiy, Taqyy 'alyy Khān was Qādhiy of Benares.

Lāla Kanhji a Kāyeth, a native of Patna, is the author of the *خزانة العلم* on arithmetic. Was alive in 1229.

Lisān, Myrzā 'alyy Taqyy Khān of Lāhór studied at Patna and Jawnpūr. Uses sometimes the Takhalluḥ of Taqyy, was a friend of the author. Lutf, Myrzā 'alyy Lutf went to Haydarābād.

Mon'im, Sayyid Núr al-Haqq author of a Mathnawý called *لطف عشق* and one called *سرایا لطف*. Myrzá, Myrzá Bú 'ally Khán.

Mújid, Siráj aldyn 'ally Khán of Lucnow came to Calcutta where he was appointed Muftiy of the Supreme Court. He translated the *رساله اثنا عشرية* and other law-books into Persian.

Minnat, Myr Qamar aldyn a native of Dilly, Lord Hastings gave him the title of king of poets at the recommendation of the Nátzim of Murshidábád. Was dead in 1229.

Muhyt, Munshiy Rám Jus a Khatry, his father was Lála Gangá Bishen, and his takhalluq was 'ájiz and he resided at Láhór, but Muhyt was born in Dilly, he obtained an appointment in the Custom Department at Benares, which gave him 1200 Rupees a year. He was a friend of the author. He is the author of several mathnawies, as *حسن عشق* — *حسن انخشی* — *محیط غم* — *محیط درد* — *محیط عشق*. These five poems are called the Khamsahé 'ishqyyah. He also translated some books on mysticism from the Sanskrit (Hindy ?) as *محیط اعظم* — *محیط معرفت* — *گلشن معرفت* — *محیط الاسرار* — *محیط الحقایق*. He also put the Anwáre Sohayly into (Hindustány or Persian ?) verses and gave it the title of *محیط دانش*.

Máyil, Myr Imám-bakhsh studied at Lucnow, was alive in 1229.

Modhtarr, 'abd al-Hádiy a friend of the author, resided chiefly at Calcutta where he was Munshiy. Masrúr, Gangá Bishen (?).

Murshid, Lála Miṭhú Lál of Ilahábád was alive in 1229.

Mo'atztam, Mawlawy Moḥammad Mo'atztam of Agra.

Maṣrúf, Bábu Balhand (?) Singh of Benares.

Mahjúr, Háfitz Sayf Allah a Kashmyry, a friend of the author, died at Benares.

Moṣṭafá, Sayyid Gholám Moṣṭafá was Law-officer at Byrbhúm.

Mahdawy, Sayyid Mahdiy 'ally Khán of Patna.

Majráh, Mawlawy 'iṣmat Allah Khán was a son of the celebrated Mawlawy 'abd al-Qádir Khán who resided at Benares.

Mahzún, Hakym Abú-l-Hasan.

Mahshúr, 'ally Wáthiq was a young man in 1229.

Mokarram, Mokarram 'ally Khán.

Moshtáq, Paṇḍit Mádhórám, a Kashmyry Brahman, resided in 1229 at Benares.

Niyáz, Gholám Yaḥyá resided at Murshidábád.

Nayrang, Moḥammad Mahdiy 'ally Khán of Dilly held in 1229

an office under the Government at Benares. Compiled a vocabulary of Arabic, Persian and Turkey words.

Niyáz, Myr Amjad 'ally of Phulwáry.

Natzmy, Lála Múlráj a Khatry of Ilahábád a friend of the author, composed many Qaṣydahs.

Nátzim, Shaykh Farzand 'ally was a Makhdúm-zádah of Téliyá-nálá which is a quarter of the town of Benares, held in 1229 an appointment in Benares.

Náçir, Sayyid Moḥammad Náçir Khán Bahádur, held in 1229 an appointment at Lucnow, composed a *ليلى ومجنون*.

Ni'mat, Myr Ni'mat 'ally of Dilly a friend of the author.

Na'ýf, does not recollect his name; resided close to the Bishésher mosque at Benares.

Niyázmand, a friend of the author.

Niyázy, the author does not recollect his name.

Naqqád, does not recollect his name.

Wa'ishat, Çadr aldyn Moḥammad Khán of Dilly was physician to Udat Naráyan Rájah of Benares, died in 1224.

Wilá, Mazhar 'ally Khán a son of Solaymán Khán was attached to the College of Fort William, he was a friend of the author, left a Persian Dywán.

Hilál, Munshiy Dzú-lfiqár 'ally Khán Bahádur.

Ya'qúb, Khwájah Ya'qúb 'ally.

(P.) صبح وطن تصنیف سراج الدوله محمد غوث خان (37)

A Tadzkirah of the poets of the Carnatic by the Nawáb Siráj aldawlah Moḥammad Ghawth Khán, whose takhalluṣ is *A'tzam*. He opens the book with a short autobiography, from which it appears that he was born in A. H. 1230, and compiled this book in 1258.

This is an abstract of the Tadzkirah of Ráyiḳ which has the title *گلدسته کرناتك*. Ráyiḳ is the takhalluṣ of Gholám 'ally Músà whose title was *Hakym Bâqir Ho-*

sayn Khán. He died in 1248. The *Çubhe Watr* contains in alphabetical order, notices of ninety recent poets.

Beginning خدا در انتظار حمد ما نیست.

Lithographed at Madras 1258, small 4to, 225 pp.

(38) گلستان مسرت ملقب بحقائق المعاني (P.)

The Rose garden of delight, also called the Gardens of sense, by 'abd al-Rahmán whose takhalluṣ is *Shákir*. He wrote this book at Lucnow during the reign of Amjad 'ally Sháh in 1261 (the title is a chronogram) and he was assisted by Náçir 'ally *Naçyr* whom he calls his instructor. He says in the preface that he used chiefly the Tadzkirahs of Sar-khúsh, of Wálih, of Shyr Khán Lódy, the نتائج الافكار of Qudrat Allah *Qudrat* (see Garcin de Tassy *Hist. de la Litt. Hind.* I. pp. 144 see also below), the تذكرة باسطي, the حدیقة الشعرا, the مختبر الواصلين which is a collection of chronograms made in 1268 by Matzhar al-Haqq, the گلدسته نشاط of Mannú Lál, the عنایت نامه of Rásikh (see No. 13) and the Album of Kháshi' (flourished in 1092).

This is a selection of poems and single verses and bon-mots from poems arranged according to the subject and divided into five chapters حدیقه. In the fourth there are chronograms on the death of celebrated men, but the dates are not always correct, thus the death of Zamakhshary is placed in 533, whereas he died 538, that of Ghazzály in 504 whereas he died in 505, &c.

Beginning نخلي كه پيوسته ببار طراوت بار پيوسته.

Lithographed at Cawnpore in the Moçtafá Press 1267, 8vo. 562 pp.

(39) بیت المعمور (P.)

The Celestial Place of worship; being an anthology of Persian poetry selected chiefly from the Dywáns of *Táhir Wahyd*, *Tzohúry*, *Çáyib*, *Náçir 'alyy*, *Myr Naját*, &c. without biographical notices. In the beginning is a short account of *Myr Açyly Qommy* (see *Átishkadah* p. 307) who was a contemporary of *Mollá Wahshy*, of *Núry Láry* and of *Hátim Káshy* and who may possibly be the compiler of this very rich but apparently planless collection.

سپاس ناظمی که بیت المعمور دل سبکرو حان

Móty Maħall folio 80½ pp. 31 lines, a very fine copy.

(40) مجموع نیاز تصنیف میر (P.)

The humble Collection of *Myr*. This *Myr* is apparently not identical with *Myr Taqyy*. It contains verses from celebrated poets on various subjects without biographical notices. The subjects are alphabetically arranged.

مخفی و محتجب نماند که بنده میر نیازمند دیرینه خیال

Móty Maħall 268 pp. 15 lines copied in A. H. 1165.

(41) حدیقه عشق-افروز تصنیف نظام الدین خان (P.)

The Garden of poetry being an anthology of verses of the great masters by *Nitzám aldyn Khán* b. *Mohammad Naqyy* of *Bahádurganj*. He quotes never more than one bayt from the same author in succession, and

gives no biographical notices, he follows to some extent the chronological order. He says he used the Tadzkirahs of Taqyy Awlady, of Çáyib, of Myrzá (he means probably Táhír Naçrábády), of Siráj aldyn Ārzú and of Wálih and the گلزار لطافت and the لطائف الخيال.

Beginning باسمه سبحانه تعالى این چند بیتهای اشعار اساتذہ

Tópkhánah 8vo. about 100 pp. of 9 lines.

(42) نكات الشعرا تصنيف مير محمد تقی میر (P. U.)

Pithy Sayings of the poets, being a Tadzkirah of Rékhtah writers by Myr Mohammad Taqyy, whose takhalluṣ was Myr. Though usually the title Myr is put before his name, Shórish thinks that he was a Shaykh. The former title indicates a descendant from 'ally, and the latter from Abú Bakr. He was a nephew of Ārzú and a native of Agra, but after his father's death he removed to Dilly in order to be near his illustrious uncle, Ārzú, who corrected his verses. After the year 1196, he went to Lucnow where Āçaf aldawlah allowed him a pension of two or three hundred Rupees a month, and he died in that city between 1215 and 1221, near one hundred years of age. Qásim blames him for his conceit and for making in his Tadzkirah ill-natured remarks on his contemporaries.

Myr wrote this book about one year after the death of Mokhliç which happened in 1164, see p. 159 *suprà*. There occurs in it in the life of Dard the date 1196, but it was clearly inserted long after the book had been completed, this is proved by the following facts: it is put into the midst of the extracts, instead of forming part of the biography; Myr's Tadzkirah is mentioned by Hayrat;

see p. 159 *suprà*, who wrote in 1174, and it has been used by Shórish who died in 1195; moreover Ārzú, who died in 1169, was still alive when it was written.

It contains near one hundred very short biographies which, as well as the observations on their verses, are written in Persian. In the preface is the following definition of Rékhtah poetry:—

پوشیده نماند که در فن ریخته که شعر است بطور شعر فارسی
 بزبان آردوی معلای شاه-جهان-آباد دهلوی کذابی تا حال تصنیف
 نشده که احوال شاعران این فن بر صفحه روزگار بماند بذا علیه این
 تذکره که مسمی به نکات الشعراست نگاشته می شود اگرچه ریخته
 از دکن است چون از اینجا یک شاعر مربوط بر نخاسته لهذا شروع بذام
 آنها نکرده و طبع ناقص مصروف اینهم نیست که از احوال اکثر
 آنها ملال-اندوز گردد مگر بعضی بعضی از آنها نوشته خواهد شد *

“Be it known that up to this day, no book has been written containing a record of the Rékhtah poets. Rékhtah means poetry, which is in the style and manner of Persian poetry, but in the language of the exalted court of Dilly. Consequently the compilation of this book which has the title of Pithy Sayings of the poets has been undertaken. Though Rékhtah had its origin in the Deccan, I do not begin with the poets of that country, because it has not produced one great master. I do therefore not commence with them, but I have no intention entirely to omit them, but shall mention some of them.”

In the conclusion of the book he gives some further details on Rékhtah style:—

بدان که ریخته بر چندین قسم است از انجمله آنچه معلوم فقیر است
 نوشته می آید اول آنکه یک مصرعش فارسی و یک هندی چنانچه
 قطعه حضرت امیر خسرو علیه الرحمه نوشته دوم اینکه نصف

مصرعش هندی و نصف فارسی چنانچه شعر میرمعز که نوشته آمد سوم آنکه حرف و فعل پارسی بکار برند و این قبیل است چهارم آنکه ترکیبات فارسی می آرند اگر ترکیب که مناسب زبان ریخته می افتد آن جائز است و این را غیر شاعر نمیداند و ترکیبی که نامانوس ریخته می باشد آن معیوب است و دانستن این نیز سلیقه شاعری است و مختار فقیر هم همین است اگر ترکیب فارسی موافق گفت و گوی ریخته بود مضایقه ندارد پنجم ایهام است که در شاعران سلف این فن رواج داشت اکنون طبعها مصروف باین صنعت کم است مگر بسیار بشگفتگی و رفتگی بسته شود و معنی ایهام این است که لفظی که برویای بیت بود آن دو معنی دارد یکی قریب دوم بعید و بعید منظور شاعر باشد و قریب مندرک و ششم انداز است که ما اختیار کرده ایم و آن محیط همه صنعتها است تجنیس و ترصیع الخ •

“Be it known that Rékhtah is of several kinds, which I will explain to the extent of my knowledge. 1. One Miçra' is Persian, and one Hindée like the fragment of Amyr Khosraw. 2. Secondly, half the Miçra' is Persian and the other half Hindée, like the verses of Myr Mo'izz. 3. The verbs and prepositions are Persian but this is objectionable. 4. They use Persian construction, this is allowable to the extent it agrees with the construction of the Rékhtah idiom—this is known only to poets—but if it is contrary to the Rékhtah grammar it is objectionable. It is to be observed that this is one of the methods followed by poets, and that I have equally adopted it. If the Persian construction is in the spirit of the Rékhtah language there is no harm in adopting it. 5. Yhám was much in vogue with former poets but now it is no longer in use, there is no harm in it, if it is witty and natural. Yhám means that the word on which the meaning of

the verse depends has two significations, one obvious and the other far-fetched, and it is the latter which is intended by the poet. The style which I have adopted comprizes all the figures of speech as buns, resemblance of corresponding words in rhyme and measure, &c."

Beginning بعد حمد سخن-آفرین که اوست سزاوار تحسین

Mr. J. B. Elliott, C. S. has obliged me with the loan of his copy, which was written at Lucnow in 1212, and belonged once to Sir Gore Ouseley, 8vo. about 150 pp.

(43) تذکرهٔ علی حسینی گردیزی (P.)

The Tadzkirah of Rékhtah poets by Fat'h 'ally who is usually called 'ally Hosayny Gurdézy compiled at Dilly in 1165, or six years after the death of Anjám, which happened in 1159, and a few years after the death of Ishtiyáq, which took place in 1161. It appears from Dzoká *voce* Yúsof, that he was a great Çúfy Shaykh and still alive when Dzoká wrote, even Qásim who wrote in 1221, speaks of him as if he was alive. Gurdézy says in the preface, that he was induced to compile this book because the accounts of poets in other Tadzkirahs were very invidious. He alludes evidently to Myr's Tadzkirah of which this appears to be a somewhat better arranged edition. It is written in Persian and contains about one hundred biographies in alphabetical order.

Beginning ابتدای سخن بحمد سخن-آفرین سزااست

Mr. Hall has had the goodness to lend me two copies, one was written in 1180 and is very correct, and the other was copied 1216, and belonged once to Tippoo's library, small 8vo. 156 pp. 13 lines. There is also a copy in the As. Soc. Beng. No. 193, about 200 pp. 13 lines.

(44) مخزن نکات تصنیف قیام الدین قائم (P.)

The Depository of pithy Sayings by Qiyám aldyn Mohammad *Qáyim* of Chándpúr. He went early to Dilly, and obtained there an office under the emperor, but now, he says in his short autobiographical notice inserted in this book, owing to the decay of the empire, the string which has kept the servants of the emperor together is broken and they drop like pearls on the ground of humiliation. Every one turns his face to another side, and is obliged against his will to prefer emigrating to another place to remaining. He died in 1210 or 1207. The title is a chronogram for 1168 when he compiled this book. He denies in the preface every acquaintance with the preceding two Tadzkirahs, saying that no biography of Rékhtah poets had ever been written, but he choses so frequently the same extracts as his predecessors, that I doubt the truth of his assertion, though his book undeniably contains much original matter. He divides it into three chapters or periods طبقه 1. Ancient poets. 2. On the compositions of the poets of the middling period در کلام سخنوران متوسطین. 3. Modern poets. This is the most valuable work for the early history of Hindústány literature. Beginning

رنگینی نلمات و دلنشینی فقرات بحمد سخن-پناهی است

In the *Móty Mañall* is the autograph, 8vo. about 150 pp. Some places are left blank particularly towards the end of the book, and it is to all appearance merely a rough copy, which as the author came into difficulties about the time he compiled it, has probably never been finished. I had it transcribed for my use, but had unfortunately not time to make an abstract of the work when I was at Lucnow, and had access to the original, and as the original is very illegibly written, the copy made from it is incorrect, I plead this as an apology for the mistakes which may have crept into the subjoined list of Rékhtah poets.

(45)

گلزار ابراهيم

(P.)

The Garden of Ibráhyim, being a biographical Dictionary of about 300 Rékhtah poets, by the Nawáb 'ally Ibráhyim Khán, who had the title of Amyn aldawlah Náçir-jang and the takhalluç of Khalyl and of *Hál*. He was born at Patna, and his mother's grandfather was the learned Mollá Moḥammad Naçyr who was a pupil of Akhúnd Mollá Sháh Moḥammad Shyrázy and died during the middle of the reign of Moḥammad Sháh. 'Alyy Ibráhyim was honoured with the friendship of Warren Hastings, and held under him the office of Chief Magistrate at Benares. He died in 1008. Jorät wrote the following chronogram on his death لَو آءَ مَدَّا مَطْلَعِ دِيَوَانِ عَدَالَتِ Yúsof 'ally and Shórish mention him under Khalyl and 'ishqy under *Hál*. He left besides this Tadzkirah a memoir on the trial by ordeal, which is printed in the *As. Res.* Svo. I. p. 389, and two or three Tadzkirahs of Persian poets. He alludes to two of them in the preface without giving any details or even their titles. Mr. J. B. Elliott in a letter dated Patna, 19th July, 1852, informs me that one of the Persian Tadzkirahs is called Kholáçat alkalám and contains Mathnawies, and the other Çohofe Ibráhyim, containing Qaçydaḥs, Ghazals, &c. The former is very rare and the latter probably not extant. "I have made, he continues, inquiries from relatives, &c. and all that I can make out is, that he collected materials (poetry) for the work, but did not live to complete it. I have two volumes of unarranged materials. But he did complete the Bayádh and critical notices of all the poets, this is what Mr. Bland calls the Çohof. It is a very thick,

closely written 8vo. and is I believe unique, I met with it by mere accident." In a letter to Mr. Bland which is printed in the *Journ. Roy. As. Soc.* IX. p. 159, Mr. Elliott gives the following further details. "The Kholácat alkalám is appropriated to selections from, and abstracts of the Mathnawies of seventy-eight poets, who have produced the most approved works in that style of poetry. It is contained in two large quarto volumes of 2005 pages, each page containing four lines in breadth and twenty-one in length. To give some idea of the extent of the work, I may mention that a large royal octavo volume of 694 closely written pages is filled solely with the biographical notices of 3263 poets. The poetical extracts of this scarce work are not in my possession." From Mr. Bland's notice of the Bayádh it appears that the author completed it in 1205. Now as he had completed two Persian Tadzkirahs previous to 1195 and as the *Çohof* have never been completed, he must have written another Tadzkirah, with the name of which we are not acquainted. Yúsof 'alyy Khán informs that he was engaged in compiling a Tadzkirah of Persian poets on a very large plan in 1180.

This Tadzkirah was compiled during the years 1195 and 1196, and is distinguished by the copiousness of the extracts, and by the pains which the author has taken in fixing the dates. It appears that he entered into correspondence with most contemporary poets to obtain information of themselves, and extracts from their Dywáns for insertion. The biographies are in Persian.

Beginning *عزائي كلام بحمد متكلمي است كه انجاي سخنان*

As. Soc. Beng. No. 45, 4to. about 800 pp. 19 lines, a fair hand, but unfortunately not very correct.

(46) تذكرة شورش (P.)

The Tadzkirah of Sayyid Gholám Hosayn who is familiarly called Myr Bhayná and whose takhalluṣ is Shórish. He was a native of Patna and a nephew of Mollá Myr Wahyd. He was first a pupil of Myr Bāqir who had the poetical names of Hazyn and of Tzohúr, and who died previous to 1193; and subsequently of Myrzá Ghasytá 'ishqy. He was a good improvisatore and had written, when he compiled this book, a Persian Dywán of about 4000 verses most of which dwell on mysticism. He died in 1195, and he probably compiled this book in 1193; for the latest date that occurs in it is 1192, and men who died in 1194 are mentioned as being alive. It has no preface or title page, nor does it appear from the autobiography that Shórish is the author of it, (though he speaks in the article on Shórish in the present tense,) the only authority which I have for ascribing it to him is the postscript which runs شورش تمام شد تذكرة میر غلام حسین. It contains 314 short biographies written in Persian with extracts.

Beginning أفذاب سپهر تاجداري ماه برج شهر ياري

Mr. B. J. Elliott possesses the only copy of this book I have heard of, and has kindly lent it to me; a small 4to. about 500 pp. 15 lines.

(47) تذكرة هندي تصنيف غلام همداني مصحفی (P.)

The Hindy Tadzkirah, by Gholám Hamdány Muḥafiy. He was of a good family of Amróhah in the Morádábád district, and spent his early years in Dilly where he used to hold Moshá'araha or poetical assemblies, and came to

celebrity as early as 1195. Subsequently he went to Lucnow, and it would appear from 'ishqy he supported himself by commerce. He died according to the Gulshane Békhár about the year 1243. When he wrote this Tadzkirah, in 1209, he had composed two Persian Dywáns, one in answer to Naçyry Nayshápúry and the other containing original poems and three Urdú Dywáns, a Persian Tadzkirah, a part of a Sháhnámah which comes down to the geneology of Sháh 'álam, an Urdú Dywán containing verses which he had made at Dilly and a rough copy of a Persian Dywán in the style of Jalál Asyr, and one in the style of Nácir 'alyy, but both these were stolen from him. It appears from the Gulshane Békhár that he continued his literary activity after he had written this book, and composed three more Rékhtah Dywáns, and another Tadzkirah of Rékhtah poets.

He wrote this Tadzkirah at the request of his instructor Myr Mostahsan *Khalyq*, and inserted in it very full biographies written in Persian of about 350 Rékhtah poets who flourished from Mohámmad Sháh to his own time, paying particular attention to the biographies of contemporaries, with most of whom he was personally acquainted.

Beginning نیکوترین تذکرہ کہ غنیچہ دہای ارباب سخن را

As. Soc. N. 142 Svo. about 400 pp. 14 lines copied in 1219, not very correct.

(48)

تذکرہ عشقی

(P.)

The Tadzkirah of 'ishqy of Patna a son of the poet Mojrim. He used to write Persian poetry, and his verses were corrected by his father, and by Sháh Mohámmad

Wafá Wafá. These are all the details which he gives us of his life under the letter 'ayn. The latest date which occurs in this book is 1215, this is probably the time at which he completed it. It contains in alphabetical order 439 short biographies of Rékhtah poets, written in Persian without a preface.

Beginning سراج بزم سخنوری سراج الدین علی خان آرزو

A carefully written copy is in possession of Mr. J. B. Elliott of Patna, who has obliged me with the loan of it, Svo. about 400 pp. 17 lines.

(49) گلشن هند تصنیف مرزا لطف (H).

The Rose garden of India, by Myrzá *Lutf*. His father Qásim Bég *Hijry*, was a native of Astrábád and came in 1154, with Nádir-sháh to Dilly. *Lutf* wrote this tadzkirah at the request of Mr. Gilchrist in 1215.

This is the fullest of the Rékhtah Tadzkirahs which I have seen, and includes only the names of those persons who have obtained some celebrity as poets. It contains about sixty articles in alphabetical order.

Beginning رعنائی اور زیبائی دلبران سخن-گو اس زینت آفرین کی
حمد سے حاصل ہی

Mr. Hall has a copy large Svo. about 600 pp. 17 lines. A copy of nearly the same appearance is in my collection.

(50) عیار الشعرا تصنیف خوب چند ذکا (P.)

The Touchstone of poets being a Tadzkirah of Rékhtah poets by Khúb Chand, a native of Dilly, whose takhulluḡ is Dzoká. He gives under the letter dz an account of his

ancestors, but says very little of himself. His grandson informed me that he died in 1846, A. D. He left besides this book a *Dywán*, some Persian poetry, and some elegant compositions in prose. He undertook this compilation at the request of his teacher Myr Naçyr aldyn Naçyr usually called Myr Kallú in 1208 or 1213, but it appears that he continued making additions to it for more than thirty years, the last date we find in it being 1247.

It contains in alphabetical order an account of near 1500 poets who flourished from the commencement of Hindústány poetry to the author's time with specimens of their writings. It abounds in repetitions and inaccuracies of every description, and contains many persons who have never dreamt of writing poetry. It is without exception the most uncritical labour of the kind. The biographies are in Persian.

Beginning حمد بی حد داوری را سز که بکلی قدرت الهی.

Mr. Hall's collection, large 8vo. near 1000 pp. 15 lines.

(51) عمده منتخب تصنیف اعظم الدوله سرور (P.)

Excellent Selections being a *Tadzkirah* of Hindústány poets by the Nawáb Myr Moḥammad Khán whose *takhulluç* is Sarwar and whose title is A'tzam aldawlah. The title of the book does not occur in the preface, but in some verses of Sayyid Ghálib 'alyy Khán towards the end of the work which form a chronogram for 1216, when the book was compiled. There are other chronograms in it for 1215, and in the postscript it is stated that the chronogram of the work is رحمت خدا بجمع which gives 1242. This may be the date when the book was completed, or perhaps when it was copied. The latest date which I have observed in the text is 1219.

It contains in alphabetical order near 1200 biographies of Urdú poets in Persian with short extracts from their works. This may be considered a somewhat improved edition of the preceding Tadzkirah.

Beginning ای پایه انعام زادراک تو پست.

Mr. Hall's collection 8vo. about 6700 pp. 15 lines.

(52)

مجموعه نغز

(P.)

Rare Collection being a Tadzkirah by Sayyid Abú-l-Qásim of Dilly who is usually called Qudrat Allah Qádiry and whose takhalluṣ is Qásim. Among his forefathers he counted Isma'yl Ghawrbandy and Sayyid Fádhil Gujráty, a Saint, whose tomb is at Gujrát and up to this day a place of pilgrimage. Qásim was in Arabia a pupil of Mawlawy Fakhr aldyn, in poetry, of Hidáyat Allah Khán Hidáyat, and in medicine, of Hakym Moḥammad Sharyf Khán. In 1221 he had written a Dywán of 7000 distichs and a Mathnawý on the Mi'ráj in the measure of the Mathnawý of Jalál aldyn Rúmy containing 30,500 (?) verses; and a Mathnawý in the measure of the Bostán of 5200 verses on the miracles of 'abd al-Qádir. He died about 1246. The title is a chronogram for 1221 the date of the compilation.

The biographies are in Persian and alphabetically arranged. The specimens are well chosen. It contains about 800 biographies and seems to be chiefly founded upon the preceding Tadzkirah.

Beginning بیان فصاحت نشان كه نظام جواهر الفاظش.

Mr. Hall's collection large 8vo. about 800 pp. 15 lines; a modern copy, and one in my collection transcribed from the same original, from which Mr. Hall's has been taken.

(53) طبقات سخن تصنيف عشق (P. H.)

Periods of poetical composition by Shaykh Gholám Mohyy aldyn Qorashy of Myrath (Meerut). His father, Shaykh Ni'mat Allah *Ni'amy*, was a good Persian poet and wrote a thick Dywán, in the arranging of which he assisted him when only twelve years of age. This gave him a taste for poetry and he wrote himself a Dywán in which he used the takhalluṣ of Mobtalá. Subsequently he devoted much of his time to archery, without neglecting however his studies. He learned Arabic grammar, but having a weak chest he was as it seems obliged to abandon it. When Sháh 'álam came from Patna to Dilly he gained the friendship of one of his courtiers, whose title was Nawáb Najaf Khán, and his name Ibráhyim Bég, and his takhalluṣ, Alam, he was induced by him to write another Dywán in which he used the takhalluṣ of 'ishq and a Persian Mathnawý containing the story of Sháhrokh and Máhrokh in about 1700 verses, it is in the measure of the Mathnawý of Jalál aldyn Rúmy and has the title *نسون عشق*. He also wrote a Persian Tadzkirah which has the titles of *مجموعه عشق* and of *باغ گلهاى حسن* and fills about 1280 pages. The latter name is a chronogram for 1187. He also wrote an Inshá of about 200 pages, it has the title of *چهار دفتر شوق* which is a chronogram for 1199, and a treatise on chronograms called *سرائر نسخه*. In 1220 he composed the *بحار تشریح* *العشق* and *اشعاع* (؟ اشعة). The latter treats on Çúfism. He wrote this Tadzkirah in 1222, this date is contained in the title.

It is divided into two chapters *طبقه*, the first contains notices of upwards of a hundred Rékhtah poets, and the second notices of Persian poets of the same period. His biographies have the advantage of being original.

Beginning is wanting.

Private collection 8vo. 484 pp. of 15 lines, the greater portion of the second part is wanting.

(54) دیوان جهان (H.)

The Tadzkirah of Bény Naráyan *Jahán* of Láhór. It was compiled in 1812—A. H. 1227 and dedicated to Mr. Roebuck, at whose suggestion the work was undertaken.

The author gives in Hindústány the takhalluṣ, name, place of residence and the name of the teacher of about 150 Rékhtah poets and specimens of their writings, but not one date. The compilation is wanting in research.

Beginning مگر آغاز سخن حمد خدا سے.

As. Soc. Beng. No. 89, 8vo. of about 300 pp. 13 lines, beautifully written under the superintendence of the author in 1812. Mr. Garcin de Tassy has made good use of this book in his *Hist. de la Lit. Hind.*

(55) گلستانه نشاط (H.)

The Nosegay of pleasure being selections of Persian and Rékhtah poetry by Mannú Lál made in 1252, the compiler is still alive and resides in Calcutta, his native town.

The extracts are arranged according to matter and divided into seven chapters گلستانه, which are sub-divided into numerous heads called گل. The first eight chapters contain Persian poetry, and the seventh, which begins

in page 395, Rékhtah poetry, the names of the poets are printed in the margin, in red ink.

Beginning بسم الله بود بال هما بر فرق عنوانها.

Beautifully printed in types, Calcutta 1252=1836 folio 463 pp.

(56)

گلشن بینار

(P.)

The Rose garden without thorns by the Nawáb Moç-tafâ Khán Bahádur who has in Rékhtah the takhalluç of Shéftah and in Persian of *Hasratry*, he resides at Dilly and began to compile this book in 1248 and completed it in 1250, he was then twenty-six years of age.

It contains about 600 very short biographies in Persian, he seems to have chiefly used the *Tadzkirah* of Qásim. It is more correct than most other *Tadzkirahs*.

Beginning گل سرسبد سخن حمد چمن طراز بست

Lithographed at Dilly, second edition, in 1253=A. D. 1837, 8vo. 383 pp.

(57)

گلشن بینزان

(H.)

The Rose garden without autumn by *Hakym Sayyid Gholám Qotob aldyn*, whose takhalluç is *Báfin*. His family was of 'arab-saráy which is about five miles south of Dilly, but his grandfather settled at Agra where he practised as physician and died in 1259, the author was born at Agra.

This may be considered a translation of the preceding *Tadzkirah* into unintelligible Hindústány, with some idiotical remarks.

Beginning مطلع انوار انواع صنعت حسن

Mr. Hall has had the goodness to lend me a copy of this work, large 8vo. about 300 pp. 21 lines.

(H.) انتخاب دواړین شعراى مشهور زبان اردو کا (58)

Selections from the most celebrated Hindústány poets, viz. Walyy, Dard, Sawdá, Myr Taqyy Myr, Jorât, Myr Hasan, Naçyr, Mamnún, Násikh, Mulchand, Zawq, and Mümin Khán with a few popular songs and an introduction on the different kinds of Hindústány verses by Mawlawy Imám-baksh Çahbáiyi, Professor of Persian in the Dilly College. The author is near sixty years of age and acknowledged the best Persian scholar at Dilly. His other works will be described in their place. The extracts are preceded by short biographical notices written in Urdú.

Beginning مقدر نہیں اسکی تجلی ے بیان کا

Lithographed at Dilly 1844 A. D. 8vo. 273 pp.

(H.) گلدستہ نازنین (59)

An Anthology from Rékhtah poets without biographical notices, by Mawlawy Karym aldyn of Dilly who is now teacher of the Hindústány language in the Agra College, he may be thirty-five years of age. After the publication of this book, he edited a kind of periodical called گل رعنا, containing the poems made by the members of a Moshá'arah of Dilly, but it died soon for want of support. His other literary labours will be mentioned in their place.

Beginning گوهر شہوار حمد و ثنا نثار اوس شہنشاہ حقیقی کا

Lithographed at Dilly 1261—1845 folio 330 pp. hardly legible.

(60) تذکرہ شعرائ ہند تصنیف کریم الدین (H.)

A History of Urdú poets chiefly translated from Garcin de Tassy's *Histoire de la lit. Hind.* by F. Fallon, Esq. who is now a teacher in the Agra College and Karym aldyn with some additions, but also several omissions and hardly any improvement, the biographies are in Hindústány. For a notice of this book, I refer to Hall's erudite remarks in the Benares Magazine.

شکر ہی اوس صانع بدیعون ہیچگون کا Beginning

Lithographed at Dilly, 1848, 8vo. 504 pp.

(61) چمن بینظیر (P. H.)

Garden without equal, being Elegant Selections from Persian and Urdú poets by Mohammad Ibráhym. He informs us in the preface that Mohammad Hosayn had some time ago published elegant extracts from Persian poets, and that he requested him to make a new edition, and this led him to compile this book, which it would appear embodies the said extracts. The title is a chronogram for A. H. 1265.

The book is divided into two parts the first is called **مرآة العاشقین** and contains extracts—chiefly Ghazals, from 50 or 52 ancient and modern Persian poets, 72 pp., and the second part contains extracts from 187 Urdú poets without notices of their lives, 249 pp.

سپاس و شكر ايزد آفتاب مطلع اقبال ديوان هي Beginning

Lith. at Bombay 1265, 8vo. 19 lines in a page. Executed with great care, there is an edition of 1266 which has the title of Majma' alash'ar.*

(62) تذكرة يوسف علي خان (P.)

Tadzkirah of Persian poets by Yúsof 'alyy Khán who compiled this work at Murshidábád in 1180 and completed it in 1184 and died previous to 1195.

It contains in alphabetical order about three hundred short biographies of Persian poets from the beginning of poetry to the author's life-time. He informs us in the postscript that he intended to add two volumes containing the history from 'álamgyr to the year 1184, but it is very likely that he has not carried out his plans. The book has no preface. The appendix contains contemporary poets who have not been noticed by Ārzú. Bg. حرف الالف مير باقر ولد شمس الدين المدعو بداماد المتخلص باشراف.

Large 8vo. 642 pp. 11 lines, copied in 1213 from a MS. which had been executed in 1195, this volume came accidentally to hand, after the preceding sheets had been printed, this is the cause why it has not been noticed in its place in page 161 before No. 33.

* Besides the Tadzkirahs described in this catalogue, Mr. Hall in an article in the Journ. As. Soc. Beng. Vol. XVII. p. 542 mentions the following ones: Majma' alintikhab by Sháh Moáammad Kamál (see Journ. Asiatique Série IV. Vol. I. p. 1 and Vol. II. p. 361); Tadzkirah Shó'a-ráe Jahángyir Sháhy; Tadzkirah by Myr Moáammad 'alyy Tirmidzy; Tadzkirah by Myr Fakhr aldyn; Tadzkirah by Abú-l-Hasan; Tadzkirah by Myrzá Jawán-bakht Jahándár Sháh.

Contents of the appendix :

Aḡaf, this is the takhalluḡ of Aḡaf-jāh (see p. 153 *suprà*). His forefathers were of Túrān, his grandfather, 'ábid Khán held under 'álamgyr the rank of four thousand, and his father Gháziy aldyn Khán Fyrúz-jang rose under the same sovereign to the rank of seven thousand, which is the highest rank that is bestowed in India. Aḡaf-jāh was under Moḡammad Sháh Cúbah-dár of the whole Deccan and died in 1160. He wrote good Persian poetry.

Mohábat-jang, his father was in the service of Moḡammad A'tzam Sháh a son of 'álamgyr, and he was in the service of the same prince. Under Farrokh-siyar his fortunes changed frequently, but in the beginning of the reign of Moḡammad Sháh he was appointed Çúbah-dár of Patna. He died in 1170, of dropsy.

A'lam aldawlah Hájy Moḡammad Khán Bahádúr was generally known by the name of Hájy 'álam : his father came as a merchant to Patna. A'lam aldawlah was governor of Tirhoot and a patron of the author of this Tadzkirah, it seems he was alive in 1180.

Kamál aldyn Khán *Ahgar* a Kashmyry, came after the death of his father from Dilly to Bengal where he resided in 1180.

Myr Moḡammad 'alyy *Tajryd*, his father was of Yazd, and came under 'álamgyr I. to the Deccan, where he married the daughter of Myr Moḡammad Shafy' Yazdy. Tajryd was born at Awrangábád in 1116, he studied at Ispahán, and returned about the time of the invasion of Nádir Sháh by sea to India. He remained for some time in the Deccan, and came in 1150 to Bengal. In 1165 he sailed from Hooghly to Arabia for the sake of making the pilgrimage, and came back to Bengal in 1169, and in 1180 he resided at Murshidábád and had written — شرح رساله مجاليه اللهيده — شرح رساله ملا محسن كاشي — رساله در نوافل — رساله در اثبات مذهب او — شرح فخره — رساله تحقيق روح — شرح كافيه

Myr Mortadhá *Haydar*, in poetry a pupil of Myr Moḡammad Afdhal *Thábit*, came to Bengal under Shujá' aldawlah and resides now, 1180, in that province, he has written a Dywán of about 10,000 bayts.

Myr Báqir who has the title of Mokhliḡ 'alyy Khán and the takhalluḡ of Khorram, is a relation of the late 'alyy Wirdy Khán and composes Rékhtah and Persian poetry.

Myr Moḡammad Taqyy *Khiyál* a pupil of Thábit came to Bengal under the late 'alyy Wirdy Khán, and died in 1173, he is the

author of the *بستان خیال* which is a novel in Persian prose, in fourteen volumes.

Faqyh *Çâhib Dardmand*, a friend of the author, died in 1179 and left a *Dywân*.

Myrzâ Bâqir a son of *Aqâ Myrzâ* was a Persian by birth, who came to India during the administration of Mohâbat-jang.

Myrzâ Bâqir was born in the Deccan, he was a good physician and alive in 1180.

See below 0

'alyy Ibrâhym Khân *Khalyl*.

Myr Mortadhâ *Hâlat* died two years ago.

Murshid Quly Khân Rostam-jang *Makhmûr* of *Sûrat* a relation of the Nâzim of Bengal, who sent him as governor to Orissa, subsequently he lived at the Court of *Açaf-jâh*, and died a few years after him, he left *Rékhtah* poetry.

Wâjid has the title of *Fakhr altojjâr*, the pride of merchants, his ancestors were of Kashmyr, but he was born at Patna, where he resided in 1180.

Mortadhâ Quly Khân *Firâq* was under Mohammad Shâh a Munshiy at Dilly, towards the end of the reign of Ahmad Shâh he came to Bengal where he now, 1180, resides.

Nawâb Sayyid almulk *Asad Allah Ghâlib-jang Ghâlib* resides now, in 1180, at Murshidâbâd.

Hakym Mohammad Shafy' Khân *Forûgh* of Shyrâz came to India, and was appointed a physician to the emperor, subsequently he was attached to the governors of Oudh, and about 1160 he came to Bengal, and now, 1180, he is attached to the Nâzim's court.

See above +

Hâjy Ahmad 'alyy *Qiyâmat*, an uncle of 'alyy Ibrâhym Khân *Khalyl*, resides now at Patna.

✓ Sultân Mokarram Sultân, a descendant of *Abû-l-Hasan* king of Haydarâbâd, has travelled much in Arabia and Persia.

Before concluding this chapter I insert an Index to the Urdû Tadzkirahs. The reader must remember that consistently with the plan of the work this is not intended to be an elaborate biography of *Rékhtah* poets, but merely a list of the materials available for such a biography, containing besides their names and the titles of their works, the

principal dates. I am therefore not responsible for any mistakes or repetitions which may occur in the books indexed. For farther details and critical remarks, I refer to Garcin de Tassy's *Hist. de la Lit. Hind.* For the sake of brevity, I make use of the following abbreviations in referring to the above Tadzkirahs: A = Qáyim see No. 44; B = Gurdézy No. 43; C = 'alyy Ibráhyim No. 45; D = Dzoká No. 50; E = Muçhafy No. 47; G = Gulshane Hind No. 49; H = Sarwar No. 51; J = Shórish No. 46; K = Qásim No. 52; M = Myr No. 42; P = Gulshane Bé-khár No. 56; R = Gulshane Bé-khizán No. 57 (I used this book only occasionally, whereas I made it a rule to abridge all the notices contained in the other Tadzkirahs); T = Tabaqáte Sokhan No. 53; V = 'ishqy No. 48. I use the tense which I found in each Tadzkirah, this being in many instances the only indication of the time when a poet flourished, though not always a safe one. It is hardly necessary to say that many of the persons mentioned in this list have not left a Dywán nor any other works. I should have omitted them had I not been in danger to throw away the grain with the chaff. Such criticism is the duty of the historian.

'abd, 'abd al-Ra'ym of the Deccan, H. He may be identical with the 'abd al-Ra'ym mentioned by M.

'abd al-Barr, M.

'abd Allah flourished previous to the time of Myrú Myrzá, H. Garcin de Tassy informs us that 'abd Allah of the Deccan is the author of a Mathnawý which has the title of *در المجالس* and of which a copy is in the India House in London. I give the verse which H quotes of him, as it may enable the reader to decide on the identity of the two poets.

کہوں میں کس سے یہ دیکھ یار کی جدائیکا دو۔ پذیر نہیں درد آشفاتی کا

'abid a contemporary of Walyy, his language and style are obso-

lete, D. He is probably identical with 'ábídy the author of a Mathnawý called *دهیا قلبی* (*Doḥya Kalby*?) mentioned by Garcin de Tassy.

Abjady author of a *Dywán*, see 2nd chapter.

Abrú, Shaykh Najm aldyn 'alyy Khán, commonly called Sháh Mobárah, was a descendant of Moḥammad Ghawth Gwályáry and a near relation of Arzú, who used to revise his verses. He was born at Gwályár but came early to Dilly; for some time he lived at Nárnawl in the Society of Gurdézy's father. He was blind of one eye, and died previous to 1161, about fifty years of age, M, A, B, G.

Abú-l-Hasan king of Golconda, see *Támásháh*.

Aḡaf, Aḡaf aldawlah governor of Oudh. I give here a list of the governors, (now kings) of Oudh, because most of them were patrons of Rékhtah poetry. Ḥafdar-jang died on the 17th of Dzú-l-ḥajj, 1167. In the Lucnow Almanack for 1848 and in Prinsep's Useful Tables, it is said that he died in 1170, but the chronogram above the eastern entrance to his beautiful Mausoleum five miles from Dilly, gives the above date, it runs.

چندین سال تاریخ او شد رقم که بادا معقیم بهشت برین

He was succeeded by Shujá' aldawlah who died in 1188, then followed Aḡaf aldawlah who died in 1212. Sa'ádat 'alyy Khán a brother of Aḡaf aldawlah died in 1229. Gháziy aldyn Haydar 'imád almulk obtained in 1235 the title of king and died in 1242. Naḡyr aldyn Haydar d. 1252. Naḡyr aldawlah d. 1258. Amjad 'alyy Sháh d. 1263. Wájid 'alyy is now, 1853=1269 A. H. on the throne.

Aḡghar, Myr Amjad 'alyy of Agra, a holy man who derived his spiritual genealogy from 'abd Allah Baghdády, H. He had also the takhalluḡ of Amjad. R paid him two visits and says that he died and left Persian and Urdú poems. His Urdú *Dywán* has been printed at Agra.

Aḡghar, Myr Aḡghar 'alyy of Máhrérah near Dilly, D. He has also written Persian poetry. His *Dywán* is celebrated, K.

'āḡim, Nawáb Ḥamḥám aldawlah Khán Maṇḥúr-jang of Agra.

'āḡimiy, Khwájah Burhán aldyn of Dilly composed many marthiyah and died in 1166, A, B. He was descended from Khwájah 'abd Allah Aḡrár, H. Shórish calls him 'āciy, and says that he was skilled in chronograms.

'āciy, Núr Moḥammad is a good poet of Burhánpúr in the Deccan, B. He is also mentioned by J and V. Garcin de Tassy mentions

two Mathnawies of 'aḥiy on the religious duties of the Musalmāns, of which a copy, written in 1146 and 1147 is in the Imperial library at Paris, one has the title of خلاصة المعاملات and the other of انواع العلوم.

'aḥiy, Karam 'alyy* of Dilly was a perfectly illiterate man, and kept a perfumer's shop at Patna. He was a pupil of Myrzá Bhuchchú Fidwiy. 'aḥiy is a poet of Rámpúr, D, P.

Adab, Gholám Moḥyy aldyn of Haydarábád a pupil of Faydh, R.

Adham ادھم, 'abd al-'alyy author of a Mathnawiy called مجموعة عاشقين of which a description is contained in Garcin de Tassy, a copy of it is in the British Museum.

Afāq, Myr Faryd aldyn b. Bahá aldyn of Jalálábád (half way between Dilly and Saháranpúr?) was a pupil of Firāq, P. He has lately left Dilly, D. He was a friend of K.

Afaryn, Shaykh Qalandar-bakhsb of Saháranpúr, lives in his native town, D. He has written a book on the figures of speech under the title of تحفة الصنائع, H, P.

Afṣaḥ, Sháh Faḥyḥ, a pupil of Myrzá By-dil, was a darwysh at Lucnow and died in 1192 at a very advanced age, C. He left a Persian Dywán.

Afṣaḥ, Aghá Haydar 'alyy a son of Myrzá Hasan 'alyy Bég of Lucnow where he now resides, R.

Afdhal, Moḥammad Afdhal of Jhanjánah not far from Meerut, a mystical poet, but without much education; flourished, it would appear from Qáyim, previous to 'abd Allah Qotob-sháh (came to the throne in 1020). He is the author of a poem called the Story of hardship بكتيه كاھاني of which there is a copy in the India House in London.

Afgár, Myr Jywan went to Mashhad and remained there attached to the tomb of Imám Ridhá, C.

Afghán, Imám 'alyy Khán of Lucnow, H, D, T. According to C his name was Alif Khán and he lived in great poverty.

Afsar, Gholám Ashraf a son of Gholám Rasúl and a pupil of Muḥafay composed chiefly Marthiyahs, E, H. He is now at Lucnow, D.

Afsar of Morádábád. D says "I have never met him."

* According to the rules of Persian grammar we ought to spell Karame 'alyy; but in proper names which are compounds like this the idháfat is invariably dropped in Urdú, I also write agreeably to the Urdú pronunciation and prosody Nawáb and not Nowwáb.

بكتيه كاھاني

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Afsós, Myr Shyr 'ally was first in the service of Nawáb Isháq Khán the uncle of Aḡaf aldawlah at Lucnow and subsequently of Myrzá Jawán-bakht, and finally he was recommended to Lord Wellesley and appointed a Munshiy of the College of Fort William. He died at Calcutta in A. D. 1809. His writings will be mentioned in their respective places.

Afsós, Myrzá Ghafúr Bég of Dilly. His ancestors came from Túrán. He died some years ago, H.

Afsurdah, Myrzá Panáh 'ally Bég of Lucnow composes chiefly Marthiyahs, T.

Aftáb, this is the takhalluḡ of the emperor Sháh 'álam II. reigned 1173-1221.

Agáh, Moḥammad Ḡaláh lived at Dilly under the emperor Moḥammad-sháh, B, D. He died a long time ago, H.

Agáh, Núr Khán a Patán is a clever story-teller, C. Is a pupil of Sháh Wáqif, went some time ago to Patna where he entered the service of Nawáb Karym Quly Khán a son of Monyr aldawlah. It is not known where he now is, V. He may be identical with the following.

Agáh, Myr Hasan 'ally one of the story-tellers of the king of Dilly. H says that he was lately appointed to that post, and K who wrote in 1121, that he still held the office.

Aghá, Myrzá Aghá Khán of Lucnow is skilled in writing Marthiyahs, D, H.

Agház, Munshiy Lachman Naráyan was in the service of General Ochterlony who died about 1826 A. D. H.

Ah, Myr Mahdiy a son of Myr Moḥammad, whose takhalluḡ was Sóz, is a promising young man, V.

✓ Aḥmad of Guzrát was a contemporary of Walyy of the Deccan, he knew Sanskrit and Bháká and wrote some times in Rékhtah, C. According to M and D his takhalluḡ is Aḥmady, this however seems to be a mistake.

Aḥmad, Sayyid Gholám Moḥyy aldyn of Haydarábád a pupil of Faydh, R.

Aḥmad, Sayyid Aḥmad 'ally of Saráwah was a well educated and clever man, he translated the Nal Dáman and Zalykhá into Rékhtah verses and left a Rékhtah Dywan, D. He is probably identical with the author of the Mathnawý called گل و صنوبر and of the two Hindústány prose works called رشك پری and مور پنكهي mentioned by Garcin de Tassy, the latter two were written in 1241 at Faydhábád.

see 4th vol.

Aḥmad, Myrzá Aḥmad Bég a Qazalbásh is a good soldier, H, D. He has latterly given up writing poetry, K.

Aḥmad, Háfiz Shaykh Gholám Aḥmad Akhónd is a very learned man, his forefathers were of the Panjáb, but he was born at Dilly, H. According to D his name is Shaykh Aḥmad.

Aḥmad, Çamçám Allah a son of In'ám Allah Khán Yaqyn was a soldier by profession, and died in the Eastern provinces (Oudh?), K.

Aḥmad, Shaykh Aḥmad Yár writes Persian and Rékhtah poetry, K. Shaykh Aḥmad 'ally of Dilly a pupil of Myr Kallú Haqyr, D. He is probably identical with the preceding.

Aḥmad, Myrzá Aḥmad 'ally Khán a son of Faḥ 'ally Khán is a promising young man, D.

Aḥmad, Gholám Aḥmad 'ally resides at Burhánpúr, H, D.

Aḥmad-sháh familiarly called Basáwan, J.

Aḥmad-sháh Bahádúr emperor of Dilly J.

Aḥmady, Shaykh Aḥmad Wáarith of Zamányah near Gháziypúr flourished in 1196, C, V.

Aḥmady, Nitzám aldyn, a distinguished calligraph, was born in 1200 went in 1229 to Malabár (Malywár). He is the author of a Persian and of an Urdú Dywán. H says that there was an Aḥmady of Gujrát, but that he did not know his name.

See App. page

Aḥqar, Myrzá Jawád 'ally a Qazalbásh was born at Lucnow where he resided in 1209, he was then about 22 years of age, E, D.

Aḥsan, Aḥsan Allah a contemporary of Ishtiyáq, Madhmún and of Abrú whom he imitates. Was dead in 1165, A, B, V.

Aḥsan, Myrzá Aḥsan 'ally (K writes Quly instead of 'ally) was of Persian descent and a pupil of Myr Dhiyá and subsequently of Sawdá, found patrons in Shujá' aldawlah and Aḥaf aldawlah, H. At present 1215, he is in the service of Nawáb Sarfaráz aldawlah at Lucnow, G. Besides this poet, Myrzá Aḥsan Allah with the takhaluḡ Aḥsan and 'ally Aḥsan Khán Aḥsan who was the Khánsámán of 'umdat almuluk are mentioned in V.

Aḥsan, Moḥammad Mawlá is a poet of the Deccan (ملك جنوبي), D.

Aḥsan, Aḥsan Allah Khán of Dilly a pupil of K and a friend of H. He is still, 1852, alive at Dilly.

'ajáyib Ráy Munshiy, J.

'ájiz, 'arif aldyn Khán visited twelve years ago Dilly, but some time ago he went to the Deccan, and it is said that he resides at Burhánpúr, M, B. He used to write Kabits, J.

'ájiz, from M who mentions him as well as 'ájiz of Burhánpúr, it appears that he lived at Dilly in 1164 and was given to unnatural vices. He is probably identical with 'árif 'alyy Khán 'ájiz of Agra mentioned by C.

'ájiz, Zóráwar Singh a Khatry and a grandson of Ráy Anand Rám Mukhliç resides at Dilly and writes Persian and Rékhtah poetry. He is a pupil of Shaykh Naçyr aldyn *Gharyb*, D, H.

'ájiz, Myr Gholám Haydar Khán of Dilly a son of Moḥammad 'atzym Allah Khán and a nephew of Moḥammad Ja'far Rághib Pánypaty a relation of H. He is a pupil of Quðrat, and resides at Patna, D. He died young, V.

'ájiz, Ulfat Khán of Afghán origin was born at Khúrjah which is thirty koss east of Dilly, H.

Ajmal, Náçir aldyn Moḥammad, familiarly called Ajmal Moḥammad or Moḥammad Ajmal, a son of Sháh Moḥammad Náçir Afdhaly of Ilahábád, a pupil of his late brother Gholám Qotob aldyn *Moçybat*, is a learned man and writes sometimes Rékhtah verses, J. He has written several works, V.

Akbar, Sháh Bhuchchú or Myan Bhuchchú, a pupil of Hátim, used to have Moshá'araha whilst he was at Dilly, H. As long as Muçhafy was at Dilly he used to correct Akbar's verses. He has written a *Dywán*, the style of it is far-fetched and disfigured by puns, E.

Akbar, Mokarram aldawlah Sayyid Akbar 'alyy Khán Mostaqym-jang, brother of Jawán-bakht's mother. He died a few years ago, K.

Akbar, Akbar Khán a younger brother of P and a pupil of Múmin Khán (who fell from the roof of his house and died in A. D. 1852). Akbar resides at Dilly.

Akhgar, Lálah Ték Chand is treasurer of Myrzá Khorram-bakht, D, H.

Akhtar, Myr Akbar 'alyy of Sirhind a pupil of Muçhafy and Jorüt, resided at Lucnow, and was in 1209 upwards of 30 years of age. He had first the takhalluç of Anjám, E.

'ákif was a friend of Sawdá, D.

Khwájah Akram of Dilly was a friend of Qáyim and embodied the title of his Tadzkirah into chronogrammatic verses, A, C, V, D.

Alam, Çáhib Myr a son of Khwájah Moḥammad Myr, and consequently a nephew of Myr Dard, was in 1194 at Murshidábád and in 1215 at Dilly, G. He was still alive in 1221, K. According to E and H he was a son of Myr Dard.

Alam, Moḥammad 'ally is a pupil of Dzawq, P.

'āliy-jāh is the takhalluṣ of a son of Nawāb Nitzām almulk Natzar, P.

'āliy a prince of the imperial house of Dilly, and a pupil of Dzawq, P.

'alym, a Dakhny poet with whose circumstances A was not acquainted.

'ally, Shāh Nācīr 'ally, a very pious man, was born and brought up at Sahrand near Dilly (H spells Sirhind), he left a Persian Dywān and some Mathnawies, H.

'ally, 'ally Moḥammad Khān an Afghān of Morādābād, D.

'ally, Myrzā 'ally of Lucnow was of Moghol origin and a pupil of Dywānah, D.

'ally Jān, familiarly called Bahman of Dilly, a son of Qādhiy Buḍḥqhan uses his name as his takhalluṣ, D. He is a young man, H.

'ally, Myrzā 'ally Quly of Dilly left a short but good Dywān, D.

Amānat, Amānat Rāy resided in the Darybah at Dilly, H, P.

Amāny, Myr Amāny of Dilly son of Khwājah Burhān aldyn Athimy. C says he died in 1187 and P says in 1177. He wrote chiefly Marthiyahs.

Amjad, Mawlawy Moḥammad Amjad, a pupil of Nitzām Khān Mu'jiz, was near seventy years of age in 1209, and had written Persian and Rékhtah verses, E, D. According to P he was a son of Mawlawy Arshad, whose takhalluṣ was Arshad (he is the author of a commentary on the Mynā Bázár) and the father of Mawlawy 'abd al-Raḥman, a friend of P.

Amyn, Myr Moḥammad Amyn of the Deccan. H was not able to obtain any information respecting him.

Amyn, Myr Moḥammad Amyn of Benares is a pupil of Myr Gholām 'ally Āzād, D. He went to the Deccan and settled there, K. I suppose he is identical with the preceding.

Amyn, Khwājah Amyn aldyn, a native of Patna, was of Kashmyry origin, in 1194 he had been some years in the service of Nawāb Myr Moḥammad Ridhā Khān Motzaffar-jang, C. His poems which are very highly spoken of, have been collected in a small Dywān of Ghazal D, G. He was a pupil of Holās Rāy *Ikhlaṣ* and left a Persian Dywān, V.

Amyn, Myrzā Moḥammad Ismā'yl of Dilly had first the takhalluṣ

of *Walshat*, he was first a soldier and then a teacher, D. He was a friend of D.

Amyr, *Amyr aldyn Khán* a son of *Qádhíy Wa'lyd aldyn Khán* is the grandfather of the present *Amyr* of the *Calcutta Madrasah*, he died at *Benares* in 1186.

Amyr, *Nawáb Mo'hammad Yár Khán* a son of *Nawáb 'alyy Mo'hammad Khán* of *Afghán* origin. He was a good musician and resided at *Tándah*. His attention having been directed to *Rékhtah* poetry, he invited *Sóz* and *Sawdá* to come to him, but they did not accept his offers, he then invited *Mo'hammad Qáyim* who resided then at *Bisawly*, and gave him a salary of one hundred *Rupees* a month. Besides *Qáyim* he assembled other poets round himself, like *Mu'chafy*, *Na'yim*, *Parwánah Morádábády*, *'ishrat*, and *Hakym Kabyr Sambhaly*. He was also an admirer of paintings and ordered 'áqil Khán to paint portraits of all celebrated poets and formed an album of them. The defeat of *Dhábitah Khán* by *Sháh 'álam* and the *Mahrattas* put a stop to this happy state of things, and he died soon after 1188, E. According to K he was originally of the *Ját* caste and was adopted as son by *Dáwúd Khán* of *Morádábád*.

Amyr, *Amyr aldawlah Mo'yn almulk Ná'ir-jang*, familiarly called *Myrzá Méđhú* (pronounce *Méndhú*), a brother of *Á'caf aldawlah*, held the office of *Myr Átishy* (i. e. he was in charge of gun-powder, fire-works, &c.) at the court of *Sháh 'álam*, he resides now at *Lucnow*, H. He seems to have been still alive in 1221.

Amyr, *Amyr aldawlah Nawázish Khán* of *Dilly* was called *Hamyd al-Ra'hmán Khán* he was a pupil of *Nitzám aldyn* and used to hold *Moshá'araks* in his house at which all poets of *Dilly* assembled, H.

Amyr, *Shaykh Amyr aldyn* of *Narwar* where it is said he was for some time *Kotwál*, H, D.

Amyr, *Amyr 'alyy* a *Sayyid* of *Dilly* went some time back to the *Deccan*, H, D.

Amyr, *Sayyid Amyr Allah* of *Dilly* is an amiable young man who is well versed in *astronomy*, H. He was a friend of D who calls him *Myán Amyr Allah*.

Amyr, *Shaykh Amyr Allah* of *Dilly* a pupil of *Na'yr* is clever in *Ramal*, D, P. (It is not unlikely that he is identic with the preceding and that D mentions him twice).

Amyr, *Shaykh Amyr-bakhsh* a son of *Hosayn-bakhsh* of *Dilly*, holds an appointment at *Hátras*, R.

Andóh, Myrzá Ghafúr Bég a Moghol (Persian or Tatar) by origin, was a soldier by profession, and resided at Dilly, D, H.

A'là, Myr 'ally of Dilly a son of the late Myr Wiláyat Allah Khán, he was in the service of Shujá' aldawlah of Oudh and C saw him during the Nawáb's wars with the English.

Anjám, Nawáb 'umdat almulk Amyr Khán held a high office under Moḥammad-sháh. Qáyim was much attached to him; he was murdered in 1159 and left Persian and Rékhtah poems, A, B, G, H. He was a descendant of Ni'mat Allah Walyy and composed chiefly logogriphs, T.

Anwár, Moḥammad Mawlà of the Deccan. H says that he has not been able to obtain any information regarding him, from D it would appear that he was his contemporary.

Anwar, Gholám 'ally was of Kálpy, C.

Anwar, Áftáb Ráy was a writer in a public office, D.

Anwar, Walyy Moḥammad Khán a Shaykh-zádah of Dilly, his ancestors were Dárághahs of the imperial court of justice (of Dilly), he writes Persian and Rékhtah poems, more particularly Ghazals, H.

'áqil, Ráy Sukh Ráy of the Panjáb served in the army, composed a few verses and assisted Qáyim much in compiling his Tadzkirah.

'áqil, 'áqil-sháh led a roaming life, but was much at Dilly where he frequently visited E. According to H he was a soldier, but I suppose that سیاهی is a mistake for سیاهی.

'aqydat of Burhánpúr, a contemporary of Nawáb A'tzam Khán, D.

Arám, Prém Náth a Khatry lived first at Dilly, but retired subsequently during the war to Bindrabun. He was a clever archer and penman. Left a Rékhtah Dywán of about 2000 verses and some Persian poetry. H speaks of him as if he had been alive in 1215.

Arám, Makhan Lál of the Káyet caste was a pupil of Inshá Allah Khán, H.

Arám, Khayr Allah of Sirdhánah an arrow-maker, was much in the Society of a son of Simroo who had the title of Tzafaryáb Khán and the takhalluṣ of Čáñib. Arám died of cholera at an early age and previous to 1215.

'árif, Myr 'árif 'ally of Amróhah lives since some time at Murádábád, he says that he is a pupil of Muçkafy, P.

'árif, Moḥammad 'árif a Kashmyry born at Dilly (C and V call him Akbarábády, and say that he had a shop close to the Dilly-Dar-

wázah at Dilly). He was a tailor by profession and in poetry a pupil of Madhmún and Abrú. He died a short time ago, E. He was a contemporary of Myrú Myrzá, E who knew him says, that his Dywán was arranged after his death by one of his pupils.

'árif, Sháh Hosayn a Darwysh, who lived at the shrine called Qadam Sharyf near Dilly, H.

Armán, Sháh 'ally a son of Ja'far 'ally Hasrat of Lucnow, H. I have been told that he was Nátzir at Alwar and died there.

Armán, Nawáb Mojáhid-jang of Haydarábád, a pupil of Myr Asad 'ally Khán, H, D.

Árzú, Siráj aldyn 'ally Khán, see p. 133.

Asad, Asad Allah Khán usually called Myrzá Nawshá. His ancestors were of Samarqand, he was born at Dilly, H. This is the same poet who will be mentioned under the takhalluṣ of Ghálib. He is now, 1852, near sixty years of age. His Dywán has been printed. At present he writes only Persian verses. He is also the author of a Persian Inshá and of a Mathnawý in praise of 'ally.

Asad, Lála Kyrat Singh, a Khatry of Dilly, was a skilful Motaḡaddiy (writer), he is the author of a short Persian Dywán.

Asad, Myr Amány, a pupil of Sawdá, resided first at Dilly, after the death of his patron Nawáb Afdhal Khán he went to Lucnow, and was murdered on the road at an age of about fifty. He left a thick Dywán and several Mathnawies among them one on the Pack of cards كتيبه E, H.

Asad, Myr Asad 'ally of Dilly a pupil of Sawdá lives now in Bengal, V.

As'ad Myrzá As'ad-bakht a son of Ahsan-bakht and a grandson of Sháh 'alam. It seems that he was alive in 1121, K.

'asas, Shaykh Badr aldyn of Sikandrah (about forty miles east of Dilly) is the Kotwál of that village, D, H.

Ashfaq, Shaykh Sarferáz 'ally of Bareilly is a pupil of Myrzá Khány Nawázish Hosayn, D.

'áshiq, Mahdiy 'ally Khán (P spells Mahd 'ally Khán) was of a noble family of Dilly, having been the grandson of Nawáb 'ally Mardán Khán. He used to hold for about ten years every Friday poetical assemblies in his house, at which all poets of Dilly were present, and among them H and D. He died two years ago, H. He died four years ago, K. 'áshiq is a most fertile poet having

written three Urdú Dywáns, two Persian Dywáns, a Yúsof ó Zalykhá, a *Hámleh Háyday* in Urdú, a *Majnún ó Laylá*, and a *Khosraw ó Shyryn*, and an Urdú Mathnawý in which he describes Lucnow, and other poems. He is also the author of a *Tadzkirah* of some poets who attended his *Moshá'arah*, he left in all near 200,000 verses. He had begun to translate the *Sháh-námah* into Urdú verses, but died before he had completed it.

'áshiq, Myr Yakyà familiarly called 'áshiq 'ally Khán is a poet of the Deccan B, C, V. In D a poet of this takhalluq is mentioned of whom it is said that he is of *Haydarábád*.

'áshiq, 'ally A'tzam Khán, a brother of Khwájah Mohtaram Khán *Mohtaram* and a pupil of 'isq, V. He is alive, J. He was a friend of C and died shortly previous to 1195.

'áshiq, Myr Burhán aldyn, a pupil of Myr *Hasan*, is a good artist, C, V, J.

'áshiq, Moammad Khán of the Çúbah of *Narwar*, H, P.

'áshiq, Shaykh Nabyy-bakhsh of Agra, a son of Moammad Çaláh and a pupil of Natzyr of Agra, P.

'áshiq, Mawlawy Jalál aldyn was a man of learning, who wrote sometimes poetry, D, H.

'áshiq, Rájah Kalyán Sing Tahawwur-jang, Náztim of the Çúbah Behár, a son of Rájah Shitáb Ráy, wrote Persian and Urdú poetry, H. He left a Persian Dywán, J.

'áshiq, Bhólá Náth of Dilly, a son of Lálah Gópy Náth Punðit, was Treasurer of Nawáb A'tzam aldawlah Myr Moammad Khán and a friend of D, he composed Persian and Urdú poetry.

'áshiq, Rám Singh, a Khatry of Dilly, was acquainted with D and left a Dywán. He died some time ago, H.

'áshiq, Munshiy 'ajáyib Ráy, C.

'áshiqy, Aghá Hosayn Quly-Khán, a son of Aghá 'ally Khán, his ancestors came from Khorásán, he was born at Patna, it is said that he now, 1252, resides at Lucnow, he is the author of the *نشر عشق* in Persian, but as he does not know Arabic he fell into many errors, P

Ashk, is a poet of Rámpúr of Afghán descent, H, D.

Ashky, Myr Wáarith 'ally a son of Sháh Kalb 'ally of Patna a pupil of V.

Ashky, Myrzá Gholám Mo'yy aldyn, R.

Ashná, Myr Zayn al'ábidyn is mentioned by B as a contemporary ;

K adds that he was usually called Myr Nawáb, and that he was a son of the *Hakym Aqla' aldyn Khán*, who was equally a distinguished man and knew *Árzú*.

Ashná, Myrzá Juggan, a son of *Rahmat Allah Khán*, was a contemporary of D.

Ashná, Mahá Sing a Khatry, writes Persian and *Rékhtah* poetry, H. He resides at Dilly, D.

Ashraf a contemporary of Wally, D. A contemporary of *Ábrú*, C.

Ashraf, *Mohammad Ashraf*. D says that he is of the neighbourhood of *Lucnow* and writes good poetry. V says that he formerly resided at *Murshidábád*, and was in the service of *John Bristow*, and that he did not know what had now become of him. C who quotes the same verse of him as D, and V says that a poem called *مرثعه* is ascribed to him.

Ashraf, *Mohammad Ashraf*, a son of *Imám aldyn of Kándhelah* in the district of *Saháranpúr*, is a well educated young man of about thirty years of age, J.

Ashraf, *Háfiz Gholám Ashraf* of Dilly used sometimes the takhalluḡ of *Háfiz*, he was a good musician and wrote Persian and *Hindustány* verses. He was a friend of K and a young man in 1221, and is probably identical with *Ashraf Khán* son of *Hakym Sharyf Khan 'álamsháhy* of Dilly mentioned by T.

Ashúb, Myr *Imdád 'ally Khán*, a son of *Myr Rawshan 'ally Khán Forógh* of Dilly, a pupil of *Mamnún*, P.

Ashuftah, 'atzym aldyn Khán, his sobriquet is *Bahóry Khán*, he is a soldier by profession, E. He was of *Patan* origin and a pupil of *Máyil*. He used to attend the *Mashá'arahs* of *Mahdiy 'ally Khán*, but subsequently he became a *Chishti* ascetic and gave up composing poetry. He gained his livelihood by commerce, H. It would appear from T that he was alive in 1221.

Ashuftah, *Hakym Myrzá Ridhá Quly Khán* was a physician and a son of the physician *Mohammad Shafy' Khán*, some say he was of *Agra* and others say of *Lucnow*. He was in 1215, in *Calcutta*, G, H.

Ashuftah, *Sayyid Monawwar 'ally*, a native of Dilly, a clever physician, P. I believe he is alive and resides at *Meerut*.

'askar 'ally Khán was of *Murshidábád*, V.

'askary, Myrzá *Mohammad 'askary* a *Moghol* (i. e. of Persian or Tatar origin) of *Patna*, D. A pupil of *Qudrat Allah*, H.

Bhure?

Asyr, Balthasar, a half-caste, is a friend of Tzafar-yáb Khán (this was the title of Soomroo's son). His poems are corrected by Moammad Naçyr aldyn Naçyr, D, H.

Asyr, Myr Gulzár 'alyy is now about forty-five years of age, R.

Asyr, R mentions, besides the above, two other Asyrs (No. 56 and 66) but says that he knows nothing respecting them.

'atá, Khwájah 'atá (Moammad 'atá Allah, D.) flourished under 'álamgyr and was a man of bad character, A, J, K.

Aṭal آتال Myr 'abd al-Jalyl, a Sayyid of Belgrám, was a descendant of Abú-l-faraj Wásity D, K. According to P and R he was of Dilly. Though a great scholar, his Rékhtah verses are humoristic and in the style of Myrzá Zetely. He was a contemporary of Moammad 'atá and is the author of Persian and Arabic Qaçydahs; in Persian he has the takhalluç of Wásity.

Athár, Hosayn 'alyy Khán is a pupil of Imám-baksh Násikh, H, P.

Athar, Sayyid Moammad Myr of Dilly a son of Naçr aldyn and a brother of Khwájah Myr Dard, he was a pious man and given to Çúfism. He left a small Dywán and a Mathnawý. K says he died many years ago, V.

Athym, Moammad 'alyy of Górákpúr, R.

Áthimy, Sayyid Burhán aldyn of Dilly composed chiefly Marthiyahs, V.

Átish, Myrzá Gholám Hosayn b. Myrzá Karym Allah Bég a pupil of Tapish is the author of a treatise on Prosody and of one on rhyme. He is now at Murshidábád, V.

Sháh Moammad A'tzam of Sandhélah was first a soldier, but lead subsequently a retired life at Murádábád. He composed Persian and Rékhtah poetry, but did not commit it to paper.

A'tzam, Moammad A'tzam, son of a druggist of Lucnow, had an appointment at the court of Açaf aldawlah, C. He died young, V.

A'tzam, A'tzam Khán of Afghán origin resides at Dilly and is a pupil of Sháh Moammad Naçyr, H, D.

A'tzam, Myr A'tzam 'alyy is a young man and resides at Lucnow, he is a pupil of Naçyr and has visited Dilly, D.

A'tzam, Myrzá A'tzam 'alyy Bég held an appointment at Ilahábád and is about sixty years of age. He is a pupil of Átish, R. He resides now, 1853, at Agra.

A'tzam, Munshiy A'tzam 'alyy teacher of Persian in the College

of Agra, R. He is very old and resides now, 1853, at Agra, he has made a free translation of the Sikandernámah into Urdú verses, and also a Mathnawý. in the style of that of Jalál aldyn Rúmy.

A'tzam, A'tzam 'ally Khán a son of Sayyid Qalandar 'ally is an old poet, H, D.

Atzfáry, Moḥammad Tzahyr aldyn Myrzá 'ally-bakht familiarly called Myrzá Kalán Gurgány, N.

Atzhar, Gholám Moḥyy aldyn resided at Dilly and was a pupil of Hosayn Sarwary and Myr Farzand 'ally, he supported himself by teaching, H. According to D and K he was a son of Sarwary.

Atzhar, Khwájah Atzhar resided in old Dilly and was in the service of the late Nawáb 'imád almulk, who was then Wazyr, D. He died many years ago, H.

Atzhar, Myr Gholám 'ally of Dilly, a pupil of the late Shams aldyn Faqyr *Maftún*, resided some time at Murshidábád, but as he was a conceited man and had a whimsical temper, he could not go on there, he went to Patna and died in 1192. He was a good Persian scholar, C, D, V.

'atzmat, Shaykh 'atzmat Allah was first a soldier and subsequently a teacher, D. In K. the takhalluṣ is spelled 'iṣmat.

'atzmat, Myr 'atzmat Allah Khán a son of Myr 'izzat Allah Khán *Jadzb* born at Bareilly travelled in Bokhárá, &c. and resides now at Dilly, P. I am told he died about 1842.

'atzym, Myrzá Zayn al-'ábidyn of Patna is a good poet, D.

'atzym was a young man in the army, M met him at Awplah. V mentions Moḥammad 'atzym and says that he was a pupil of Sawdá, and that he lived formerly at Farrokhábád and now at Dilly. It appears from C that he was at Dilly as early as 1195. He is evidently identical with Moḥammad 'atzym 'atzym who is mentioned by D and K, and who was familiarly called Sháh Jhúlan and was a very pious man and wrote *لبلى و معجنون* and other Rékhtah Mathnawies.

'atzym, Myrzá 'atzym Bég (E spells A'tzam Beg) a native of Dilly, his ancestors were of Kábul. E who knew him says, that he was a conceited young man. He was a pupil of Sháh Hátim and Sawdá and was dead in 1221 and left a Dywán, K, D, H.

Awárah, Myr Moḥammad Qásim a brother of Zayn al-'ábidyn *Ashná* and a brother-in-law of B.

Awbásh, Shaykh Amyr alzamán Bijñawry a Shaykh-zádah of Lucnow and a pupil of Muçhafy, E, D.

Awj, 'abd Allah of Sirdhánah near Myrath (Meerut), H.

Awlá, Myr Awlád 'alyy a Sayyid of Bárh, C, V.

Awliyá, Myr (Myrzá, J) Awliyá of Mohan near Lucnow, it is said he lives now in Bengal, V. He resides at Murshidábád, J.

'ayán, Sayyid Ghálib 'alyy Khán was one of the Sayyids of Gurdéz and a son of Sayyid 'ewadh Khán; he was for some time Náýib or vice-governor of Láhór under Myr Mannú and fought against Ahmad Khán Abdály, D, K.

'ayán is the takhalluç of a young man in the army, D.

'ayn, Shaykh Mo'yn aldyn, J.

'aysh, Myrzá Hosayn Ridháyy (H spells Ridhá), a pupil of Myr Sóz, is a promising but conceited young man, J, E. Resided at Lucnow, D, H.

'aysh, Myrzá Moḥammad 'askary of Dilly, a son of Myrzá 'alyy Naqyy who was for some time Nawáb Hosayn Quly Khán's governor of Jahángyr-nagar (Dacca), 'aysh was a friend of C and resided mostly at Murshidábád where he held an appointment, C, G. He died in Bengal, V.

'aysh, Amyr Khán of Dilly has lately taken to writing poetry, D.

'ayshy, Tálib 'alyy b. 'alyy-bakhsh Khán resides at Lucnow and is a pupil of Muçhafy and Myrzá Qatyl, he wrote 10,000 verses in Urdú and 16,000 in Persian, besides several Mathnawies, D, H. 'ayshy occurs also in V and it is said that he had written a Mathnawý, but his name is not mentioned.

'ayyásh, Khayály Rám of Dilly a pupil of Naçyr aldyn Naçyr, D. Was alive in 1221, K.

'ayyásh, Gholám Jylány Khán ('abd al-Qádir is meant by Jylány) familiarly called Myr Bakhshú or Myán Bakhshú, son of Nawáb Gháziy aldyn Khán 'imád almulk, D and K who knew him.

'ayyásh, Myrzá 'abbás 'alyy Bég of Moghol (Persian or Tatar) origin is a poet of the Deccan, D. In H the takhalluç is spelled 'abbás.

'ayyásh, Myr Ya'qúb of Lucnow writes chiefly Marthiyahs, P.

Azád, Moḥammad Fádhil a poet of the Deccan, led the life of an ascetic, B. Garcin de Tassy says that he left a Mathnawý called *Tzafar-námah* on the victories of Moḥammad Hanyf.

Azád, Myr Faqr Allah (Faqr Allah, V) an ancient poet, his poems

are in the mouth of the people, D, P. He was of Haydarábád, and V had heard that he had visited Dilly with Firáqy Dakhany.

Azád, Khwájah Zayn al'ábidyn flourished under Moḥammad Sháh, V.

Azád, Myr Motzaffar 'ally (Tzafar 'ally, K) of Dilly. 'ally Ibráhyim came often in contact with him at Murshidábád. Garcin de Tassy ascribes to him a work on amulets. If he has no other authority than C for doing so, he read راقم حقیق میر مذکور instead of راقم حقیق میر مذکور! دید—"I have frequently seen the said Myr." He died in Bengal, V.

Azád, Shaykh Amyr aldyn of Bareilly a pupil of Gholám 'ally 'ishrat, D, P. Azád, Shaykh Asad Allah, R.

Azádah (Azád, R), Rám Singh was blind. He used to visit the Moshá'araha of Mahdiy 'ally Khán, and made Rékhtah and Persian verses, H. He died on his way to Láhór, D.

Azurdah, Mawlawy Çadr aldyn Principal Çadr Amyn at Dilly, P. He is now, 1853, upwards of seventy years of age. In the biography of Sawdá P says that Çadr aldyn has written a short Tadzkirah of Urdú poets, though the author of this catalogue is intimately acquainted with him he has never seen it.

'azyz, Sháh 'azyz Allah was a sublime poet, B.

'azyz, Moḥammad 'ally of Dilly a descendant of Shaykh Salym Chishty is a teacher, D.

'azyz, Bhikáry Lál a Sry Bāsath Káyeth and a pupil of Myr Dard was born at Dilly, his family was of Jawnpúr (Jódhpúr, D), formerly he was in the service of the emperor. He writes very elegant prose, and it is said that he resides at Iláhábád D, H. In V his name is spelled Bhikáry Dás.

'azyz, Mawlawy 'azyz Allah a son of Mollá Mobárak and a descendant of Waḥyd aldyn Chillah left a Persian Dywán and composed occasionally Rékhtah verses, J.

'azyz, Shyú Náth of Dilly, P.

'azyz, Simbhú Náth is a Mahájan or merchant of Dilly, D.

'azyz Allah of the Deccan, J. H.

Babar was a contemporary of Ábrú, D.

Babar 'ally, Babar 'ally Sháh of Dilly a disciple of Myr Moḥam-mady is alive. On the 13th and 29th of every month a party of singers assemble, in his house, and many people are present, D, K.

Bahádur, Rájah Bény Bahádur a Rájah of Béhar, H. He is the father of Parwánah, P.

Subast (now)

Shiv

a

Bahádur, Rájah Rám Pandit is a brother of Rájah Daya Rám Pandit, D. He used also to write in the dialect of ladies, K.

Bahádur, Bahádur Singh a Káyeth of Dilly is a pupil of *Hátim*, some time ago he has gone to Bareilly, D.

Myr Bahádur 'alyy of Dilly a soldier by profession, I have heard, says J, that he has lately been killed. He was rather an admirer of poetry than a poet.

Bahár, *Ték Chand* of Dilly, a friend of B, is the author of several works, among which B mentions the Persian Dictionary called *بهار عجم* in which he points out several errors of *Árzú* and other Lexicons, and the *ابطال ضرورت*. C says that he travelled in Persia, it seems that he was dead when C wrote.

Bahjat, Mawlawy 'abd al-Majyd studied at Dilly and possessed considerable learning, D. He was a pupil of Mawlawy Moḥammad *Bismil*, K. Bahr, I know nothing regarding him, says P.

Bakhshy, *Hosayn-bakhsh* of Agra is a merchant by profession, D.

Bálá, *Raḥm Rasúl* of *Nárerah*, his ancestors were of *Belgrám* and descended from *Sháh Barakát*, D.

Balygh, Mawlawy *Hájy Quadrat Allah* of *O'ldhan* *اولدھن* in the *Dúáb*, a fertile Persian and Urdú poet, D.

Banjhyá or Banjhy flourished under Moḥammad Sháh, he was a Mokhannas but a good poet, D. In C he is called *Sháh Banjhyah*. It is not certain whether he was a Hindú or a Musalmán, K.

Baqá, Shaykh Moḥammad Baqá Allah Khán a son of the calligraph *Háfiz Lutf Allah* of Agra resides at Lucnow and is a pupil of Makyn, C. Had formerly the *takhalluṣ* of Ghamyn and wrote also Persian poetry, E was a friend of his, and according to his statement he was alive in 1209 and resided at Lucnow. V too says that he was alive when he wrote, but according to G he died in 1206.

Báqir, Myr Báqir 'alyy of *Sámánóh* resides at Dilly and is a brother of Myr Farzand 'alyy, he writes chiefly Marthiyahs, K.

Barakat, Barakát Allah Khán resides at *Kotánah* and has a pension from *Zeb alnisá Bégam*, he writes chiefly Persian verses, D.

Barakat, Sayyid Barakat 'alyy Khán of *Khayrábád* is a most amiable and talented man, D. Was appointed by General Ochterlony as Mokhtár of the Rájah of *Patyálah*, P, K.

Barq, Qádhyy Moḥammad Najm aldyn, R.

Barq, Myrzá Khodá-bakhsh Bahádur is a prince of the house of Dilly, Naçyr corrects his verses, D.

Barq, Bhagwán Dat of Lucnow called himself a pupil of Naçyr, D.

Barq, Myán Sháh Jyú چيو (Myán Sháh Jy, K) a pupil of Gholám Hamdány *Muḥafy*.

✓ Bashyr, Myr Bashárat 'alyy went from Dilly to Lucnow and became the pupil of Mammún, E. Died at Murshidábád, D. Others say he died on the road back to Dilly.

Bashyr, Sayyid Moḥammad 'alyy was police Dárághah at Coel and died in 1263. His father Qádir-baksh was a great Çúfy, he was of Dilly, but resided for some time at Salawn in Oudh, R.

Basyt, Láláh Anand Sarúp is *Taḥṣyldár* at or near Benáres, R.

Bayán, Khwájah Aḥsan Allah is a native of Agra and a pupil of Myrzá Matzhar, A, B, J. He resided at Dilly and left a Dywán, C. He went some time ago to the Deccan where he holds an appointment, E, G. According to D, K, and T his name is Aḥsan aldyn Khán, and he was originally a Kashmyrian but born at Dilly. He is now at *Haydarábád*, where he holds an appointment and is the author of a Mathnawý called جنگ نامه, D. He was a pupil of K who calls his Mathnawý چپك نامه.

Bazzáz, Hosayn-bakhsh is a shop-keeper of Agra, P.

Bé-bák, Myr Najaf 'alyy a Músawý Sayyid of Arabia is originally a native of Coel, but resides since nine years at Dilly, E. He was a good physician, P.

Bé-chárah, M and J who mention him do not know his name. He was a poet of the Panjáb, D, H.

Bé-dár, Munshiy Besáwan Lál a pupil of Matzhar died at an advanced age at Patna and left a Persian Dywán, V.

Bé-dár, Myán (Myr C, Shaykh K) Moḥammady, A. He was a friend of Myr Dard and left a Dywán, C. In V are two poets of this takhalluṣ and nearly the same name, one is Myr Moḥammady of Dilly a pupil of Dard, and the other Moḥammady-sháh a disciple *مريد of Fakhr aldyn, he resided at Agra and died in 1212 and left a Persian and Urdú Dywán. Besides these two, Y has a third Bé-dár whose name is Myr Moḥammad 'alyy, it appears however from E who knew him, that he is identical with Myr Moḥammady, and perhaps also with Myán Moḥammady. He resid-

* I translate Muryd invariably by disciple.

ed before he went to Agra in the 'arab-saráy near Dilly. D gives the following account of him, Sháh Mohammady of Agra wrote Urdú and Persian poetry, in Persian he was a pupil of Mortadhá Quly Khán Firáq who was a native of Persia, and in Urdú he was a pupil of Myr Dard and Hátim, for some time he lived in the 'arab-saráy, but subsequently he returned to his native town and died there. In Cúfism he was a disciple of Fakhr aldyn. In B and T he has equally the name of Myr Mohammad 'ally.

Bé-dár, Gholám Haydar born at Dilly brought up at Lucnow, D.

Bé-dil (By-dil), Myrzá 'abd al-Qádir has written a Persian Dywán of 50,000 and several Mathnawies. Was when young in the service of Prince Mohammad A'tzam Sháh, subsequently he lived in retirement, he wrote only very few Rékhtah verses, M.

Bé-dil, Khwájah Gholám Hosayn a pupil of Hafiz 'abd al-Rahmán Khán Ihsán, R.

Bé-hósh, Shaykh Dyár-bakhsh of Agra is a schoolmaster, D.

Bé-hósh, Myr 'abd al-Rashyd of Shikárpúr where he is a teacher, D.

Bé-ján, Shyú Singh a Khatry of Dilly is strong in the various kinds of divination, D. He died two years ago, K.

Bé-ján, Zóráwar Khán of Kól (Coel), H.

Bé-ján, 'azyz Khán a Rohéla, E met him at Áwnlá.

Bé-kal, Sayyid 'abd al-Wahháb is of Dawlatábád and a pupil of 'uzlat, B. He was acquainted with C who met him at Murshidábád.

Bé-kas, Myrzá Mohammad resides at Patna, his ancestors were of Persia, he has written a very good Persian Dywán, D.

Bé-kas, Myr Imám-bakhsh of Dilly a poor man, was attached to the Mosque, which is not far from the Ajmyry Darwázah, D.

Bé-khabar, Mohammad Béq a Moghol of Khayrábád has lately taken to poetry, D.

Bé-khabar of Lucnow is a pupil of Núr alislám Mantzar, D.

Bé-khúd, Naráyan Dás a Mahájan (merchant) of Dilly, a pupil of Hidáyat and Thaná Allah Khán Firáq and a friend of D. According to H who has seen him, he was a pupil of Myr Dard, T informs us that he was Amyn in the Magistrate's Court at Meerut.

Bé-Khwáb, P and R do not know his name.

Bé-nawá of Sunám came to Dilly in the beginning of Mohammad Sháh's reign and described in a Mokhammas the riot of the shoemakers of Dilly, which took place at the Juma' masjid on account of the

murder of one of their number, which was committed by a rich jeweller of the name of Subkaran Dás, A, M. He was a pupil of *Hasrat*, V.

Bé-nawá, Maqbúl-sháh of Dilly, a disciple of Rafy' aldyn (who is alive), leads the life of a Qalandar, he is a pupil of 'ishq, D.

Bé-qarár, Khwájah Kátzim a son of 'alyy A'tzam Khán is alive and Fidwy is his instructor, J. In D is a Myr Kátzim *Hosayn* Bé-qarár of Dilly a pupil of Naçyr, and a cousin of Nawáb Sayf aldawlah Radhyy Khán Çalábat-jang and a Myrzá Kátzim *Hosayn* Bé-qarár of Dilly equally a pupil of Naçyr, and like the preceding a contemporary of D. I suppose all these are one and the same man. As no order or arrangement is observed in D, it is not surprising that he should have entered the same name twice. H spells Myr Kátzim *Hasan* and says he is a young man, and K calls him Myr Mamrá.

Bé-qayd, Sayyid Fadháyl 'alyy Khán of Dilly a son of Myr Moḥammad 'alyy Khán was Çúbahdar of Thatah under Moḥammad-sháh and left an erotic Mathnawý of about 500 verses, C.

Bé-rang, Diláwar Khán, a soldier by profession, died some years ago, B. He was a pupil of Yak-rang and had first the takhalluç of Ham-rang, V.

Bé-táb, Moḥammad Ismá'yl a pupil of Yak-rang died young, previous to 1168 by a fall from his horse, A, B, V.

Bé-táb, Sháh Moḥammad 'alym of Iláhábád a brother of Qádhiy Mofakkkhar and a learned man flourished under Sháh-'álam, C. In V is Sháh 'alym Allah Bé-táb, and it is said that he may possibly be identical with Myr Moḥammad 'alym.

Bé-táb, Myr Moḥammad 'alyy, J who mentions him says that he knows nothing of his life. He is probably identical with the preceding.

Bé-táb Moḥammad 'alym ('alym aldyn, D) of Iláhábád has a very high opinion of his own poetical talents, and most young poets have their verses corrected by him, D, H. If he was alive when D and H wrote he cannot be identical with the Bé-táb of C.

Bé-táb, Myr Madan of Dilly was of a good family and held at Murshidábád under Siráj aldawlah the appointment of Bakhshy (Pay-master of the forces). He was killed in battle, V, J.

Bé-táb, Shaykh Khayr aldyn of Agra a pupil of Mujrim, D.

Bé-táb, Sayyid Kalb 'alyy of Patna, a son of Faydh 'alyy, a brother of Sháh Kamál 'alyy *Kamal*, he wastes his time in attempts to find the elixir of life, V.

Bé-táb, Khodá-wirdy Khán of Dilly a brother of Rangyn and a pupil of Mamnún is a soldier-like man, D. He was a friend of H.

Bé-táb, 'abbás 'ally Khán of Rámpúr, a son of Nawáb 'abd al'ally Khán lived long at Lucnow, but it is now some years that he resides at Dilly, D, P.

Bé-táb, Shaykh Walyy Allah is a teacher at Panypat, D.

Bé-táb, Myrzá Kallú Bahádur is a prince of Dilly, D.

Bé-táb, Séwak Rám is a fair poet, D.

Bé-táb, Bahádur Singh of Bareilly writes sometimes poetry, D.

Bé-táb, Santókh Ráy was a contemporary of Qáyim, A, C.

Bhéd, Myr Myrán had the title of Sayyid Nawázish Khán, he was a son of the Persian Ambassador Sayyid Mortadhá Khán, D.

Birishtah, Myán Mosharraf (Myán Sharaf aldyn, K) of Dilly is a young man and a pupil of 'atzym aldyn Áshuftah, D.

Bismil, Sayyid Jabbár 'ally of Chunar resided long at Patna, C met him in 1196 at Benáres. V spells the name of the birth-place of Bismil چنار, it seems not to be identical with Chunar which is known for its fortress. H speaks of him as if he was still living.

Bismil, A, M, B and C are unacquainted with his name or circumstances.

Bismil, Myrzá Bhuchchú Bég of Dilly a pupil of Sawdá was of Moghol (Persian or Tatar) origin and a soldier by profession; he left a good Dywán, D. Perhaps he is identical with the Bismil of A, M, B, C.

Bismil, Gadá 'ally Bég resides at present at Faydhábád, and is the author of a Mathnawý called دینوک نامہ (the white ant book) C.

Bismil, Sydy Hamyd b. Bilál Mohammad Khán of Patna is one of the Sydies (Negroes) of Monyr aldawlah, he probably resides now in Bengal, V.

Bismil, Háfitz Hafyzt Allah a schoolmaster at Diliy is a pupil of Naçyr, D.

Bismil, Mawlawy Mohammady, familiarly called Myán Çálib is a learned Mawlawy, that is to say he has read the usual Arabic school-books and has written a Persian and Urdú Dywán, and two or three small Urdú Mathnawies chiefly on questions of law, D. He translated the مشارق الأنوار and the حبل المتين and compiled a book on grammar çarf in tabular form and called it معارج التصريف. Besides this he wrote several elementary treatises for a boy of the name of Iláhy-bakhsh of whom he was very fond, K.

Bunyád, it is said that he is of Lucnow and a pupil of Muçhafy, D. Bymár of Murádábád is a young man who has not much practice in writing poetry, he is mentioned by T who was his friend, and puts him into the chapter on Persian poets.

Çabá a pupil of Myr Dhiyá aldyn *Dhiyá* of Patna, D.

Çabá, Myrzá Rájah Shankar Náth a son of Myrzá Rájah Rám Náth *Dzarrah*, D says that he is his friend. He was a pupil of Myr Taqyy Myr, K.

Çabá, Lálah Kánjy Mal a Káyeth of Lucnow (of Fyrózábád P) his ancestors were of Fyrózábád (not far from Agra), he died at the age of twenty-five years, and left a short *Dywán*, E.

Çabáy of *Ahmadábád*, M, J.

Çábír, Myrzá Çábír, R.

Çábír Sháh of Dilly was a contemporary of *Mohammad Sháh* and a pupil of *Fidwy*, D. But, according to R, Myrzá *Fidáy Bég* *Fidwy* was his pupil.

Çabr, Myrzá Gholám *Hosayn Bég* (*Hosayn Khán*, R) a *Kashmyry* of Dilly is a son of *Hakym Bú 'ally Khán* and a pupil of Myr 'izzat Allah '*ishq*, D.

Çabr, Myr *Mohammad 'ally* of *Faydhábád* composes chiefly *Marthiyahs*, C.

Çádiq, Myr Çádiq 'ally is a son of the *Fawjdár Khán* (i. e. the elephant leader) of Sháh 'alam. Çádiq fills the same office under *Salaymán-shikóh*, E. He is a pupil of *Inshá Allah Khán*, H.

Çádiq, Myr Ja'far Khán of Dilly, a grandson of Myr Sayyid *Mohammad Qádiry* who was a Saint and is buried near Dilly, Çádiq died in the east (Oudh) and left a work called *بهارستان جعفری*, C.

Çádiq, Myr Çádiq 'ally Khán a young man of Patna holds an office in the medicine-shop of the king of Dilly, K.

Çádiq, Çádiq 'ally Sháh familiarly called *Haydary* resides at *Farrokhábád*, K.

Çádiq, Prince Myrzá *Mohammad* is a relation (i. e. son-in-law) of Sháh 'alam, K.

Çafá, Mannú Lál a Káyeth of Lucnow and a pupil of Muçhafy.

Çafá, name not known, D. R mentions *Mirzá Naththan Çafá*.

Çafdar, Myr Çafdar 'ally of *Jaypár* (*Súnypat*, P, R) where he holds an appointment, K.

Çafdary *Haydarábády* is an ancient poet, C.

Çafðary of Patna was a good Persian poet and a contemporary of Açað-jáh, he died at Dilly, J.

Çafðary, Myr Çáðiq 'ally, a son of Myr Qamar aldyn *Minnat* and a younger brother and pupil of Myr Nitzám aldyn *Mamnún*, is a young man, K, D. He was killed when young, P.

Çáfiy, Myr Matzhar 'ally of Behár, a pupil of Myrzá Moḥammad Fákhir Makyn, writes chiefly Persian poetry, J.

Çáfiy, Láláh Budh Sén used to earn his livelihood by instructing children and died shortly ago, R.

Çafyr, Ján Khán, R.

Çáhib, a son of *Somroo* has the title of *Motzaññar aldawlah Mom-táz almulk Nawáb Tzafar-yáb Khán Bahádur Nuçrat-jang*, holds sometimes assemblies of poets in his house, D. He was a pleasant man but a great scoundrel, K. He was a pupil of *Khayraty Khán Dilsóz*, P.

Çáhib an ancient poet who left a *Dywán*, P.

Çáhib, Amat al-Fátimah Bégam familiarly called Çáhibjy, P.

Çáhib Qirán is a comical poet of *Lucnow*, V. Is the author of a very obscene *Dywán*, K, D. His name was *Imám 'ally Ridhiawy* and he was of *Belgrám*, T, P.

Çamad, Myán 'abd al-Çamad of *Haydarábád* a pupil of *Faydh*, R.

Çamçám, Amyr alomará Çamçám aldawlah is dead, B. He was familiarly called *Khwájah Moḥammad 'atzym* and was an Amyr of *Farrokhsiyar*, C. Though he was apparently the Amyr alomará of *Moḥammad Sháh* he was in reality his Wazyr, he fell in the war against *Nádir Sháh*, J.

Çáni', Nitzám aldyn *Aḥmad* of *Belgrám* resided chiefly at *Murshidábád* and *Calcutta* and died after 1195, he left a Persian *Dywán*, G, C.

Çawáb, Shaykh Moḥammad Ashraf of *Gházíypúr* a pupil of *Muçyb* of *Iláhábád* is a young man, J.

Çayyád, Myrzá Gholám *Hasan* is a pupil of Myr 'izzat Allah 'ishq, D.

Champá was a servant woman of Nawáb *Hosám aldawlah*, K.

Chandá, Máh-laqá a dancing woman at *Haydarábád* is very handsome and has written a *Dywán* which has been revised by *Shér Moḥammad Khán Ymán*, D. *Garcin de Tassy* informs us that there is a copy of her *Dywán* in the *East India House Library* which she herself presented to *Capt. Malcom* on the 1st of October, 1799.

Chawgán, Bahár 'alyy Sháh of Dilly, D.

Chawgán of the south (Deccan) is a good poet, D.

Çidq, Mohammad Çiddyq of Haydarábád, a pupil of Myán Faydh, R.

Çon'at (in one copy of B is Çifat), Moghol Khán (Moghol Ján, V) is a relation of the Nawáb Nitzám almulk Aça-f-jáh B, J.

Çon'at, Karym aldyn (Myán Karym Allah, R,) of Murádábád is a goldsmith, P.

Dágh of Haydarábád a pupil of Faydh, R.

Dágh, Myr Mahdiy (Myr Mohammady, R) had first the takhalluq of Ah, he was a son of Myr Sóz and died young, E.

Dáná, (Myr, D) Fadhl 'alyy of Dilly usually called Sháh Dáná is a pupil of Madhmún he is (or was) in the service of the emperor A, B. Subsequently he entered the service of Siráj aldawlah of Bengal, now, 1194, he has retired from employment, C. He left a Dywán but it seems to be lost, D.

Dará, Myrzá Dará-bakht a Royal prince of Dilly has a great predilection for poetry, D.

Dard, Khwájah Mohammad Myr of Dilly, a son of Khwájah Náçir who is one of the greatest Shaykhs (Saints) of our age. Dard is the greatest poet of the age, he was formerly in the army, but he has given up that profession on the advice of his father and he now leads the life of a Devotee. Besides a Dywán he has written a treatise on Çúfism called رسالة وارادات, A, B. When during the fall of Dilly everybody fled from that city, Dard remained in poverty contented with his lot, he died in 1202, G. He died in 1196, M. He died last year, E. He died on Thursday, the 24th of Çafar, 1199, P. He also left a Persian Dywán, K. The takhalluq of Dard's father was 'andalyb, P. Dard's father was familiarly called Sháh Gulshan and is the author of the ناله عدليب, Dard died in 1195, the following is a chronogram on his death میر مرگلی موجود another chronogram made by Hidáyat Allah is سدهارا و خدا کامحسوب (this gives 1199), T. Other biographers say that he was a disciple of Sháh Gulshan meaning Shaykh Sa'd Allah.

Dard, (Sayyid, K) Karam Allah Khán is a nephew of Nawáb Amyr Khán *Anjám*, A, B. Fell in battle against the Mahrattas under Aímah Sháh, C.

Dardmand, Karym Allah Khán a relation of 'umdat almulk flou-

rished under Sháh 'álam, P. It appears to me that this poet is identical with the following.

Dardmand, (Myr, D) *Mohammad Fakyh* a pupil of *Matzhar* has some time ago removed to Bengal, he is the author of a *Saqiy-námah*, B. His ancestors were of the Deccan and he was born there but brought up at Dilly, he died at *Murshidábad* in 1176 and left a good Persian *Dywán*, G. In H is, besides this, a Dardmand of the Deccan who has lately visited Dilly, but both are pupils of *Matzhar* and probably identical.

Darwysz, Sháh 'ally of Dilly a pupil of *Mamnún*, his father was a Faqyr and he follows the same profession, K.

Dáwúd, a pupil of 'uzlat, B. Myrzá Dáwúd Bég flourished under *Mohammad Sháh*, C. J has two poets of this takhalluq, the name of the one who is the pupil of 'uzlat is Dáwúd Bég, he does not mention the name of the other, but he says of him that he is at Dilly.

Dáyim, Dáyim 'ally was at Calcutta and is mentioned by *Bény Naráyan*.

Dhabí, Myr *Hasan Sháh* is a poet of *Lucnow*, K.

Dhálik, Myr *Gholám Hosayn*, the father of Myr *Hasan* is a humoristic poet and resides now, 1196, at *Faydhábád*, C, J. It seems that he was dead when V wrote.

Dhamyr, *Hidayát 'ally Khán* of Dilly, had the title of *Naqyr aldawlah Bakhshy almulk Asad-jang Bahádur*, he went to *Patna* and died at *Hosaynábád*, C, V.

Dhamyr, *Nadzyr aldyn* was an excessively avaricious man and given to opium eating, T.

Dhamyr, *Shaykh Madáry* of *Agra*, a pupil of *Mohammad Walyy Naqyr* and of *Bé-dár*, K.

Dhamyr, *Gangá Dás*, a *Káyeth*, resided at Dilly, he was in *Rékhtah* a pupil of *Mohammad Naqyr*, and in Persian of *Myrzá Mohammad 'isq*, K. He knows also Sanskrit, D. He died some time ago, H.

Dhamyr, *Tákor Dás*, J.

Dhaygham, *Mawlawy Ghadhanfar 'ally* a son of *Mawlawy Haydar 'ally* of *Lucnow*, R.

Dhiyá was an ancient poet of *Aámadábád*, D.

Dhiyá, *Myrzá Dhiyá-bakht Bahádur* is a son of the late *Myrzá Farkhundah-bakht*, K, H.

Dhiyá, Myr (Myán, J) *Dhiyá aldyn* of Dilly was a contemporary of

Sawdá, when he went to Lucnow he had many pupils. In 1196 he came to Patna, C, G. He spent the evening of his life at Murshidábád and left a Dywán, G. About forty years ago he settled at Patna and he died there, V. T mentions besides this another Dhiyá aldyn who was given to love and drinking.

Dhiyá, a poetess, H.

Dhiyá, Shaykh Walyy Allah of Dilly, R.

Dil, Shaykh Moḥammad 'ābid of Patna is a brother of Jóshish, G. He was a friend of C and sent him extracts from his Dywán, which according to J had about 2000 verses. V says he died at Patna and left a treatise on Rékhtah Metric called عروض الهندي (the awkwardness of the use of the article with Hindy, leads me to suppose that the title is a chronogram for 1174.)

Dil, Sháh Fatḥ Moḥammad, a physician, was a contemporary of Abrú, and a grandson of the Saint Moḥammad of Gwályár, C. He was a native of Agra, but resided at Faydhábád, V.

Dil, Nawáb 'imád almulk, a grandson of Nitzám almulk has every good quality which man can possess, J.

Dil, Gholám Moḥtafā Khán of Dilly, a son of Gholám Moḥyy aldyn Khán, D. He is dead, H.

Dil, Mawlawy Shams aldyn of Dilly is a pious man, D, K. From P it would appear that he was dead in 1250.

Dil, Bény Prashád, a Káyeth is of Patna, K. In D his name is Déby Prashád, and it is said that he is a young man. In H is a Déby Prashád Dil of Dilly, and one of Murshidábád. P mentions only Déby Prashád Dil of Murshidábád.

Dil, Mádhórám of Farrokhábád is of the Banian caste called Aggarwálah, V.

Dil, Azád Khán has lately been converted to the Islám, H, D.

Dil, Zóráwar Khán, a Káyeth of Dilly, it is said that he has lately embraced the Islám, D. He is of Coel, and is author of a large Dywán, and several Mathnawies, P who knows his son.

Dilér, Sháh Dilér of Patna, was a studious and pious young man, K.

Dilér, Chhóty Bégam, R.

Dilgyr, Myr Himáyat Allah Khán, a son of 'álam Khán, is skilled in Ramal and astrology, P.

Dil-khósh, Kúnwar Bahádur Singh, a Khatry of Dilly, is a grandson of Khósh-kál Ráy who used to compose chiefly Hindee Rágs,

Dóhráhs &c., and flourished under Moḥammad Sháh, Dil-khósh is far inferior to his grandfather, D, H.

Dil-sóz, Khayraty Khán, an Afghán by origin, a pupil of Firáq was in the Society of Somroo's son, it is not known where he now is, K. It is said that he died at Jaypúr, P. He was of Tapal two stages from 'alyy-garh, R. His father was in the society of Simroo's son. Dil-sóz was formerly a great drunkard but of late he has reformed, T.

Dirégh, Myr Zayn al'ábidyn of Dilly, is a pupil of Naçyr, D.

Dorakhshán, Mangú Bég (Myrzá Mangú, V) flourished under Sháh-'álam, it is said he died at Faydhábád, C.

Dóst, Dóst Moḥammad of Sikandarábád was a Háfiz and lost his eye-sight in his youth. He left a Persían Dywán, H. He was a pupil of Mu'jiz, T.

Dóst, Gholám Moḥammad familiary called Khalyfah Gholám Aḥmad of the Behár, C saw him at Murshidábád. He translated the Baháre Dánish into Rékhtah verses and called it اظهار دانش. V does not know what has become of him.

Dúlhan Bégam, Nawáb Bahú a wife of Aḥaf aldawlah was a lady of great energy P. See Jány.

Dydár 'alyy Sháh, D. He may possibly be the author of the Dakhny Mathnawý, which has the title of قصه ماه مذور و شمشاد بانو, and of which Garcin de Tassy has a copy. It is a volume of 22 pages small folio.

Dywánah, Gúrú-bakhsh Ráy, J says that he never met him or found him mentioned in any Tadzkirah, but that he had heard that he is of Dilly, and resides at Murshidábád.

Dywánah, Ráy Sarab Sukh a relation of Rájah Mahá Naráyan wrote two Persían Dywáns of more than 10,000 verses, and most poets of Lucnow were his pupils, he died in 1206, P.

Dywánah, Myrzá Moḥammad 'alyy Khán of Benares held an appointment under the British Government, he met P.

Dzahyn, Myr Moḥammad Mosta'idd was a friend of B and died young. According to J and C who quote B as their authority, his takhalluḡ was Dzihn.

Dzahyn, Jay Sukh Ráy of Dilly had formerly the takhalluḡ of Khayál he writes elegant prose and poetry both in Persían and Urdú, D.

Dzákir, Sayyid Hosayn-dóst of Murádábád, C.

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Dzákir, Myrzá Fadhl 'ally an accomplished man, his ancestors were of Afghánistán, he resides now at Patna, J.

Dzákir, Myrzá Akmad Bég of Dilly is a pupil of Rostam Bég, D, H.

Dzaqyy, Moammad Dzaqyy a son of Moammad Taqyy *Taqyy* is a studious young man, *Háfiz* 'abd al-Rahmán *Ihsán* corrects his verses, K.

Dzaqyy, Ja'far 'ally Khán held formerly a high office under the crown and the rank of five thousand, but now he is in great distress, B. He is dead and left a Mathnawý, C. The Mathnawý which he composed by order of Moammad Sháh is very celebrated, J.

Dzaqyy, Shaykh Mahdiy 'ally of Murádábád was for some time revenue collector of Saháranpúr, he is a well-informed man, and is author of a Dywán, P.

Dzarrah, Myrzá Rájah Rám Náth, was in the service of the emperor and conformed in making ta'ziyahs, &c. to the habits of the Musalmáns, he chose the takhalluq of Dzarrah, Atom or Dust, in reference to Áftáb, the takhalluq of his patron Sháh 'álam II. K.

Dzarrah, Lála Jannaty Dás (Juṭhy Dás, K) is of Jahánábád, he is a teacher and his poems have a mystical tendency, D, K.

Dzawq, Shaykh Moammad Ibráhyim of Dilly a young poet is a pupil of Shawq, H. He is called the Kháqány of India, and is by far the best poet of Dilly, though he has now written poetry these thirty years he has not yet collected it into a Dywán, P. He is now, 1853, alive, and the author of the Dywán ascribed to the king of Dilly whose takhalluq is Tzafar.

Dzawq, Munshiy Ásá Rám of Patna a pupil of Myrzá Fidwy, J.

Dzawqá, Dzawqá Sháh a Darwysh of Banáres, H. He went to Meerut, P.

Dzawqy, Dzawqy Rám of Murádábád is a pupil of Dzaqyy, he composes chiefly poems on the occasion of the Holee, P.

Dzawqy Sháh, a Darwysh resides at Lucnow, J, H. It would appear from K that he was dead in 1221.

Dzík, of Dilly is only fourteen years old, V.

Dzík, Myr Hosayn of Murádábád, V.

Dzoká, Dzoká Allah Khán of Lucnow, a descendant (or son) of the Nawáb Maḥabbat Khán b. *Háfiz* Raḥmat Khán, P.

Faḥḥád, a barber of Dilly and a pupil of Myán Naḥyr, D.

Faḥḥ, Myrzá Ja'far 'ally a pupil of Násikh, P. He composes chiefly Marthiyahs, T.

Fádhil, Fádhil Sháh of Dilly. Was a friend of R and died shortly before he wrote.

Fádhil, Moḥammad Fádhil of Haydarábád, a pupil of Faydh, R.

Fadhl, Myr Fadhl Mawlá Khán of Lucnow came to Dilly and composed a Qaṣṣdah in praise of the emperor who conferred the title of Afdhal alsho'arâ upon him, D. He went to Calcutta and thence to Murshidábád and entered the service of the Nátzim; he died young, P.

Fadhl, Sháh Fadhl (Sháh Fadhl 'alyy, C) of the Deccan is a good poet, B. He was a contemporary of Abrú, C.

Fadhly, Fadhl aldyn Khán (Afdhal aldyn Khán, C) of the Deccan A, J. He wrote a Mathnawý in the Dakhny dialect which has about 500 verses and is a Sarápá or description of a Prince, C. He was either a contemporary of Tálíb or flourished before him.

Fakhr, Myr Fakhr aldyn a son of Ashraf 'alyy Khán who is the author of a Tadzkirah of Persian poets, and a pupil of Sawdá, he resides now, 1196, at Lucnow, C. He was still alive when V wrote. See also Máhir which it seems is a second takhalluṣ of this poet.

Myrzá Fakhr aldyn Hosayn Khán a friend of D.

Fakhry a pupil of Walyy and a very fertile poet, A.

Faqyr, Myr Shams aldyn wrote chiefly Persian verses, A. Travelled in the Deccan and made in 1170 the pilgrimage to Makkah, and was wrecked on his return to India; he left treatises on almost all sciences particularly on Prosody, Rhyme, Rhetoric, &c. his Persian poetry has been collected into a Dywán, C, G, K. According to Abú Tálíb's *Lobb alsiyar*, his death took place in 1181.

Faqyr, Mawlawy Faqyr Allah of Gúláwṭhy resided at Dilly, and supported himself by teaching, he was a pupil of Minnat; he is dead, K, D.

Faqyr, Mawlawy Faqyr Allah of Hápúr resides in his native town, D.

Faqyr, Myr Faqyr Allah of Dilly is particularly strong in Bhákhá poetry, but composes sometimes also Rékhtah poetry, K, D.

Farágh, Mawlawy Moḥammad Farágh was a pupil of Bismil and died young, K, D. Farah, Myr Farah 'alyy resides at Dilly, H.

Farah, Farah-bakhsh is a public woman of Azkáth, which is a place in the east (Oudh?) P.

Farhád, Myr Babar 'alyy (Shyr 'alyy, D) of Faydhábád a pupil of Myr Hasan, D, P.

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Farhat, Myr Amyr 'alyy is a pupil of Myr 'izzat Allah 'ishq and a soldier by profession, K. Went to Lucnow several years ago, P.

Farhat, Shaykh Farhat Allah, A. He was a son of Shaykh Asad Allah and was brought up at Dilly, went to Patna where he met C. He died in 1191 and left a Persian and a Rekhtáh Dywán, C, G, J. His ancestors were of Má-wará-l-nahr, H.

Farhat, Farhat Allah was a man of some learning and many poets had their verses corrected by him, H.

Farhat, Myr Farhat 'alyy a pupil of Myr 'izzat Allah 'ishq is a talented young man, H.

Fárig, Fárig Sháh of Bareilly is a Qúfy, D. He resides at Shikárpúr, H, T.

Fárig, Myr Ahmad Khán is a son of Sarwar and a friend of P.

Fárig, Lálal Mokand Singh, a Khatry who is a Musalmán at heart, he held formerly an appointment at Dilly, but now he is at Bareilly, he is a pupil of Shaykh Tzohúr aldyn Hátim, K. He is a disciple of Fakhr aldyn and resides at Dilly, C, V. He has written a Dywán, D.

Farqy, an Imperial Prince is a pupil of Myrzá Abú Tzafar Bahádur, D.

Farrokh, Myr (Myrzá) Farrokh 'alyy of Etáwah served in the army, and composed chiefly Persian poetry, A, C. Resided at Lucnow, and was a friend of Myrzá Fadhl 'alyy Béq, J.

Faryád, Lálal Çáhib Ráy of Lucnow where he resided in 1196, he is a son of Sendhy Mal a Káyeth and a pupil of Myr Sóz, he had formerly the takhalluq of Qorbán, C, V.

Myrzá Fath 'alyy Khán Bahádur a son of Nawáb Faydh Allah Khán, D.

Faydh, Myr Faydh 'alyy of Dilly a son of Myr Mohammad Taqyy Myr resided at Lucnow in 1196, C. Was alive when V wrote. He was in the service of Áçaf aldawlah, H.

Faydh, Myr Faydh 'alyy is alive, P, R.

Faydh, Háfitz Shams aldyn of Haydarábád writes Persian and Rékhtah poetry, R.

Faydh, Pandit Kripa Kishen is a Kashmyry of Lucnow, P.

Faydh, Myrzá 'alyy Ridhá Khán resides at Lucnow, D.

Fáyiz قَائِز, his name is not known, P.

Fayyádh, 'abd al-Razzáq resides at Haydarábád, K.

Fidá, Sayyid Imám aldyn of Dilly (Farydábád, T), a pupil of Mortadhá Quly Khán Firáq, came under Nawáb Wiridy Khán to Murshidábád and settled there, he showed his verses in 1184 (1196?) to C. He is a pupil of Hidáyat and a talented young man, V. He is very aged, T. He resides at Lucnow, D.

Fidá, Myrzá Fidá 'alyy Bég, Myrzá Fidwy corrects his verses, J.

Fidá, Myrzá Fidá Hosayn Khán of Lucnow, familiarly called Áqá Hosayn Khán, a son of Áqá Myrzá is about twenty-two years of age, and a pupil of Minnat and of E. It is said he is a pupil of Mamnún, K. He was a friend of D and has written a Dywán. He was a Moghol by birth, and his ancestors were without equal in the art of divination, H.

Fidá, Mawlawy Moḥammad Ismá'yl who is called 'áqibat Maḥmúd Khán ('áfiyat Khán, D) is a Kashmyry of Dilly, he is alive, K. He fills the office of Çadr Çodúr, H.

Fidá, Shaykh (Myr, D) 'abd al-Çamad of Farydábád (Dilly, P) has written a Dywán of Persian and Urdú poems, he is alive and resides in his native town, K, D.

Fidá, Pandit Dayá Dhán, a Kashmyry of Dilly, is mostly present at the Moshá'araks of the Mahárájah, R.

Fidá, Gholám 'alyy Khán, H is unacquainted with his circumstances.

Fidá, Sayyid Moḥammad 'alyy, familiarly called Fidá Sháh of Lóhary in the district of Saháranpúr, was first a soldier, subsequently he lived in retirement, D. He left Dilly eleven years ago and has probably died, P.

Fidá, Lachmy Rám Pandit resided long at Dilly, but some years ago he went to Lucnow where he obtained an appointment and was sent to Bareilly, he is a pupil of Sawdá, K, D.

Fidwy, Myr Fadhl 'alyy of Dilly resided for some time in the East (Lucnow?) and died at Murshidábád, K.

Fidwy, Moḥammad Moḥsin (Sháh Moḥsin, K) a son of Myr Gholám 'alyy Moçtafá Khán a Sayyid of Láhór and a friend of Ábrá was rather a musician than a poet A, V. In the first year of Farroksiyar when sixteen years of age, he came to Dilly, E. He died about twenty years ago, K. He was a pupil of Nájiy, H.

Fidwy, Myrzá Moḥammad of Dilly was familiarly called Myrzá

Bhuchchú, he was a good musician and resided for some years at Murshidábád. In 1194, he was at Patna and a disciple of Sháh Ghasytá, J, C, G, D. He died at Patna, V.

Fidwy of Láhór resides now at Dilly, J. He came to Farrokhábád to enter a poetical combat with Sawdá, but was defeated and returned to his home, C. It is said that he was the son of a grain-merchant, and embraced the Moḥammadan faith. He was a pupil of Čábir 'alyy Sháh Čábir, and died at Murádábád at an age of upwards of fifty years. For some time he was in the service of Dhábitah Khán, and wrote at his request a *Yusuf wa Zulaikha* in Rékhtah, but did not complete it, E, H. His name was Myrzá Fidáy Bég. He was a Moghol and of the Shy'ah sect, but not the son of a baqqál as Muḥafy states. When young, he travelled in Persia and stayed four years at Ispahán. After he had left the service of Dhábitah Khán he went to Lucnow, where he obtained a place at the Court. He was murdered at Bareilly, T.

Fidwy, Samman Lál a Káyeth of Dilly is a son of Múl Chánd Munshiy, D.

Fidwy, Myrzá 'atzym Bég was a merchant, E, K, D. In H and P he has the takhalluḡ of Fidáiy.

Figár, Myrzá Qotob 'alyy Bég, a plagiarist, died some time ago, K.

Figár, Myr Hosayn of Dilly a grandson of Myr Faqyr Allah *Faqyr* is a pupil of Ghálib, P.

91 Fighán, Ashraf 'alyy (Hashmat 'alyy, E) Khán of Dilly a son of Myrzá 'alyy Khán Zankanah was Tutor in the family of Aḥmad Sháh, and had therefore the title of Tzaryf almulk Kókah Khán, after his death he went to Patná, A, B. His verses were corrected by 'alyy Quly Khán *Nadym*, he died at Patna in 1186 and left a Dywán containing about 2000 verses, C, G, J. He was a pupil of Umméd, D. He died in 1196, P. H says his title was Kókil-tásh Khán.

Fighán, Myr Shams aldyn of Dilly is mentioned by Béný Naráyan *Jahán*.

Fikr, Myr Aḥmad 'alyy of Lucnow, H.

Firáq, Kayqobád-jang is a poet of the Deccan, K, D.

Firáq, Myán Thaná Allah of Dilly a nephew of Hidáyat is a pupil of Sawdá and Khwájah Myr Dard, C, D. He now resides at Dilly and practises medicine, V, E. Most poets of Dilly are his pupils, he

is alive, K. He died some years ago and left a Dywán, P. Hidáyat the uncle of Firáq was a pupil of Myr Dard, T.

Firáq, Myr Mortadhá Quly, an artillery officer, wrote chiefly Persian verses, he came to Murshidábád and settled there, he died in prison, into which he was cast by Rájah Shitáb Ráy because he could not account for some public money; he was a friend of Sawdá and of C. Left a Dywán, D.

Firáqy, Kúnwar Prém Kishór has visited repeatedly Lucnow, Benares and Calcutta, he writes Urdú and Persian poetry as well as Kabits and Dóhrás, he is a pupil of Arám, he is the author of several Persian Dywáns, K. D.

Firáqy, a poet of the Deccan a contemporary of Faqr Allah Azád and of Walyy.

Fírat, Hakym Anys (in one place this name is spelled انيس and in another انيسى it may be an orthographical error of 'ysà) has the title of Khiradmand Khán and is of Jaypúr, but resides now at Bhurtpúr, R. Bharatpur

Fírat see Músawý Khán, p. 109.

Forógh, Myr 'alyy Akbar a pupil of Myr Shams aldyn *Fugyyr*, writes also Persian verses and is skilled in medicine and astrology, C, V.

Forógh, Myr Thaná aldyn Hosayn Khán of Haydarábád, K.

Forógh, Myr Rawshan 'alyy Khán is a pupil of Mamnún, K.

Fotúwat, Myrzá Gholám Haydar of Dilly, D.

Frású, Captain François Akden فرسو اكدین (?) a son of Gobinet R (كوسنين) is a Frenchman and composes good verses, D. He was in the service of Bégam Samroo, P.

Furqat, Myrzá Alaf Bég of Iláhábád, his grandfather had emigrated from Persia to India, C. He was formerly a pupil of Myán Maẓzún and now he is a pupil of Jonún, J. He was still alive when V wrote, but was dead when Bény Naráyan wrote.

Furqat, 'atá Allah Khán, his father was in the service of the Emperor, and he himself made in the service of the princes various journeys, at present he resides at Kálpy, K.

✓ Ganná (or Kánná) Bégam, some say her takhalluṣ was Mantzar, she was a daughter of 'alyy Quly Khán Shash-angushty and a wife of imád almulk Gháziy aldyn Khán Bahádur, Sóz and Sawdá corrected her verses, she is dead, K. Minnat corrected her verses, P.

Kanchan?

Ganchin was a poetess, V.

Garm, Myrzá Haydar 'ally of Dilly a son of Niyáz 'ally Bég is a pupil of E. Resided formerly at Lucnow, but lately he went to Haydarábád, D.

Gawhary Badáwny, E, D.

Ghadhanfar, Ghadhanfar 'ally Khán familiarly called Myán Kallú, (Bény Naráyan spells كلالو) a great grandson of Gholám Hosayn Karórah is a young man, and a pupil of Jorät, E. Resides since some years at Lucnow, K.

Gháfil, Bakhtáwar Singh is a Káyeth of Murádábád, D.

Gháfil, Myr Mohámmad (Ahmad D, H,) 'ally is a native of Benares, but his family is of the Deccan, he resides at Murshidábád and is a pupil of Sháh Qudrat Allah Qudrat, K, D.

Gháfil, Shaykh Mohámmad Mas'úd Khán of Mohamm not far from Panypat, it is said that he is a clever man, D. He died some time ago, H.

Gháfil, Monawwar Khán an Afghán of Lucnow a pupil of Muçhafy, H.

Gháfil, Ráy Singh was a good accountant and letter-writer, D, H.

Gháfil, Lála Sundar Lál a son of the Bakhshy Sulátan Singh and a brother of Shá'ir, knows many verses by-heart, D.

Ghálib, Asad Allah Khán familiarly called Myrzá Nawshá is of a noble family and resided formerly at Agra, now he resides at Dilly, he is an old poet and first imitated the style of Bédil, now he has a style of his own, P.

Ghálib, Nawáb Asad Allah Khán of Dilly had the title of Sayyid almulk Qiyám-jang (Talib-jang) resided for some time at Murshidábád and met C. He wrote sometimes Persian verses, V.

Ghálib, Ghálib Khán (Ghálib 'ally Khán, R) a grandson of Dúndy Khán who was an Afghán chief, D.

Ghálib, Lála Móhan Lál a Káyeth of Agra, writes Persian and Rékhtah poetry, D.

Ghálib, Nawáb Mokarram aldawlah Bahádur Bég Khán Ghálib-jang (Talib-jang, H, a son of Ghálib-jang, D) of Dilly a son of Niyáz Bég Khán Badakhshy is in the service of Sháh 'alam, V. His father accumulated great wealth, but Ghálib squandered it away, he was in Persian a pupil of Mawzún and in Rékhtah of Hidáyat and Firáq, K. He used to have Moshá'rahs in his house. He died in 1218, H.

Ghamm, Myr Moḥammad Aslam a brother of Myr Abbú Qātib resides at present at Murahidábád, J.

Ghammgyn, Myr Sayyid 'ally third son of the late Myr Sayyid Moḥammad and a nephew of Aṣaf-jáh is a young man, and a pupil of Rangyn, he has written a Dywán, K, D.

Ghammgyn, Myr 'abd Allah a son of Myr Hosayn Taskyn, R.

Ghám-khwár, a Sayyid of Dilly is a soldier by profession and a pupil of Gholám Hosayn Shikyba, K.

Ghanyy, Shaykh 'abd al-Ghanyy of Thánah near Saháranpúr is a talented man, D. In H and P is besides this, a Myr 'abd al-Ghanyy of Shikóhábád who died young of consumption.

Gharyb, Myr 'abd al-Walyy was an ancient poet, K, D.

Gharyb, Lála Kánjy Mal a Káyeth of Bahádúr-gaḍh a son of Khúb Chánd and a nephew of the Dywán of Nawáb Dhábitah Khán, resided first at Dilly subsequently at Ijrārah, he is a young man, D, H.

Gharyb, Kallú was a contemporary of Ábrú, V.

Gharyb, Myr Moḥammad Taqyy was in the service of the late Nawáb Myr Moḥammad Qásim Khán 'aliy-jáh, C, K, D.

Gharyb, Moḥammad Zamán, B. He is at Dilly, as he stammered he used sometimes the takhalluṣ of Alkan, J. In D, H, and V his name is erroneously spelled Moḥammad Ámán.

Gharyb, Shaykh Naṣyr aldyn Aḥmad is a Kashmyry of Dilly, he composes chiefly Persian verses, and has written a thick Persian Dywan, K, D, H.

Gharyq, his name is not known, R.

Myr Ghásy گهاسی a friend of Myr Moḥammad Taqyy composed a few Rékhtah verses, A, B.

Ghawthy, Moḥammad Ghawth a son of Qotob aldyn Qádhiy of Haydarábád died at Makkah, A.

Ghawwáṣ (Ghawwáṣy) an ancient poet of the Deccan, J, H.

Ghayrat of Lucnow a pupil of Jorāt, E, D. In D is a Ghayrat of Lucnow besides this, and in H is an addition to these two, a Ghayrat of the Deccan.

Nawáb Gháziy aldyn Khán composed a few Rékhtah verses, A. He was of the Deccan, D.

Gholám, Kúnwar Gópál Náth second son of Rájah Rám Náth Dzarrah was a pupil of Firáq he was at the Court of Sháh 'alam and died some time ago, K.

Myr Gholám Nabyy Belgrámy, his takhalluḡ is not known, he is a nephew of 'abd al-Jalyl Belgrámy (V spells Bálgrám, most people pronounce Bilgrám) and a clever musician, it is said that he has composed 2400 Dóhras which are as good as those of Biháry, C.

Gholámy, Sháh Gholám Moḥammad was one of the ancient poets and a friend of Hátim. He was a Darwysh and had his takiyah in Sháh-Taslym at Dilly, E, H.

Ghorbat of Murádábád, D.

Myrzá Girámy a son of 'abd al-Ghanyy Bég *Qabúl*, composed chiefly Persian poetry and died towards the end of Moḥammad Sháh's reign, A, M.

Giriftár, Myrzá Sangy Bég of Dilly a son of Raḥym Yár Khán was of Moghol origin and a pupil of Hátim, K.

Giriyán, Myr 'alyy Amjad (Myr Amjad 'alyy of Lucnow, K, D, Myr Moḥammad 'alyy of Lucnow, P, Myr Moḥammady, R) is a son of Myr 'alyy Akbar and a pupil of Quḍrat and Dhiyá, C.

Giriyán, Rájah Bháwany Singh Bahádur familiarly called Rájah Kúnwar, D. He is Dywán of the emperor and a son of Shitáb Ráy Momtáz almulk, he resides at Dilly and is a pupil of Myán Fidwy, J. He was a brother of 'áshiq and died at Calcutta, V.

Giriyán, Myr Hosám aldyn 'alyy familiarly called Myr Bhuchehú, composed chiefly Marthiyahs, he went from Dilly to Murshidábád and died there, D.

Giriyán, Gholám Moḥyy aldyn Khán of Jhanjánah is a son of the late Mawlawy Sájid, K, D.

Godáz is a soldier by profession and a pupil of Hasrat, V.

Gostákh, Myrzá 'alyy Bég is of Lucnow, D.

Gulshan, Amyr Singh is a Khatry of Dilly, D.

Gumán, Natzar 'alyy Khán of Dilly resides at Faydhábád, C. It is not known where he now resides, V.

Gúyá, Shaykh Hayát Allah (Hidáyat Allah, R) of Farrokhábád associates much with Europeans, H.

Gúyá, Hosám aldawlah Nawáb Faqyr Moḥammad Khán Bahádur of Lucnow is a great patron of poets, he is a pupil of Násikh, P.

Habyb of Haydarábád a pupil of 'uzlat, B. In one out of three copies of B, and in M who quotes one of the verses quoted by B, his takhalluḡ is Hasyb. In C is a Habyb Allah but the verse quoted

of him is not the same as in B and M, and in J is a *Mohammad Habyb*.

Habyb of *Murádábád*, R.

Habyb, Sayyid *Habyb Hosayn* of Dilly, his father was Residency Munshiy at Dilly, and *Habyb* is now Wakyl in the Munsiff's court at *Tímádpúr*. He has visited with his father Bareilly, Calcutta, &c. and his verses are corrected by *Tzafar-yáb Khán Rásikh* of Bareilly, R.

Hádiy of Dilly, A has seen a *Dywán* of his, which had about 700 verses. *Shaykh Farhat* informed C that he had not been a man of any attainments.

Hádiy is also the takhalluḡ of a poet of the South (Deccan), D.

Hádiy, Myr *Jawád 'alyy Khán* of Dilly (familiarily called Myr *Hádiy*, D,) used to visit the *Moshá'arabs* of E. He was *Kótwál* or superintendent of the military Bázár under *Ghaziy aldyn Haydar Khán*, he is alive and the author of a *Dywán* and of treatises on Grammar, Law, &c. in *Rékhtah* verses, he has also written one small *Dywán* in which no letter occurs with a diacritical point, and another in which all have diacritical points, D, K. He died in 1215, H. In T his name is Myr *Mohammad Jawád*. ✓

Háfitz, *Háfitz Khayr Allah* of Dilly, R.

Háfitz, *Háfitz Mohammad Ashraf* of Dilly is a pious man, D. Either he is identical with *Háfitz Gholám Ashraf Ashraf*, or P confounds the two poets.

Hafytz a poet of *Haydarábád*, H.

Hafytz, *Háfitz Mohammad Hafytz*, a Kashmyry of Dilly, is a pupil of K, he composes chiefly *Marthiyahs*, D. He died last year, P.

Hajjám, 'ináyat Allah of *Saháranpúr* was for a long time a barber at Dilly, he professed to be a pupil of *Sawdá*, he was a friend of E and died six years ago at Dilly at an age of more than eighty-five years, E. He is familiarily called *Kallú Hajjám*, J. He has also the takhalluḡ of *Parwárish*, K.

Hakym, *Mohammad-panáh Khán* had formerly the takhalluḡ of *Nithár*, but has lately changed it, he is a son of *Mohammad Sharyf Khán Lakh-bakhsh* (*Zar-bakhsh*, P,) he was a man of rank, and resided for some time at Dilly and visited *Lucnow*, he was skilled in music, medicine, and even in history, E.

Hakym, Moḥammad Ashraf Khán of Dilly where he now resides, he is an eminent physician, D. Died a short time ago, P.

Hakym, Nihál aldyn, R.

Hály, Myr Moḥibb 'ally resides at Murshidábád, D. [Khán, P.

Hamdam, 'ibád 'ally of Rámpúr a son of Nawáb Fath 'ally

Hamdam, Myr Makfút 'ally of Patna is a son of Myr Moḥammad *Hayát Hasrat* and a pupil of Qudrat and others, he resides at Murshidábád, C. He is young, J. He is probably dead, V.

Myr *Hámid* is a disciple of Myr Naḡyr of Lucnow and has a great predilection for poetry, C, V.

Hamrang, Diláwar 'ally Khán was a brother of Moḡtafā Khán Yakrang, D. See Yakrang and Bé-rang.

Hamrang, Myr 'azyz aldyn of Awrangábád is a Ḡúfy and a pupil of Gholám Kibriyá *Khalyl* of Murshidábád, he has written a short *Rékhtah* Dywán with a Persian preface, D. He also writes Persian poetry, H.

Ham-zá همزه, Sháh Ham-zá a Darwysh of Dilly, who settled some time ago at Patna and has many followers, D, H.

Hamzah, Shaykh Hamzah 'ally is a schoolmaster of Etáwah, D. K.

Haqyqat, Myr Sháh Hosayn of Bareilly brought up at Lucnow, his ancestors were of Balkh, he is a pupil of Jorät, he was first in the cavalry, subsequently at the recommendation of Jorät, he was appointed tutor in the family of Imám-bakhsh Khán Kashmyry, whom he assisted in compiling a *Tadzkirah* of poets. The Kashmyry obtained the loan of the rough copy of Muḡlafy's *Tadzkirah*, and appropriated the contents of nearly the whole without acknowledgment, E. In T he has the name of *Hasan Sháh*.

Haqyr, Myr Imám aldyn familiarly called Myr Kallú of Dilly wrote Persian and Urdú poetry more particularly Marthiyahs, Rubá'ys, &c. he now earns his livelihood by instructing children, D, K.

Haqyr, Munshiy Nabyy-bakhsh a son of Shaykh Hosayn-bakhsh *Bakhshy* of Dilly, where his ancestors who were of the Panjáb, settled about one hundred years ago, is since many years Sirishtahdár of the Magistrate's court at Coel, R.

Haqyr, Shyú Saháy of Meerut was a Minstrel who lived on making verses on the occasion of marriages, &c. he wrote Persian and Urdú poetry and Rawshan Sháh Rawshan used to correct his verses, he visited Dilly and made the acquaintance of D.

Har Chand, Har Chand Kishór of Dilly, V. He is a son of Kúnwar Prém Kishór Firáqy, and attends most Moshá'arahs, D, K.

Hariyá, Har-saháy a Bráhmaṇ of Sikandarábád, H. He is a good physician, T.

Haryf, Khwájah Mokarram Khán of Dilly a son of Khwájah Mohammady Khán who held an appointment in Bengal where he now is, his son Haryf lived with him but died young, J.

Hasan, Háfitz Abu-l-Hasan of Kándhelah is a son of Mawlawy Iláhy-bakhsh Nishát, D.

Hasan, Myr Gholám Hasan of Dilly a son of Myr Gholám Hosayn Dháhk. His ancestors were of Herát, Hasan went early in life to Oudh, where he was supported by Nawáb Sirdár-jang and by his son Myrzá Nawázish 'ally Khán, he is the author of a Dywán of about 8000 verses and of a Tadzkirah of Rékhtah poets, but the most celebrated work of his is the *بدر منیر*, he died in 1205, Myr Dhiyá used to correct his verses, G. He died about four years ago, V.

Hasan, Gholám Hasan of Patna a pupil of Bhuchchú and of V, composed chiefly Marthiyahs, he died young, the chronogram of his death is *وای غلام حسن* = 1206, V.

Hasan, Khwájah Hasán (Khwájah Ahsan, V) of Dilly, a son of Khwájah Ibráhyṁ b. Ghiyáth aldyn (whose beautiful little tomb is in Pahárganj which is now an open plain outside the Ajmyry Darwázah at Dilly,) b. Mohammad Sharyf (a celebrated Qúfy whose Khánqáh is still at Dilly near the Farrásh Khánah Kírky) b. Ibráhyṁ (he was called Khwájah Kumbáry and is buried in the same place as his grandson.) Hasán was skilled in music and astronomy and in mysticism, he was supported in 1215 by Nawáb Sarfaráz aldawlah, he was in love with a woman of the name of Bakhshy, and she is the Laura of his poems which he collected into a Dywán, G, E, V. He was in the service of Aḥaf aldawlah at Lucnow where he still resides, D. He is a very pious man and since some time resides at Rostam-nagar, he is a fertile writer, H.

Hasan, Myr Hasan a friend of V.

Hasan, Myr Hasan Sháh of Dilly, a son of Myr Sayyid Mohammad of Bokhárá, a friend of D.

Hasan, Myrzá Mohammad Hasan (Myrzá Ahsan R, Myrzá Hasan, P) a son of Nawáb Sayf aldawlah Sayyid Radhyy Khán is a fair poet, D, K.

Hasan, Myr Moḥammad *Hasan* of Dilly was a pupil of Sawdá, C, V. B speaks of him in the present tense.

Háshim, Háshim 'alyy, his birth-place is not known, H.

Háshimy of Dilly has some years ago left his native town, K, D, H.

Háshimy, Myr Háshimy (Myr Moḥammad Háshim, P, Myr Háshim 'alyy, K, D, H,) a pupil of Sawdá is upwards of sixty years of age, E.

Hashmat, Myrzá Fakhr aldyn, R.

Hashmat, Myr Moḥammad 'alyy (Moḥammad 'alyy Khán, K) of Dilly a soldier went in 1158 to Morádábád and was killed in battle, A, B. He was a Kashmyry and a pupil of Moḥammad Ghanyy Bég Qabúl and the instructor of Tábán and of Moḥtasham 'alyy Khán, V, E. His Dywán is not much read, D.

Hashmat, Sayyid Moḥtasham 'alyy Khán of Dilly, a son of Myr Báqiy, a soldier by profession died in 1161 and left a Persian Dywán, A, B. His ancestors were of Badakhshán and he died in 1163.

Hasrat, Myán Rasúl-bakhsh of Badáwn came in 1240 from Calcutta to Dilly, D.

Hasrat, Dzawqy Rám of Dilly was a good Persian poet and left a Dywán, D, K. Resided at Farrokhábád, P.

Hasrat, Myrzá (Myr J, Myán, H) Ja'far 'alyy a son of Abúl-Khayr who kept an apothecary's shop in the Nakhkhás bázár or cattle-market at Lucnow, *Hasrat* continued for some time the business of his father, subsequently he retired from active life and died in 1210, and left some Qaṣydahs and a Dywán of Rékhtah Ghazala, G, V. He was for some time in the service of the late Myrzá Jahándár-sháh and was a pupil of Dywánah, H.

Hasrat, Myr Moḥammad Hayát of Patna had the title of Haybat Quly Khán and was a pupil of Matzhar (of Moḥammad Báqir Hazyn, V), he was for some time attached to the service of Nawáb Shawkat-jang at Purnyyah and for some time to that of Siráj aldawlah of Murshidábád, and in 1195 he was with the Qúbahdár of Bengal, he died in 1215 and left a Dywán of about 2000 bayts, G, V.

Hasyb see *Habyb*.

Hátif, Myrzá Moḥammad Hátif, it is said that he resides at Dilly and lives the life of a Darwysh (poor man), C. He used to attend the poetical meetings, in the house of Thaná Allah Firáq, it is said he is dead, E. First he was attached to the tomb of the Qúfy Myr

Jahán at Dilly but he left his native town, it is not known where he now is, D. He went to the East, K.

Hátify was an ancient poet and a contemporary of Walyy, D, H.

Hátim, Mohammad Hátim of Dilly a friend of Ábrú and Madhmún, he was during the reign of Mohammad Sháh a companion and the butler of Nawáb 'umdat almulk, he wrote a Dywán of about four thousand verses, subsequently he made selections from it and called them دیوان زاده. This is the account of A. He is also called Mohammad in B. But E, who knew him personally calls him Tzohúr aldyn alias Sháh Hátim, and says that he was born at Dilly in 1111 and was a soldier by profession. E farther informs us that there was another Hátim at that time, and that the two were frequently confounded. Though a man who has the name of Tzohúr aldyn may also have the name of Mohammad, it is not unlikely that A and others confounded the two, and that Mohammad Hátim is distinct from Tzohúr aldyn Hátim, the latter being the more celebrated and the author of the Dywán-zadah. Mr. Hall however, whose opinion is very valuable, identifies the two. It would appear that Hátim gave the first impulse to Urdú poetry in Dilly. In 1132 the Dywán of Walyy was brought to Dilly and verses from it were on every body's lips, this induced him and three friends of his, Nájiy, Madhmún and Ábrú to apply themselves to Rékhtah poetry. The taste for it spread rapidly and Hátim, according to his own statement, had no less than forty-five pupils. Up to the time of Hátim it would appear that Indian poets wrote in Persian, and made only occasionally, Rékhtah verses, there seem also to have existed many popular songs, which however, were almost purely Hindée. The first productions of Hátim (and probably also of his early contemporaries) were far-fetched and obscure, but when Rékhtah poetry had attained greater perfection he made a selection from his former Dywán and improved the style and called it دیوان زاده as has already been stated on the authority of A. It has about 5000 verses and the metre of every poem is noted on the margin. It is stated by E that his object in making these selections was, that his poems might not be confounded with those of the other Hátim. He died two or three years ago, E. H and K inform us further that, he turned a Faqyr, that he had his takiyah near the Dilly gate of the palace and that many persons used to come to him for spiritual advice. For extracts from the preface to the Dywán-zadah see chapter on Rékhtah Dywáns.

Hátim, Sayyid *Hátim* 'ally Khán of Jawnpúr was a pupil of Myán Madhmún, V.

Hawas, Myrzá *Mohammad Taqyy* of Lucnow a relation of Nawáb Áçaf aldawlah Sálár-jang is a talented young man and a pupil of Muçafy, V. He is a son of Myrzá 'ally Khán of Lucnow and the author of a *Majnún ó Laylá*, T.

Hawaydá, Myr *Mohammad A'tzam* of Dilly a brother of Myr *Mohammad Ma'çúm* composes chiefly Marthiyahs, C was his friend.

Hayá, Háfitz *Mohammad Hayát*, his father was a Moghol, i. e. Tatar or Persian, he died at Makkah or Madynah, D. He flourished under *Mohammad Sháh*, H.

Hayá, Myrzá *Rahym* aldyn visited Dilly in 1265, R.

Haydar, Gholám *Haydar*, C.

Haydar, Myr *Haydar* 'ally of Dilly is a soldier at Farrokhábád, D, K.

Haydar, Myr *Haydar* 'ally Khán of Láhór a descendant of 'abd al-Qádir Gylány resides now at Pasháwar, D.

Haydar, *Haydar-bakhsh* of Jawnpúr a son of Núr al-*Haqq*, is a learned man, wrote a *Saqiy-námah* in praise of 'ally, J.

Haydar, Myrzá *Haydar Bég* resides at Ilahábád, D.

Haydar, Myr *Haydar Sháh* of the Deccan, a gallant soldier, was in Bengal in the service of Nawáb Sarfaráz Khán, he put the Dywán of Walyy of the Deccan into Mokhammas and interspersed that of Háfitz with verses of his own, he died in Bengal (at Hooghly) near one hundred years of age under *Áhmad Sháh*, C. Garcin de Tassy thinks that he is the author of a Mathnawý entitled قصه چندر بدن و ماعيار *Haydar*, *Hosám* aldyn, R.

Haydary, Shaykh Gholám 'ally is familiarly called Shaykh Jum'ah of Dilly went to Patna and has lately taken to poetry, C. He is a good physician and resides now at *Hosaynábád*, V.

Haydary, Myr *Haydar-bakhsh* of Dilly resides now at Calcutta says Bény Naráyan. Mawlawy Gholám *Haydar* informs me that he was a man of great talents but little education, that he was attached to the College of Fort William, and died upwards of thirty years ago, that is to say about 1823. His works will be mentioned in their places.

Hayf, Myr Chirágh 'ally of Jawnpúr, a pupil of Áfsós, lives now at Benares, V. Resides at Lucnow, E, D.

Hayf, Móty Lál a Káyeth and a pupil of Myr Sóz lives now, 1196, at Lucnow, C, V.

Hayrán, Háfitz Baqá Allah Khán, a son of the calligraph *Háfitz Ibráhyim Khán*, resides at Dilly, D.

Hayrán, Myr *Haydar* 'ally of Dilly, a pupil of *Sarab Sukh Dywánah*, commands now, 1215, a troop of cavalry at Lucnow, G. Was killed in the Behár, D.

Hayrán, Myr Mammún of Patna died at the age of thirty. In the Marthiyah he used the takhalluq of *Matzlám*, he left but six hundred verses, J. He died young, V.

Hayrat, Ajúdhya Prashád a Kashmyry of Lucnow a pupil of *Jorát*, was a good musician and died in 1234 at the age of twenty-five years and left a short *Dywán* and some *Mathnawies*, P.

Hayrat, Gholám Fakhr aldyn (*Mo'yy aldyn D*) Khán, a grandson of Nawáb Mo'yn almulk Myr Mannú resides at Kálpy and writes Persian and Rékhtah verses, D.

Hayrat, Khwájah Kallan of Dilly resides now at Patna, J.

Hayrat, Murád 'ally (Myr Murád, D) of Murádábád, A. It is stated by E that he knew him, but that when he wrote he was dead. According to T and Garcin de Tassy I. p. 220, he had the takhalluq of *Hasrat*, this however may be merely a wrong reading.

Hayrat, Shaykh Ra'ím 'ally of Patna a son of Shaykh Gholám Mo'hammad an uneducated man and a drunkard, is dead, V.

Hayrat, Myr Saydan (?), a nephew of the late 'ally Quly Khán, was for some time Ná'yib of Behár and a friend of J.

Hazyn, Myrzá Khojastah-bakhsh Bahádur is a prince of the house of Dilly, D, K. There was also a poet of the takhalluq of *Hazyn* at the time of Mo'hammad-sháh, but nothing is known regarding him.

Hazyn, Myr Mo'hammad Báqir of Agra (Dilly, G) a pupil of Myrzá Matzhar, held for some time an appointment at Dilly, now he is in Bengal, that is to say, at Patna, A, B. He left a Rékhtah *Dywán*, G. He left two *Dywáns*, J. In some Ghazals he has the takhalluq of *Tzohúr*, he died at Patna, V. In D Shaykh Mo'hammad 'ally *Hazyn* is mentioned, and it is stated that he was a friend of Myrzá Matzhar and left a short *Dywán*, D also mentions Myr Báqir *Hazyn*, and says that he resides at Lucnow.

Hidáyat, Myr Hidáyat Allah a son of Myr 'alym Allah had the

title of Nawáb Hidáyat 'ally Khán and was the deputy governor of Haybat-jang of the Behár, he was a great patron of poets and learned men, he is buried at Hosaynábád, J.

Hidáyat, (Shaykh, G) Hidáyat Allah Khán (Hidáyat Khán, E) of Dilly, of Afghán origin, a pupil of Myr Dard, A, B, J. He has written a Dywán and a Mathnawý in which he describes Benares, C. He is upwards of one hundred years of age, E. Was still alive when V wrote. He was the uncle of Thaná Allah Firáq and died in 1219, D, H. He died in 1215, P. Most of the poets of Dilly were his pupils, he left a Dywán of about 9000 verses and several Mathnawies and also a Risálah which has the title of چراغ هدایت, K.

Hazyn, Myr Bahádúr 'ally a pupil of Nawáb Zayn al'ábidyn Khán (who is now, 1853, alive at Dilly and about sixty years of age), R.

Hidáyat, Hidáyat 'ally was a contemporary of Shaykh Farhát Allah, C, V.

Hidáyat, Hidáyat 'ally of Agra a pupil of Walyy Moammad Natzyr sent some of his verses to D for the purpose of their being inserted in his Tadzkirah.

Himáyat, a poet of Haydarábád, writes chiefly Qacydahs, D.

Himmat is familiarly called Akhónd Himmat, he lives at Rámpúr, and supports himself by teaching, D, K. Besides him there is another poet of this takhalluq in H.

Hindú, *Gotal?* Kokal Chand of Láhór, a brother of Mihr Chand Mihr, he resides now at Farrokhábád, and writes both Persian and Rékhtah poetry, V.

Hobb حب, Myr Ahmad 'ally of Farydábád is the son of a Qádhíy, and a promising young man, he studies Arabic and Persian, D, K.

Hodhúr, Láláh Bálmakand of Dilly a pupil of Myr Dard, E. Is a good Arabic and Persian scholar, and resides now at Lucnow, D. He was a Musalmán at heart says K, and is dead.

Hodhúr, Shaykh Gholám Yahyà of a good family of Patna, gained his livelihood by commerce and was a friend of C. Is the author of a Dywán, J. He was a man of learning and died at Patna, V.

Myr Hosayn 'ally of Rámpúr resides now at Murádábád, H.

Hosayn 'ally Khán resides at Mirzápúr, D, H.

Hosayn, Sayyid Gholám Hosayn of Dilly a son of Sayyid 'abd Allah had first the takhalluq of 'azyz, was Munshi of an officer at Meerut, whom he accompanied to Calcutta, P.

Hosayn, Nawáb Gholám *Hosayn* Khán, of Afghán origin, resides at Sháhjahánpúr, D.

Hosayny, *Hakym Myr Hosayny* (*Hosayn K*) of Dilly a disciple of Moḥammad Fakhr aldyn is a good calligraph and musician, and writes chiefly Persian poetry, D. He is dead, K.

Hósh, Gholám Mortadhá of Dilly, a pupil of Naçyr, is a new poet, D. In H his takhalluç is spelled Hawas.

Hósh, Myr Shams aldyn of Lucnow is a young man and a pupil of Sóz, E, K, D.

Hunar, Moḥammad Dáwud of Haydarábád, K, D, H. Besides him is another poet of this name, who seems to have flourished long ago, H.

Myr Hyngá of Dilly, he has been killed C, V.

'ibrat is a poet of Rámpúr, D, H. He is probably identical with Myr Dhiyá aldyn 'ibrat, a pupil of Nawáb Maḥabbat Khán mentioned by P.

Iṣan, Myr Gholám 'ally of Haydarábád has lately acquired celebrity, D, H.

Iṣán, *Háfiz 'abd al-Raḥmán* a court poet of Sháh 'álam, corrected the compositions of the princes, and wrote Urdú and Persian poetry, (D, K.) He had first the takhalluç of Raḥmán, K. He died at Dilly in 1851 at an advanced age.

Iṣán of Lucnow is particularly distinguished in the Marthiyah, D, H, R.

Iṣán, Myr Shams aldyn a son of Myr Qamar aldyn Minnat, C.

Ilhám, Shaykh Sharaf aldyn familiarly called Sháh Malúl, is a Darwysh and resides at Lucnow, and corrects the verses of most poets of that city, C, H. He is upwards of sixty years of age, E. He had formerly the takhalluç of Malúl, G. He wrote two Persian Dywáns, V.

Ilhám, Fadháyl Bég a pupil of Sayyid 'abd al-Waly 'uzlat, B, J.

'imád, Gháziy aldyn 'ally Khán Bahádur has the title of 'umdat almulk and is a well-informed man, V.

Imámy, Khwájah Imám-bakhsh of Dilly was formerly in the service of Haybat-jang and in very good circumstances, but since thirty years he lives in poverty at Patna, V, whose friend he was. In C his takhalluç is spelled Amány.

'ináyat, 'ináyat 'ally Khán, a son of Nawáb 'abd 'ally Khán, is in

میراد مینات

Persian a pupil of Imám-bakhsh, who is now Professor of the Dilly College, P.

'ináyat, Shaykh Nitzám aldyn son of a Qádhiy of Raṭól راتول came to Dilly for the sake of prosecuting his studies, and some time ago he went to Calpee, he is a disciple of Mawlawy Moḥammad Fakhr aldyn. He has in his Persian poems the takhalluḡ of Masrúr and Hidáyat, D. He died at Calpee, where he was tutor in a private family, K.

Inṣáf, 'abd al-Raḥmán Khán resides at Dilly, and attends most Mashá'rahs, R.

Insán, Asad Yár Khán had the title of Asad aldawlah Bahádur, but was familiarly called Jognún fire-fly, he was an Amyr of 7000, and rather a man of business than a poet, A. He died a few years ago says B.

Inshá, Myr Inshá Allah Khán the son of Má-shá-Allah Khán, whose takhalluḡ was Maḡdar was a native of Murshidábád, but his ancestors were of Najaf, and he like his father was a clever physician, and one of the most skilful poets of India. He was, in 1215, in the service of Solaymán-shikóh at Lucnow. He knew, several languages and left, besides his Urdú Kulyyat, a Persian Dywán. Among his Mathnawies is one called شیر و برنج in which he imitates the نان و حلوا of Bahá aldyn 'ámily. He also wrote Turkey verses and he wrote some poems, no letter of which has a dot, and others every letter of which has diacritical points, C, E. He died about twenty years ago, P.

Intitzár, 'alyy Naqyy Khán a son of the late 'alyy Akbar Khán Manykbáshy (?) resided during the time of 'alyy Wirdy Khán Moḥábat-jang at Murshidábád. He was a friend of C. He died at Murshidábád, V.

Irshád, Anwar 'alyy, R.

Isfán اسفان (Stephen ?) is the name and takhalluḡ of a Christian, born at Dilly, his father was a European. He was an acquaintance of D. Was alive in 1215, H.

'ishq, Háfiẓ Myr izzat Allah a son of Hakym Qudrat Allah Khán Qásim (who is the author of the Tadzkirah No. 52) is the author of a Dywán, D. He is a good physician and alive, P.

'ishq, Myr Moḥammad 'alyy of Haydarábád, D; (perhaps identical with Myr Yahyá 'ishq.) K speaks of him as if he had been alive in 1221.

lingbāshī

'ishq, Sháh Rokn aldyn, familiarly called Sháh Ghasytá گهسیٹا, of Dilly, was a grandson of Sháh Fakhál a great saint of Dilly. When a young man, 'ishq went to Murshidábád, and though he had no office he was much respected and led the life of a gentleman; subsequently he followed the example of his family and became a Darwysh choosing Patna as his place of residence. Owing to the independence of his character, he was held in great veneration. He died in 1203. Besides a Dywán of about 1500 verses he left a mystical Mathnawý, B, J, V.

'ishq, Myr Yakyà of the Deccan had the title of 'áshiq, J.

'ishq, Myr Zayn of Dilly, want of means compelled him to leave his home, he went to Patna and stays with Myrzá Ghasytá, he writes Persian and Urdú poetry, and is author of a Dywán, J.

'ishqy was a poet of the Deccan, regarding whom D was not able to obtain any information.

'ishqy of Morádábád, J saw him at Awala [✓]آوالہ which is in the district of Faydhábád. near Bander

'ishqy, Myán Rahmat, different from 'ishqy of Murádábád, D.

'ishrat, 'abd al-Wási', H. See 'izzat.

'ishrat, Bhólá Náth a Pandit, V.

'ishrat, Shaykh Gholám Bangály of Patna, a son of the late Shaykh Lutf Allah, turned a soldier after the death of his father, subsequently he ran mad, and J does not know what has become of him, he described in a Mathnawý called جنگ نامہ the wars of the Nawáb Haybat-jang.

'ishrat, Myr Gholám 'alyy resides at Bareilly and is the author of a good Dywán, D. He is a pupil of Myrzá 'alyy Lutf, H, T.

Ishtiyáq, Sháh Walyy Allah of Sirhind. Gurdézy and some other authors say that his grandfather was Shaykh Ahmad who is called the Renewer of the second Millennium ^{مجدد الف ثانی} because he started the theory that every thousand years a man was born, who has a thorough knowledge of the Islám, and whose vocation it is to revive and strengthen it, and that he was the man for the second Millennium. Others say, that he was the grandson of Moḥammad Gul. It is likely that, as Lutf says, he is connected by spiritual genealogy only with the Shaykh Ahmad. Sháh Walyy Allah resided in the Kót-lah close to Dilly, and was a distinguished Theologian and Čúfy. He died about 1161 and left several works like the قرة العینین فی ابطال ^{قوة العینین فی ابطال}

جنة العالية في مناقب معاوية وشهادة الحسين. Sháh 'abd al'azyz, the most celebrated Indian Theologian in modern time, was a son of Sháh Walyy Allah, A, B, G.

Islám, Shaykh alislám of Thánah in the district of Saháranpúr is now the best poet of that part of India, D.

Ittifáq is a poet of Bareilly, H.

'izzat, Myr 'abd al-Wási', it is said he is of Lucnow, D. See 'ishrat.

Jadzb, Sayyid 'izzat Allah Khán Bhikháry of Bareilly is a young man, D. Was two years ago at Dilly, H. Travelled much and died near Bokhárá, P.

Jadzb, Myr Matzhar 'alyy was a learned man, he died about twenty years ago, and is probably identical with the poet who had in Persian the takhalluq of Çafyy, V.

Ja'far, Ja'far 'alyy Khán, a son of Myrzá Mūmin Bég, was an Amyr of the time of Moḥammad Sháh, and had the rank of three thousand, V. He was alive in 1168 and composed by order of Moḥammad Sháh, a Mathnawý of 500 verses on so elevated a subject as the Qalyán, i. e. the machine for smoking tobacco, A, D.

Ja'far or Ja'fary, Myrzá Ja'far of Paṭna a son of Faydh 'alyy Khán is a well educated man, J. Was Thánadar, he is dead, V.

Ja'far, Myr Ja'far Zetely of Nárnawl a contemporary of By-dil was the most celebrated humoristic poet of Hindústán, his compositions are a mixture of Persian and Urdú. He is the author of a Sháh-námah in Rékhtah, A, D.

Ja'fary is at Lucnow, D.

Ja'fary, Myr Báqir 'alyy of Dilly, a brother of Nitzám aldyn Mamnán and a son of Qamar aldyn Minnat, is a talented young man, D. He is alive and has the takhalluq of Ja'far, K. He died last year on his way back from Makkah, P.

Jahándár, Myrzá (Prince) Jawán-bakhsh Jahándár-sháh, a son of the emperor Sháh-'álam, went in 1198 to Lucnow, and held every month two poetical assemblies in his house, at which G used to be present. He died at Benáres in 1201, G. Garcin de Tassy informs us, that there is a work of his in the India house, which has the title of نصائح عنایت مرشد زاده.

Jahángyr, Myrzá Jahángyr of Lucnow was formerly in good circumstances, but is now impoverished, he writes Persian and Rékhtah poetry, D. He died in prison, P.

برادر مصون

Jalál aldyn of Murshidábád had the title of Jalál aldawlah, he is the author of a Mathnawý and was skilled in chronograms, J.

Jalál resides at Faydhábád, R.

Jalál, Myrzá Bandah 'ally a Sayyid of Dilly, his ancestors were of Persia, he died young, H.

Jalál, Jamál aldyn Hosayn a younger brother of Kamál aldyn Hosayn of Dilly, D, H. He is identical with the Jamál of J.

Jám, Kúnwar Sén of Badhawly is a pupil of Sharaf aldyn Masrúr, who is a son of 'ishq, P.

Jamál, Myr Jamál aldyn Hosayn of Patna a son of Núr Allah Khán, who held a high office under the emperor, writes chiefly Persian verses, J. See Jalál.

Jamál, Jamál 'ally of Jewish extraction (از قوم بني اسرائيل) a grandson of Mawlawy Gholám Aámad of Meerut and a pupil of 'ishq, who has also the takhalluq of Mobtalá, D. He went some time ago to Haydarábád, H.

Ján is the name and takhalluq of a poetess of Farrokhábád, R.

Ján, Ján 'ally Sháh, a cousin of Nawáb Qásim 'ally Khán Náztim of Bengal, was a pupil of Myr Mohammad Taqyy and a disciple of Nathan Sháh Sikandarábády, D. He lives at Sikandarábád as a Faqyr, H. P speaks of him in the present tense.

Ján, Jáne 'álam Khán, a cousin of Nawáb Rawshan aldawlah, is a pupil of Sayyid Mohammad Sóz, C. He writes very elegant Naskh and Naskh-ta'lyq and he studied Arabic.

Jány, Bégam Ján, known by the name of Bahú Bégam, a daughter of Nawáb Qamar aldyn Khán, and a wife of Aḡaf aldawlah, P. See Dúlhan Bégam.

Jarráh, Gholám Náçir of Dilly, his ancestors were of Kashmyr, he is a son of the Surgeon Háfitz Ramadhány and a talented young man and a good Surgeon, K. He died some years ago, P.

Jawáhir, Myán Makkhú of Patna is a great admirer of poetry, J.

Jawáhir Singh a pupil of T.

Jawdat, Ráy Hridayarám of Dilly (of Murshidábád, V) was originally of Cuttack, he was a friend of C and died at Murshidábád, C. He was a good Persian poet and a pupil of J.

Jawhar, Myrzá Aámad 'ally of Dilly, his ancestors were of Persia, he wrote mostly Persian verses and was killed in an affray at Dilly, C.

Jawhar, Dywály Singh a Khatry of Bareilly, D.

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Jawhary, Mawlawy Āyat Allah of Phulwāry is a Persian poet and a good scholar, J. Has in Persian the takhalluṣ of Sózish, and died about fifteen years ago, V.

Jawhary, Inderjyt a jeweller of Dilly is a pupil of Naṣṣyr, D.

Jawlán, Myr Hosayn (*Hasan*, K) 'alyy Khán is a poet of the Deccan, he has composed a very beautiful Qaṣydah on spring, H.

Jawlán, Myr Ramadhán 'alyy has written a few verses, A. He was a contemporary of Moḥammad Sháh, C. He is called Bahár 'alyy Sháh, but had first the name of Ramadhán 'alyy, it is eight years since he died, E. It does not appear to me that Ramadhán 'alyy and Bahár 'alyy are identical as E makes them.

Nawáb Jayná Bégam a daughter of the late Myrzá Babar and a wife of Myrzá Jahándár-sháh writes Rákhtah and Persian verses, D. She is probably identical with Jáná Bégam, the authoress of a treatise on the Rág mentioned by Garcin de Tassy.

Lála Jhaman Náth (*Jhaman Lál*, K) of Dilly, a brother of Jagarnáth, a son of Bishen Náth of the Káyeth caste, wrote Persian and Hindawý poetry, he put the Baháre Dánish into verse and made material alterations in the style of it, D.

Jonún, Myr Fadhl 'alyy (*Faydh 'alyy*, H) a pupil of Myr Amány Asad, a soldier by profession, had for a short time the takhalluṣ of Mast, he is fond of reading, D. He is now in very poor circumstances, K.

Jonún, Shayk (Sháh, K) Gholám Mortadhá of Iláhábád a pupil of Mawlawy Barkat, he is since many years blind, C, V, D. (Barkat, says Tek Chand, *Bahar*, is a licensed abbreviation for Barakat, and in India the word is universally pronounced, as if it had only two syllables.)

Jonún, Nawáb Mahdiy Khán, a son of Khánahzád Khán b. Nawáb Sarbaland Khán, a pupil of 'ishq Ghasytá, was at Paṭna (where J saw him) on his way to Calcutta, J.

Jonún, Moḥammad Fakhr alislám of Dilly a pupil of Mamnún has lately taken to poetry, D.

Jonún, Moḥammad Jywan is a learned and pious man of the neighbourhood of Seráwah, D.

Jonún, Myrzá Najaf 'alyy Khán of Benáres, a son of Moḥammad 'alyy Khán Dywánah who holds the office of Tahṣyldár, P.

Jorüt, Qalandar-bakhsh a son of Háfiz Amán a pupil of *Hasrat*. He was first supported by Nawáb Mahabbat Khán *Mahabbat* but in 1215 he was in the service of Solaymán-shikóh at Lucnow, he was

skilled in music, astrology, and other sciences, but had the misfortune to lose his eye-sight, G. It appears that Jorüt and his family had the family-name of *Yakya Mán*, because they said that they were descended from *Yakya Ráy Mán* who resided in a street at Dilly which is close to the Chándny Chawk and is still called the *Ráy Mán street*. In P it is stated that he was descended from *Ráy Mán* who was executed by *Nádir Sháh* and that he died upwards of twenty years ago.

Jorüt, Myrzá Moghol of Bareilly a son of 'abd al-Báqiy Khán, a soldier by profession and a pupil of Sawdá is a good poet, D. He died at Bareilly, K. In H this poet has the takhalluq of Jamyl.

Jorüt, Myr Moḥammad Ridhá a son of Sayyid Moḥammad *Wahyd* who had the title of Sayyid Qadr aldyn and was a man of rank and held a Jageer from the emperor. Jorüt was a soldier and wrote Persian poetry, he had a salary of sixty rupees a month, and being a very bigoted Shy'ah, he gave out of this twenty-two rupees as alms to Sayyids; he died at Púrniya, J. He seems to be identical with the following.

Jorüt, Myr Mostaqym was a contemporary of Moḥammad Sháh, it is said that he lived a pious life and resided at Púrniya, V.

Jorüt, Myr Shér 'allyy was a fine-looking and learned man but not much of a poet, he used to visit Gurdézy, but some years previous to 1165 he went to the Deccan, B. He is a native of the Deccan; there is also a Jorüt of Faydhábád, whose name I do not know says J.

Jósh, Shaykh Niyáz Aḥmad a pupil of Dzawq, R.

Jósh, Raḥym Allah a young man who resided at Dilly and was a pupil of C, E. Is a humoristic poet, wrote two Dywáns, one is humoristic and the other contains Ghazals, Rubá'ys, &c. D. I have not heard of him since a long time, his poems are in a low language, H.

Jóshish, Moḥammad 'ábid a son of Jaswant *Nákir* (Jaswant *Náger*, P) it is said that he is a clever young man and resides at Patna, E, D. There is no doubt that D, and E are under a mistake and mean the brother of Shaykh Moḥammad Rawshán Jóshish whose takhalluq is *Dil*.

Jóshish, Shaykh Moḥammad Rawshan of Patna a brother of Moḥammad 'ábid *Dil*, imitates Myr Dard, G. In 1194 he sent extracts from his Dywán to C. He is an excellent poet and his Dywán has about 3000 verses, J, V.

Jowán, Kátzim 'ally of Dilly is now, 1196, at Lucnow, C. In A. D. 1800 he went to Calcutta where he was still alive in 1812, and attached to the College of Fort William.

Jowán, Shaykh Mohibb Allah of Dilly of Jewish extraction (انز اولاد اسرائيل) is a physician and a pupil of 'ishq, D, K. In H instead of being a Jew he is a بزرگوار.

Jowán, Myrzá Na'yim Bég of Dilly is a clever and talented young man in the service of Solaymán-shikóh, he is a pupil of E, but not much of a poet, E. He died many years ago, P.

a/ Myán Juggan, a cousin of Shér-afgán Khán, was born in Hindústán, B. He is a pupil of Taqyy Myr, J. According to D he was a slave of Shér-afgán Khán, this however is certainly a mistake.

Kabyr, Hakym Kabyr 'ally Sanbhaly was an Anqáry Shaykh, E met him in the house of Mohammad Yár Khán.

Káfir, Myr 'ally Naqyy of Dilly a soldier and a friend of B. Had first the takhalluq of Taskyn and Jonún, A. C frequently saw him at Murshidábád. Some say he is dead, J, V. He called his poems Káfir-Katṭah, K.

Sháh Kákul of Dilly was a Faqyr and a contemporary of Abrú, C, V.

Kalámy, Gholám Nabyy Khán was supported by the late Gháziy aldyn Khán, D.

Myr Kallú of Dilly was a relation of Myr Dard, D, P.

Kalym, Shaykh Kalym Allah of Sarkót which is in the district of Murádábád, P.

Kalym, Mohammad Hosayn, B. Myr Tálib Hosayn, D. He composed a thick Dywán, A. He was a relation of Myr Mohammad Taqyy Myr and wrote an Urdú treatise on Prosody and Rhyme and translated the قصص الحكم into Urdú, he flourished under Ahmad Sháh and died at Dilly, C, G. He was the father of Myán Myr Háji Tajalli, E. He was a physician and left a Dywán and several Mathnawies, P. He is also the author of a tale in elegant Rékhtah prose, H.

Kamál aldyn was an ancient poet, D.

Kamál, Sháh Kamál aldyn Hosayn, his forefathers were of Karah Mánikpúr, but his father resided in Behár and was a man of rank, Kamál went to Lucnow and lives in the house of Rájah Holás Ráy, he has collected the Dywáns of about thirty Rékhtah poets and is a pupil of Jorüt, E, D.

Kamál, Myr Kamál 'ally of Gyámánpúr resides at Dyrha (or Déórha) in the Behár, writes Persian and Rékhtah verses, J. He was a man of learning and wrote a large work called كمال الحكمة on Philosophy, and one called چهارده درود on the Imáms. He died in 1215, the chronogram on his death is دریغا.

Kam-gó, Myrzá Habyb Allah is of Khayrábád in Oudh, D. He died some time ago, H.

Kámil, Shaykh Lutf Allah was a pupil of Sháh Kháksár, V.

Kámil, Myrzá Kámil Bég is of Moghol origin and a soldier by profession, D.

Kámil, Thákor Dás a son of Rájah Rám a Kashmyry, holds the appointment of Wakyl at Dilly, D. He is still in the same office, P.

Kamtar, Kamtar Sháh is a Darwysh residing at Lucnow, D.

Kamtar, Myrzá Khayr Allah Bég is of Persian origin and resides at Farrokhábád, V.

Kamtar, Mawlawy Kifāyat 'ally author of the نسیم جنت and of a version of the Shamāyil of Tirmidzy, R.

Kamtaryn an Afghán, his name is Myán Kamtaryn, he writes humoristic poetry but it is not good, M. He spent the greater part of his life at Dilly and died in 1168, A, B, C. His name was Pyr Khán, he used to sit in the evening in the Chawk, and to sell his poems which he had written on detached pieces of paper, D. He wrote mostly satires and humoristic poetry, H.

Karam of Dilly, a pupil of Muḥafy, resides at Haydarábád, K.

Karam, Shaykh Gholám Dhámin of Kútánah resides at Dilly, formerly he resided at Haydarábád, he is a pupil of Mūmin Khán and is an old man, P. He may be identical with the preceding.

Karamá, Myán Gholám Karamá of Murshidábád has lately left that city, J.

Karámat, Myr Karámat 'ally of Awrangábád, six days' journey from Dilly, a son of Myr Amánat 'ally and a grandson of Sayyid Murád 'ally Bokháry, he leads the life of a Darwysh or devotee at Shikárpúr, K.

Karym, Karym Allah Khán an Afghán has lately taken to writing poetry, D.

Sháh Karym-bakhsh of Paṭna a disciple of Sháh Karak is a Qádirian Čúfy, J.

Lálá Káshy Náth of Ambálah (Umballa) a bad poet, A.

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Káshy Náth of Patyála a son of Nawnidh Ráy is a young man, V. His father I believe is the author of the دستور مبین.

Kátzim, Kátzim 'ally is young and a pupil of Moḥammad Naçyr, K.

Kawkab, Ráy Makand Ráy of *Haydarábád* a pupil of Faydh, R.

Kawthar, Mahdiy 'ally Khán of *Lucnow* a son of Qotob aldyn Khán, came two years ago to Dilly, he is a pupil of Násikh, P.

Kayfy, Myr *Hidáyat* 'ally a Sayyid of *Bárh*, composes chiefly Persian verses, K, D.

Khác is a poet of the *Deccan*, D.

Khádim resides at *Pánypat*, D.

Khádim, Khádim 'ally of the *Panjáb* was in the service of Nawáb Nāçir-jang Bangash, V. He was a native of *Khaytal* but brought up at Dilly, his uncle was in receipt of a salary of 500 Rs. a month from Nawáb Bangash. Khádim is in the service of Nawáb Motzaffar-jang and receives a salary of Rs. 100. He is the author of a Persian and Urdú Dywán, H, D. He was of *Farrokhábád*, R.

Khádim, Nawáb Khádim *Hosayn* Khán Bahádur of Dilly a son of Nawáb Ashraf aldawlah Afrásyáb Khán and a friend of D, H.

Khádim, Khádim *Hosayn* Khán of *Paṭna* a son of *Hájj Ahmad* 'ally *Qiyámat* and a relation of C. He is dead, V.

Kháksár, Myr *Mohammad-yár*, familiarly called *Kallú*, is attached to a shrine close to Dilly called *Qadam Sharyf*, A, B, E. It appears from I, that he has written a *Tadzkirah* in which he assumes the appellation of Sayyid alsho'ará. He used to visit H, but was dead when he wrote.

Kháky, Gholám *Haydar* Bég was born in *Hindustán*, (Dilly, R) his ancestors were of *Badakhshán*, he is in the *Deccan* in the army, D.

Khálah, a lady of the name of *Badr alnisá* Bégam of *Farrokhábád*, was the aunt of the Nawáb 'imád almulk, and hence she used this takhalluṣ, V.

Kháliq, 'abd al-Kháliq was attached to the service of the late Myrzá (Prince) *Solaymán-shikóh*, he was marked with small-pox and stammered in reciting his verses, yet he was constantly present at the *Moshá'ar*ahs of the *Mahárájah*. He went to *Gwályár*, but it is not known where he now resides, R.

Kháliq, Shaykh Kháliq-bakhsh is originally of the *Panjáb*, but

Kaithal?

was born at Dilly. He is a nephew of Shaykh Nabyy-bakhsh Haqyr, and has lately taken to poetry, R.

Khalyl, Sayyid Ibráhyim 'ally, a son of the late Sayyid Moḥammad 'ally Bashyr, is a young man, who has lately taken to poetry, and submits his verses to Myr Gulzár 'ally Asyr for correction, R.

Khalyq, Karámat Allah Khán, a cousin of Moḥammad Ja'far Khán Rághib, and a pupil of Myrzá Moḥammad Fakhr Makyn, was a good Inshá writer, and died young, and left a Persian Dywán, V.

Khalyq, Myr Mostáhsan of Lucnow a younger brother of Myr Ahsan Kholq, E. He is tutor in the family of Rájah Tikét Ráy at Lucnow, D. He is a son of Myr Hasan, the author of the Badre Monyr, H.

Khalyq, Myrzá Tzohúr 'ally of Dilly, a son of Myrzá Hóshdár, is skilled in Hindée music, and in composing Marthiyahs, knows a little Arabic, he is now, 1199 at Murshidábád, C. In the Marthiyah, he has the takhalluṣ of Tzohúr, he died at Kerbalá in the 'iráq, V.

Khán, Ashraf Khán of Dilly went some time ago to Lucnow, he is a pupil of Muḥafy, H.

Khán, Moḥammady Khán, a Pathán, and a pupil of Rangyn, resides in the Deccan, has visited Dilly, D.

Khandán, D does not know where he resides.

Khastah, Moḥammad 'abd Allah Khán familiarly called Myán Jywan of Dilly, a son of Sa'd Allah Khán, who was called Aqá Yár Khán, was of Kashmyry origin and born at Dilly, and a pupil of Firáq, D, H, K. I am told that he died about 1840.

Khastah, Gholám Qotob-bakhsh, a descendant of Sayyid Moḥammad Kirmány, was attached to Nitzám aldyn Awliyá's tomb near Dilly, he was a pupil of Áshuftah, D, H.

Khayál, Brij Náth of Dilly has gone to Haydarábád, H.

Khayál, Gholám Hosayn Khán (Gholám Hasan Khán, H, P), a nephew of Barkat Allah Khán Barkat and a relation of Myr Juggan, resides now at Súnypat, D. It is said he left two Dywáns containing nearly one hundred thousand verses, P.

Khidmat, Farḥat 'ally resided at Lucnow, says Bény Naráyan.

Khirad, Nawáb Fakhr aldyn Khán, a son of Nawáb Sharaf aldyn Moḥammad Khán, is a relation of P.

Khód-gharadh of Agra has visited Dilly, D.

Kholq, Myr Ahsan a son of Myr Hasan is only nineteen years of age, E. Resides since a long time at Lucnow, H, K.

Kholq, Ráy Jádún Ráy of Haydarábád a pupil of Faydh, R.
Khorshéð 'aly of Dilhar a clever young man, D, K, T.

Khósh of Dilly, his ancestors were of the Panjáb, his father was a celebrated calligraph. Khósh lost his eyesight by small-pox, and, though blind, made the pilgrimage to Makkah, he is a fertile poet, H.

Khóshdil, Ghásy Rám of Dilly kept a shop at Faydhábád, V.

Khósh-dil, Láláh Gobind Lál a son of Láláh Kánjy Dil (*sic* Mal ?) *Gharyb*, a Káyeth, is a talented young man, D.

Khóshnúð is mentioned by M and R.

Khóshras, Háfitz Gholám Moḥammad of Dilly is blind, but a good musician, D.

Myr Khosraw, M thinks that he has written much Rékhtah poetry. A notice on him is in the following chapter.

Kishen Chand a Khatry of Láhór is a new poet, V.

Kóchak, Prince Myrzá Wajh aldyn (Wajyh aldyn, D) of Dilly, familiarly called Myrzá Kóchak Qáhib, went some time ago to Lucnow, and died there, K, D. But he is buried at Nitzám aldyn's Mausoleum near Dilly, H.

Latyf, Myr Latyf 'aly of Dilly, a pupil of Myr Dard, used to sell jewellery, K. He died in 1214, H.

Latyf, Myr Shams aldyn of Súrat is about thirty-two years of age, E. Resides since some years at Lucnow, K. In H he has the takhalluṣ of Luff.

Láyiḡ, Myr Láyiḡ 'aly of Lucnow, came in 1208 to Dilly to prosecute his studies, he is a pupil of Násikh, D, K.

Lisán, Myr Kalym Allah was a friend of B, but died young before B wrote his Tadzkirah.

Luff, Myrzá 'aly of Sawdá, T. He is a pupil of Sháh Malúl and resides at Lucnow, H. R identifies him with Myrzá Luff, on whom see p. 184, but H distinguishes between the two.

Luff, 'atzym Bég is a pupil of Sawdá, T.

Luffy was an old poet, his name is not known, J, C.

Maḡdar, Myr Má-shá Allah Khán, the father of In-shá Allah Khán was, it would appear, alive when E wrote. Was first Risáldár in the cavalry of Nawáb Mohábat-jang, now he is in the service of the Nawáb Wazyr at Faydhábád, J. Died some time ago, H.

Myr Madad Allah, the father of Hamzah Rind was a good musician flourished under Moḥammad Sháh, C. See Myrzá.

Madhmún, Sayyid Imám aldyn Khán a son of Sayyid Mo'yn aldyn who commanded the king's body-guard, C.

Madhmún, Shaykh (Myán, E) Sharaf aldyn a descendant of Ganj Shahr was born near Gwályár (at Jájhaü near Agra, M). When he was past forty, he took up his abode in the Mosque called Zynat al-masájid, and led the life of an ascetic. Qáyim visited him there twice or three times. He died about 1158. He was a pupil of Matzhar and Arzú. Having lost his teeth, Khán Arzú called him Shá'ire Bédánah, M, A, B, C. Myr says that the Zynat almasájid is at Agra, this is a mistake, it is in Daryáganj at Dilly.

Madhúsh, Myr Nabyy Ján is a pupil of Sóz, C, V.

Maftún, Shaykh 'abd al-Rahym is of Arabic origin, but born at Lucnow, he is a pupil of Nitzám aldyn Mamnún, K.

Maftún, Myán 'alyy-bakhsh of Patna was a Persian poet, J.

Maftún, Myán Badr aldyn is originally of the Panjáb, but was born at Dilly, he is a cloth-merchant and writes Persian and Rékhtah poetry, which is corrected by Myr Farzand 'alyy Mawzún, K.

Maftún, Myrzá (Prince) Karym-bakhsh is of the Imperial house of Dilly, P.

Maftún, Kátzim 'alyy is of Iláhábád, C, V.

Maftún, Mótý Rám, a Kashmyry Pandit, is a pupil of Minnat and Mamnún, D. In Persian he has another takhalluq, H.

Maghmúm, Myrzá Isháq Bég of Dilly holds an office at Court, D

Maghmúm, Myr Mashyyat 'alyy (Mast 'alyy, D) a pupil of 'izzat Allah 'ishq, P.

Maghmúm, Rám Jas of Lucnow is in the service of Mr. Jones, C met him at Benares in 1199.

Máh, Myr Moammad 'alyy Khán resides at Haydarábád, D.

Ma'abbat, Myr Bahádur 'alyy of a good family of Dilly, is a pupil of Thaná Allah Firáq, V, K.

Ma'abbat called Nawáb Ma'abbat Khán (Ma'abbat Allah Khán, K), a son of Háfitz Rahmat Khán, a pupil of Myrzá Ja'far 'alyy Hasrat resides now, 1196, at Lucnow, and has written a Mathnawý called Sirsy ó Bannú at the request of Mr. Jones, who, it would appear, had the title of Momtáz aldawlah, C. I give here a verse from the Mathnawý:—

اگر ضائع نهوے اسمیں اوقات کہ قصہ پور بندیشی بہ بات

He drew a handsome allowance from A'raf aldawlah, was still

alive in 1215, and had written a *Dywán*, G. He lives now at Lucnow, V, K. According to D he received an allowance from the British Government, he was in Persian a pupil of Makyn and in Rékhtah of *Hasrat*. According to a chronogram in Jorüt he died in 1222.

Mašabbat, Shaykh Walyy Allah of Dilly. See Mošibb.

Maháráj, Rájah Holás (Bhilás, K) Ráy, a Káyeth, was *Dywán* of *Háfiz Rahmat Khán* at Bareilly and left a Rékhtah *Dywán*, K, D.

Mašbúb, Myr Qoraysh of Dilly is mentioned by Bény Naráyan.

Mahdiy, Myrzá Mahdiy, V, who says that he knew nothing of his circumstances.

Mašfút, Munshiy (Sayyid, H) Mašfút 'alyy Khán a Sayyid of Khayrábád is Munshiy in General Ochterlony's office at Dilly, writes poetry very rarely, D.

Máhir, Myán (Myr, K) Fakhr aldyn Khán of Lucnow, a son of Ashraf 'alyy Khán (whose takhalluṣ was, Fighán, P) is a man of noble family. He was the Boswell of Sawdá and used to copy his *Dywán*, E. He had first the takhalluṣ of Fakhr, obtained through Sawdá a pension of sixty Rupees a month from Shujá' aldawlah, and is still at Lucnow, K. See Fakhr.

Mahjúr, Mohammad Čadr aldyn, a Kashmyry of Dilly, is a pupil of Mamnún, K, D.

Mašmúd, Háfiz Sayyid Mašmúd Khán is of Afghán origin, K. He is not yet old, and a nephew of A'tzam aldawlah Myr Mohammad Khán *Sarwar*, P. He is the author of a *Tadzkirah* of Rékhtah and Persian poets, T.

Mašmúd Ser of the *Deccan* was a contemporary of Walyy, A.

Mašrúq, his name and circumstances are unknown, R.

Mašshar, Myrzá 'alyy Naqyy (Taqqy, K), a Kashmyry of Lucnow, had a very high opinion of his own poetical talents and wrote both Persian and Rékhtah verses. After he had killed Mohlat he fled from Lucnow to Dilly where he met E, and subsequently to Agra; when he thought his crime was forgotten he returned to Lucnow, where he was put to death in 1208, by the relatives of Mohlat, at the age of about thirty years, E. See Mohlat.

Mašshar, Ikram Allah Khán of Badáwn has some pupils, D, T. Was well known in his own country, P.

Mašw, Shaykh 'atzym Allah of Myraṭh (Meerut) P.

Ma'w, *Hosayn 'ally* Khán of Agra, is in the service of the English Government, H, D, P.

Ma'w, *Ra'hm 'ally* Khán of Dilly, a son of the late *Lutf alnabyy* Khán, resides now at *Paṭna*, J.

Ma'zún, 'álam-sháh is a descendant of *Ganj-bakhsh* and a pupil of *Mohammad Mas'úd* of Dilly, D. He is certainly identical with the following, though D distinguishes between the two.

Ma'zún, 'álam-sháh (*Gholám Sháh*, D) a *Pyr-zádah* of *Amróhah*, was celebrated when he was young, E. He was of *Makdésar* and not of *Amróhah* as *Muṣṭafy* states, P. He died some time ago, H.

Ma'zún, *Khalyfah Háfiz* Allah of *Farrokhábád* supports himself by teaching, and had formerly the *takhalluṣ* of *Jayhún*, D.

Ma'zún, *Mawlawy Sayyid Mohammad Hosayn* (*Mawlawy Sayyid Gholám Hosayn* of Dilly, V) a *Músawy Sayyid* and a pupil of *Mawlawy Mohammad Barakat*, C has seen him. He was of *Awrangábád* and visited *Hindústán* for the sake of prosecuting his studies, he died in 1185, at *Iláhábád* where he had resided for some years, at the age of forty-one years, J..

Ma'zún, *Mohammad Taqyy Khán* holds the rank of five thousand and a *Jágyr*, resides at *Paṭna* and composes chiefly Persian poetry, J.

Ma'zún, *Myr Náçir Ján*, a son of *Sayyid Mohammad Naçyr Ranj* (a son of *Myr Dard*, H), is skilled in Mathematics, and went lately towards the east (*Oudh*) P.

Majbúr, *Myán Haqq-rasá* is a young man and a pupil of *Naçyr*, K.

Majbúr, *Ráy Khúsh-hál Singh* of *Paṭna* a son of *Mahárájah Shitáb Ráy* is a good poet, J.

Majdzúb, *Myrzá* (*Myr*, G) *Gholám Haydar Bég* of Dilly (of *Lucnow*, H), an adopted son (a son, C) of *Sawdá*, resides now, 1196, at *Lucnow*, C. He is still, 1215, at *Lucnow*, and has written two *Dywáns*, G. His name is *Myrzá Haydar Bég*, he is of *Moghol* origin and lives at *Lucnow*, K. He said that he was a son of *Sawdá*, as *Sawdá* had no child, he probably adopted him, T.

Majnún, *Himáyat 'ally* of Dilly resides at *Murshidábád*, is a pupil of *Qudrat*, and has written a *Sáqiyy-námah* by order of *Nawáb Mobárak 'ally Khán*, he was a friend of C. He is also mentioned by V.

Majnún, *Sháh Majnún* familiarly called *Darwysh Sar-barahnah* a descendant or son of the *Dywán* of *Mohammad Sháh*, uses sometimes the *takhalluṣ* of *Kháfíy*, he is a pupil of *Myr* and resides at *Lucnow*,

C. He has written a *Dywán*, E. He had first the *takhalluq* of *Hasrat* and subsequently of *Hály*, he embraced the *Islám*, but is a free-thinker, he lives in great distress at *Lucnow*, V. His ancestors embraced the *Islám*, H. *Bény Naráyan* speaks of him in the past tense.

Majrúh, *Munshiy Kishen Chand* a *Kashmyry* born in *Hindústán*, is a pupil of *Matzhar* and resides now, 1196, at *Lucnow*, C. He has been brought up at *Dilly* but resides at *Lucnow*, V.

Majyd, *Majyd aldyn Khán* a *Kashmyry* of *Dilly*, is a son of *Muftiy Mo'yn aldyn Khán*, D.

Makand

Makand Singh, a *Bráhma*n of *Dilly*, is a new poet, D.

Makárim, *Myrzá Makárim* of *Dilly* was a *Mançibdár* at *Dilly*, but fell into great distress, and was reduced to live on the sale of his *ghazals*, which he sold at two pice (about a penny) a piece, D, H.

Makhhú, of *Farrokhábád* but his family was of *Dilly*, he is a calligraph, D and K who mention him, do not know his *takhalluq*. See *Motzaffar*.

Malál, *Myrzá Moḥammad Zamán*, D. In H are two *Maláls* besides this, one was a *Darwysh* and a pupil of *Matzhar*.

Malúl, *Sháh Sharaf aldyn* (*Ma'rúf aldyn*, D) is a *Darwysh*, he uses in *Persian* the *takhalluq* of *Ilhám*, K, D.

Mamlúw, *Ysry Prasád* a *Káyeth* of *Lucnow* is a pupil of *Myrzá Qatyl*, he was in 1231 at *Dilly*, D.

Mamnún, *Myr Amánat 'ally* of *Paṭna* studied for some time at *Dilly*, and was a pupil of *Myr Mawzún*, K does not know where he is.

✓ *Mamnún*, *Myr Nitzám aldyn*, a son of *Minnat*, is alive and has many pupils, E. He resides at *Lucnow*, V. He obtained from the emperor of *Dilly* the title of *Fakhr alsho'arâ*, he lately left the emperor's service, K. His family was of *Pánypat*, but he was born at *Dilly* and lived long at *Lucnow*; some years ago he went to *Ajmyr*, he has written a *Dywán*, P.

Manjhú Khán, see *Matzhar*.

Mantzar, *Khawájah-bakhsb* of *Iláhábád*, it is said that in 1190, he visited *Paṭna*, C. *Ma'niy*, *Moḥammad Amyn* died at *Coel*, P.

Maqbúl, *Myán Maqbúl Nabyy*, a son of the late *Yaqyn*, resides at present at *Farrokhábád*, J. He has the title of *Matzhar aldyn Khán*. He has collected sixty thousand verses from about three hundred ancient and modern poets, but this collection has unfor-

tunately been destroyed by fire, K. He was a friend of D and a pupil of Firâq, P.

Maqbûl, a new poet, a pupil of Naçyr, visited Dilly in 1247, D.

Maqqûd of Lucnow a water-carrier is a popular poet, and his verses are sung on Hindû festivals, E, K.

Maqtûl, Myrzâ Ibrâhym Bég of Dilly a son of Myrzâ Moḥammad 'alyy, his forefathers were of Ispahân, he is a good prose-writer and upwards of thirty years of age, E, whose pupil he was. In D this poet occurs first under Maqtûl and then under Maqbûl.

Ma'qûl, P does know any thing regarding him.

Marhûn, Myrzâ (Myr, D) 'alyy Ridhâ (Myrzâ 'alyy of Dilly, K) had formerly the takhalluṣ of Madhmûn, his forefathers were of Mashhad but he was born and educated at Dilly, he is a pupil of Nitzâm aldyn *Mamnûn* and a son of Qamar aldyn *Minnat*, E. He went to *Haydarâbâd* and was attached as a poet to the Court of Moshyr almulk Nawâb Nitzâm 'alyy Khân Bahâdur on a salary of Rs. 200 a month, H, D.

Marhûm, Hakym Myr 'alyy was a Sayyid of Sahâranpûr, H.

Ma'rûf, Mawlawy Ihsân Allah is a Shaykh, and resides in Bengal, he writes good Persian poetry.

Ma'rûf, Ilâhy-bakhsh Khân of Dilly a son of 'arif Jân (Khân, E) who was a great Amyr of the days of Dzû-l-Fiqr aldawlah Najaf Khân. Ma'rûf is a young man, has lately visited Lucnow, he is a pupil of Naçyr, E. He has embraced Çûfism and is a disciple of Fakhr aldyn, he has written a Dywân, D, K. He is a good soldier, H. He was a brother of Nawâb Aḥmad-bakhsh Khân, he died in 1242, and left two Dywâns, P.

Masarrat, Shankar a Kâyetḥ is a pupil of Naçyr, K.

Masarrat, Shaykh Wazyr 'alyy a son of K and a pupil of 'ishq; went some years ago to *Haydarâbâd*, P.

Mashhûr, his name and circumstances are not known, H. He is a Kâyetḥ of Bareilly, P, R.

Masrûr, Myrzâ Aḥghar 'alyy Bég familiarly called Myrzâ Sangy Bég of Dilly is a pupil of Myr 'izzat Allah 'ishq, D.

Masrûr, Nawâb Gholâm Hosayn Khân, R.

Masrûr, Lâlah Girdhâry Lâl a pupil of Faydh, R.

Masrûr, Shaykh Pyr-bakhsh of Kâkôry, which is five farsangs from Lucnow, is a pupil of Muçlafy, visited Dilly in the suit of Solaymân-shikhôh, P. He has collected his poems into a Dywân, H.

Masrúr, Sharaf aldyn Akmad a son of Gholám Mo'hyy aldyn 'ishq, who had also the takhalluṣ of Mobtalá is of Meerut, P. He was born in 1209, the chronogram is خوش باش, T.

Mast, Myán 'alyy Ridhá of Dilly, J.

Mast, Myr Fadhl 'alyy was a pupil of Myr Amány Asad and used to visit E's assemblies of poets at Dilly with his instructor, D.

Mast, Mast 'alyy Khán a nephew of Aḡálat Khán Thábit and a pupil of V was at Púrniyah when V wrote.

Mast, Lála Ratan Lál of Haydarábád a pupil of Faydh, R.

Masyh, Myán (Myrzá, D) Baráty a Kashmyry of Dilly a nephew of Nawáb Wajyh aldyn (aldawlah, K) Wajyh lives on commerce, K.

Masyh, Myrzá Masyh Allah Bég commonly called Myrzá Háyy was a soldier and a pupil of Gurdézy Hosayny, he died some time ago, K, D. In H his name is Myrzá Shaykh Allah Bég.

Masyh, Masyh Allah Khán a young man who writes Persian and Rékhtah poetry, D, K.

Masyh, Nawáb Mohammad Masyh Khán of Lucnow, R.

Matyn an ancient poet, his name is not known, D.

Matzhar, Myrzá Jánjánán of Agra. His father's name was Myrzá Ján and out of affection he called his son Jáne ján or Jánján, that is to say the soul of Ján. This is the statement of J, but it seems to be an error, his name is no doubt Jánjánán. His ancestors were of Bokhárá, he is now upwards of sixty years of age, he is a learned man and a Ḥúfý, and though not a professed poet, writes beautiful poetry both in Persian and Rékhtah, B, A. M has seen a Persian Dywán of his. He resided at Dilly and In'am Allah Khán Yaqyn, Dardmand and Tában and Munshiy Besáwan Lál Bédár are among his pupils, he interdicted the ta'ziyahs and was therefore murdered by a Shy'ah in 1194 (in 1192 the chronogram is عاش حميدا مات شهيدا P) when nearly one hundred years of age, C, G. E considers him as the originator of Rékhtah poetry. He has selected only one thousand verses out of 20,000 which he had composed, and embodied them in his Dywán, K. He collected an Album to which he gave the title of خريطه جواهر; in the selection of the extracts he shows very great taste. H says that he lived at Dilly in the Imám street, which is close to the Jámi' masjid, and he confirms the statement that he was murdered in 1192.

Matzhar, Manjhú Khán, a son of *Hakym 'askary Khán*, is a brother of *Hakym Bú 'ally Khán*, H. He was dead when K wrote.

Matzhary, Maḥbúb 'ally of *Kótánah* is a pupil of Barkat, (a brother of Barkat Allah Khán, H,) and instructor of 'abd Allah Khán *Awj*, D.

Matzlúm, Sayyid Imám aldyn Khán, a son of Sayyid Mo'yn aldyn Khán, was in command of the mounted body-guard of *Mohammad Sháh*, it is said that he compiled a *Tadzkirah* of contemporary *Rékhtah* poets, V.

Mawj, Khodá-bakhsh of Agra lived long at Dilly, died some years ago at Lucnow, P. He is distinguished in the *Marthiyah*, H.

Mawzún, Ráy Chatur Singh a Káyeth of Dilly, he says that he is a grandson of *Mádhórám*, he writes also *Bháká* verses, K, D.

Mawzún, Myr Farzand 'ally of *Sámánah* (of the *Deccan*, V) a fertile poet both in Persian and *Rékhtah* but very vain; he has written several Persian *Mathnawies*, and considers himself a pupil of *Faqyr*, E. Resides since many years at Lucnow, and has many pupils, D, K. He was a pupil of Myr Shams aldyn *Faqyr* and died at Lucnow in 1229, H.

Mawzún, Lálah Nihál Chand was in the service of the late Ráy Rám Ratan in the capacity of writer, D.

Mawzún, Khwájam Quly Khán *Dzú-l-Fiqár* aldawlah is a poet of the *Deccan*, B. He was *Qúbahdár* of *Burhánpúr*, and held the rank of seven thousand, J. According to D, Mawzún was a brother of the *Qúbahdár*. In H his name is *Rahym Quly Khán*. There was also a shop-keeper's son of this *takhalluq*, who wrote poems in praise of *Sájj Sindhyah*, the *Marhatta* chief, K.

Mawzún, Myrzá Qádir-bakhsh, R speaks of him in the present tense.

Mawzún, Myr Raḥm 'ally of Dilly a good Arabic and Persian scholar was a friend of B, and alive in 1165.

Mawzún, Mahárájah Rám Naráyan of *Paṭna* was governor of *Paṭna*, and a pupil of *Hazyn*, wrote chiefly Persian poetry, and was distinguished as an elegant prose-writer, being convicted of a crime, he was drowned in the *Ganges* by the late Nawáb Myr *Mohammad Qásim Khán*, C.

Máyil, Myrzá Aqá Bég a pupil of 'ishrat, H.

Máyil, Myán Fakhry, J. Probably identical with Myán *Mohammady*.

Gohāna?

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Shāhji?

Máyil, Myr Hidáyat 'ally of Patna has gone to the Deccan, he had from childhood a predilection for Rékhtah poetry, but fritters away his time in love-adventures, C, J. He was first a pupil of Sháh Moshtaq 'ally Talab and of Mojrim, he died in 1208, V.

Máyil, Sayyid Qásim 'ally of Khayrábád, died young, D, P.

Máyil, Myr Mahdiy of Dilly died some time ago, H.

Máyil, Myrzá Moḥammad Yár Bég of Lucnow is a young man of Moghol descent, and a pupil of Jorät, E, K.

Máyil, Myán (Sháh, K, Myr, P) Moḥmady of Dilly, A. He resides now at Murshidábád, C. His house is close to the Fatápúry Mosque (at Dilly) E. He is a pupil of Qudrat Allah Qudrat, he has left Murshidábád, and V does not know where he is. According to K he is a pupil of Qáyim and the instructor of Bahóry Khán Áshuftah, of Moḥammad Naḡyr aldyn Naḡyr and Khosrawy.

Midḡat of Lucnow is a pupil of Hasrat, H, P.

Mihmán, his name is not known, D.

Miānat, Myrzá Hosayn 'ally Bég (Myrzá Hosayn Bég, K) of Dilly, a son of Myrzá Sultán Bég, resides at Dilly, C. Came to Oudh when only five years of age, he is a pupil of Jorät, E, D. Was brought up at Lucnow, T.

Mihr, Bédár-bakhsh (Bédár-bakht?) a son of Khodá-bakhsh Mawj, was poisoned, he was a pupil of Myr Gulzár 'ally Asyr, R. Though the takhalluḡ of this poet is clearly spelled Mihr in the text, R has inserted him in the letter lám and in the index it is spelled Laḡar.

Mihr, Myrzá Hátim 'ally of Farrokhábád resides at Dilly, and is a friend of R.

Mihr, Nawáb Maṇḡar Khán is a son of Nawáb Maḡabbat Khán, R.

Mihr, Munshiy Mihr Chand a Khatry of a place in the province of Láḡór, resided long at Farrokhábád, has written an Urdú Dywán, he also wrote Persian poetry and used the takhalluḡ of Dzarrá in it, J, V. According to D he was of Mahdiyábád in Gujráat, and has written a Rékhtah Dywán.

Mihr, Rajab Bég a brother of Maḡmúd Bég Zór, D, P.

Mihrbán Khán see Rind.

Minnat, Myr Qamar aldyn of Súnypat (of Dilly C, G, V) is a promising young man, A, whose pupil he was. He is a descendant of Sayyid Jalál Bokháry who was a son of Sayyid 'adhod Yazdy, whose biography is in Káshy's Tadzkirah (see *supra* p. 18, No. 69)

and a pupil of Myr Núr aldyn Nawyd and Myr Shams aldyn Faqyr and a disciple of Fakhr aldyn and a fertile Persian poet, having written several Mathnawies, he is now, 1196, in the service of Mr. Jones, whose title is Momtáz aldawlah, C. G. Has written in Persian about 100,000 lines, he is also the author of the *شكرستان* which is an imitation of the *Gulistán*. He went in 1191 from Dilly to Lucnow. Mr. Jones took him to Calcutta, and introduced him to the Governor-General, Mr. Hastings. He died in 1207 at Calcutta, G. He left a *Khamsah*, V. He also left a Mathnawiy in imitation of the *Siāre Halāl*, he visited the Deccan and received five thousand Rupees for a *Qaṣyda* in praise of the Nitzám, K. He died at Calcutta in 1208 at the age of forty-nine years and left 150,000 Persian verses, among his compositions is the *چمنستان*, in which he gives the following account of his works:

ابیات درین عمرده مثنوی گفته ام بائین و طرز نوي گفته ام
چو اشعار من در عدد می رسد شمار قصاید بصد میرسد
بود شعر من در غزل سی هزار زیانصد رباعی گرفتم شمار

P. His son is Nitzám aldyn Mamnún, D. His name is Myr Shams aldyn he is a companion of Mihrbán Khán, and a Chelá (Protégé) of Nawáb Akmad Khán Bangash, J. Perhaps the Minnat of J is not identical with the Minnat of other authors.

Miskyn, Sayyid 'abd al-Wáhid Khán is a young man, as long as he was at Dilly his verses were corrected by Mūmin Khán, at present he is at Indore, P.

Miskyn, Myrzá Kallú Bég is of Moghol origin, has of late retired from the world, he must be distinguished from the Miskyn who has written chiefly Marthiyahs, K. The name of the latter is Myr 'abd Allah.

Miskyn, Lálal Takht Mal of Paṭna, it is said that he is a fertile poet, but his verses are bad, C.

Mismár, Sayyid Karam 'alyy of *Sháhdhúrah* in the province of Dilly a son of Qays Qádiry, has visited Paṭna, J.

Mo'atztam, Mawlawy Moḥammad Mo'atztam of Morádábád, writes good Persian and Rékhtah poetry, D.

Mo'azzaz, his name and circumstances are unknown to R.

Mobáriz, Mobáriz Khán of Dilly, D saw him several times in poetical meetings.

Mobtahij, Lálah Molúk Chand a Káyeth of Sháhjahánpúr was an intelligent man, K.

Mobtalá, Myr Amyn a pupil of Myr resides probably at Benares, V.

Mobtalá, Myrzá Qásim of Dilly (of Lucnow, P) a son of Nawáb Moḥammad 'ally Khán, had the title of Myr Mardán 'ally Khán, his forefathers were of Mashhad, he resides now at Benares, J, V. He has written a Persian Dywán and a Tadzkirah, P. I strongly suspect P confounds this Mobtalá with the one mentioned in p. 187.

Moqybat (Moqyb, C), called Sháh Gholám Qotob aldyn of Ilahábád, was a learned man and a friend of C. Went in 1186 on the pilgrimage and died in 1187, and was buried at Makkah, J.

Modda'a, Myr 'iwadh 'ally of Dilly was a good physician, and in the service of late Háfiz Raḥmat Khán, he composed a Rékhtah Qaḥydaḥ, in which he mixed many Pashtú words, C.

Modhtarr, Shaykh (Myr, D) Hasan 'ally of Lucnow is a pupil of Mamnún, K.

Modhtarr, Lála Kúnwar Sén a son of the Dywán Déby Prashád a Káyeth, his family was of Dilly, but he was born at Lucnow, had from childhood a predilection for poetry, but he concealed his compositions, at length, however, he became a pupil of Tanhá. If he takes pains he may improve, but at present his poetry is not very good, E. Since twelve years he is Taḥḥyldar in the district of Bulandshahr, P.

Modhtarr, Moḥammad Asad Allah Khán, R.

Modhtarr, Myrzá Sangyn a friend of P.

Modhtarib, Lála Durgá Prashád of Lucnow, a son of Dywán Bhawá-ny Prashád, a Káyeth, a young man and a friend of Moḥammad 'ysà, E. He is a pupil of Moḥammad 'ysà Tanhá, H.

Modhtarib, Myán Moḥammad Hájý a Kashmyry of Dilly, third son of Qádhíy Raḥmat Allah Khán, is a pupil of Mamnún, K. He has given up writing poetry, P.

Moghol, Myrzá Moghol 'ally a Kashmyry of Dilly a son of Khwájah Hyngá (Aḥghary, D) is a merchant, K. In H he has the name of Moghol 'ally a son of Moḥammad 'askary.

Sayyid Moḥammad Khán of Dilly is a grandson of Nawáb Muryd Khán and a son-in-law of Nawáb Motzaffar Khán, J.

Sayyid Moḥammad Khán a grandson of the late Nawáb Mortadḥawý Khán, resides at Patna, and is a relation by marriage of the

Çubahdâr of Bengal, he composes chiefly Marthiyahs, and has not yet chosen a takhalluq, J.

Mohammad Shâh Khân of Hâpûr, composes sometimes poetry, D.
Mohammad Wâhid, J.

Mohaqiq of the Deccan is mentioned by A and C among the earliest Rêkhtah poets. His language resembles the dialect spoken in Hindústân, V.

Mohibb, Myr Mohammad 'ally went some years ago to the Deccan, he composes chiefly Marthiyahs, D.

Mohibb, Shaykh Walyy Allah of Dilly a pûpil of Sawdâ, and a friend of Mihrbân Khân Rind, resided long at Farrokhâbâd, it is not known where he now lives, C. V. Was for some time in the service of Solaymân-shikôh and died at Lucnow, K, P. Is the author of a Rêkhtah Dywân and a Persian Mathnawî, he was in the service of Solaymân-shikôh, and died two years ago, E. In the copy of C, preserved in the Asiatic Society of Bengal, this poet has the takhalluq of Ma'abbat, but V has copied this article from C and has Mohibb, we must therefore consider the reading in C, as a mistake of the copyist.

Mohlat, Myrzâ 'ally a pupil of Jorât, had some years ago a dispute with 'ally Naqyy Ma'shar, and they agreed to fight a duel on the other (left) bank of the Gumpty (at Lucnow), Mohlat was wounded in it, and died of the wound, E. See Ma'shar.

Mohsin, Myr Hasan Khân Bahâdur a son of Nawâb Sayyid aldawlah Myr Ma'ûm Khân Bahâdur-jang is in the service of General Perron, D.

Mohsin, (Myr, V) Mohammad Mohsin (Mohammad Hasan, B) is a young man and a relation (a nephew, V) and pupil of Myr Mohammad Taqyy, A, B. He is now in the cavalry of Nawâb Sâlar-jang, C. His name is Mohammad Mohsin Sâmiryah, but according to one Tadzkirah his name is Hasan, J. It is not known whether he is alive or has died, V. He was related to Arzû and inherited his property, and he composed chiefly Persian poetry, but left also a Rêkhtah Dywân, K.

Mohsin, Mohammad Mohsin of Haydarâbâd, R is not acquainted with his circumstances.

Mohsin, Khwâjah Mohsin a nephew of Khwâjah 'atzym Shôr is a young man, and a pupil of Râsikh and Fidwy, V.

Mohsiny, Hakym Mohammad-bakhsh is of the neighbourhood of Sahâranpûr, D.

2- not
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Mokhtaram, Khwájah Moḥammad Mokhtaram Khán (Khwájah Mokhtaram 'alyy Khán, K, D, P) of Paṭna, a brother of the late Khwájah Moḥammady Khán resided at Murshidábád, and was a friend of Ghasyṭá and of C. He is a native of Dilly and resides in Behár J. He died about two years ago, V.

Mojrim, Myr Fatḥ 'alyy has since many years left Dilly in search of the mysteries of alchemy, the pursuit of which has grown into a monomania with him, K. In H his takhalluṣ is Maḥram.

Mojrim, Shaykh Gholám Hosayn of Paṭna a pupil of Myr 'abd Allah Sarshár, the father of V is particularly skilled in chronograms, and has written a short Persian Dywán, of late he also uses the takhalluṣ of Taqdyr, V.

Mojrim, Shaykh Raḥmat Allah of Agra is a pupil and disciple of Sháh Moḥammady Bé-dár, was some time at Dilly, K, P. He is dead, R.

Mokhliṣ of Murshidábád commonly called Myr Báqir, a nephew of the late Nawáb Nawázish Moḥammad Khán Shaḥámat-jang, is a young man and resides in Bengal, C. He died probably in 1207 and left a Dywán, G. In D and P is besides Myr Báqir Mokhliṣ of whom they say, that he was of Agra and a pupil of Yakrang and a contemporary of Moḥammad Sháh, also Mokhliṣ 'alyy Khán Mokhliṣ of Murshidábád. According to K both are one and the same person.

Mokhliṣ, Ráy Anand Rám (Rabṭ ۛ, Nand Rám, A), a Khatry of Dilly, was Wakyl of the Wazyr I'timád aldawlah, and a pupil of By-dil and Árzú, he composed chiefly Persian poetry and died about a year ago, M.

Mokhliṣ, Bady' alzamán Khán was in the service of Nawáb Shujá' aldawlah, C. Was a pupil of Sháh Wáqif, V.

Mokhliṣ, Myrzá Moḥammad of Dilly was alive in 1168, A. In D his name is Myrzá Moḥammad Hosayn.

Mokhtár, Háfiṣ Gholám Nabyy Khán Bahádur a son of Nawáb Ghaziyy aldyn's tutor, had first the takhalluṣ of Kalám and composed chiefly Persian poetry, D, K.

Momtáz, Háfiṣ Fadhl 'alyy, A. Was a pupil of Sawdá, wrote a Mathnawý in praise of a walking-stick, in the measure of the Makhzan alasarár, C. He is now in the Deccan, V.

Momtáz, Mawlawy Shaykh Ihsán Allah writes chiefly Persian poetry, D. He is of Awwanám, which is eight miles from Cawnpore, and one of the best Persian poets of our days, T.

Montáz, Mawlawy Háfitz Núr Aḥmad of Dilly was the grandfather of Myr 'izzat Allah 'ishq, he was a very learned man and died thirty-three years ago, he recited every year on the 11th of Raby' II. poems in praise of Shaykh 'abd al-Qádir Ghylány, he composed both Rékhtah and Persian poetry, K.

Monawwar, Myr Monawwar 'alyy is an intelligent man, K.

Mo'nim, a brother of Qáyim, was a Persian poet, C.

Mon'im, Qádhiy Moḥammad Mon'im Khán of Thánah in the district of Saháranpúr, left a Persian and a Rékhtah Dywán, D. He died shortly ago, H.

Mon'im, Móhan Lál a Káyeth is a pupil of Naçyr, K. He has written a Persian Mathnawý in the style of the ancients, and is a clever Inshá-writer, D.

Mon'im, Qádhiy Núr al-Haqq was Qádhiy of Bareilly, is a good Persian poet and has written upwards of 300,000 verses, among his compositions is a commentary on the Qorán in verses, and Arabic and Persian Qaçydahs, several Mathnawies and three Persian Dywáns of Ghazals, he was in 1200 (?) at Dilly, D.

Mon'im, Sayyid Ráhat 'alyy is of Farrokhábád, D.

Mon'im, Mawlawy Satr Allah was in love with a dancing girl of the name of Subhání who is the Laura of his poems, he is dead but Subhání has his Dywán, and sheds tears when she reads a poem from it, he was a pupil of Rangyn and Matzhar, K. Moḥammad Yár Bég Sáyil had also for some time the takhalluç of Mon'im, K.

Montatzir, Khwájah 'abd Allah Khán of Dilly, a nephew of the late Moḥammady Khán, was a physician, he died of apoplexy, J.

Montatzir, Asad Allah is originally of 'alyygarh, R.

Montatzir, Shaykh Imám aldyn is of Agra, D, P.

Montatzir, Khwájah-bakhsh of Iláhábád came in 1190 to Paṭna and returned again to his home, C. Is a pupil of Bétáb and resides now at Murshidábád, J. He entered the service of an English gentleman who was going to the N. W. and died on the road, V.

Montatzir, Myán Núr alislám of Lucnow, a son of Sháh Faydh 'alyy, familiarly called Pyr Gholám (Myr Salám T), is a young man and belongs to a family of saints, he studied Arabic and since the age of twelve years he cultivates poetry; he is now about twenty-five and my pupil, says E. He may be about twenty years of age, T.

Monyr, Myr Aftáb 'alyy is poor but of a good family, and a pupil of Hátim, K, D.

Monyr, Khwájah Aftáb Khán of Dilly, is a pupil of Sa'ádat Yár Khán Rangyn, K, P, D.

Monyr, Sayyid Monyr aldyn a Pyr-zádah of Jáléser, R.

Monyr, Ismáyl Hosayn of Shikóhábád lives since some years at Lucnow, R.

Monyr, Myr Nitzám aldyn, his father is Sháh Shyr 'alyy (Babar alyy D), he is a young man, K.

Monyr (Myr D), Wajyh aldyn (Wajh aldyn, H) is a son of Sháh Naçyr (Mohammad Naçyr H) has written a Qaçyda called Sarápá, it has several Mafla's and under each are 51 verses, D. He died young, P.

Moqym, J.

Mortadhá, Myr Mortadhá of Patna, familiarly called Myr Ayyúb, a son of Myr Qudrat Allah b. Shukr Allah, resides now at Faydhábád, and is much respected by the Nawáb Wazyr, J.

Morúwat, Shaykh Qaghyr 'alyy (Shaykh Aqghar 'alyy, K) of Sambhal, familiarly called the son of Miçry, a son of the physician Mohammad Kabyr (Kabyr 'alyy, E) is in the service of Nawáb Faydh Allah Khán and a pupil of Sawdá, Hasan and Jorát, it is said, he resides now, 1196, at Rámpúr, C. Was alive when E wrote. Composed a Mathnawý in imitation of the Badre Monyr, K.

Morúwat, Myr Mohammad 'alyy of Dilly a son of Myr Bahádúr 'alyy Mohibb, is a new poet, D.

Moryd, Moryd Hosayn Khán, eldest son of the late In'am Allah Khán Yaqyn, is dead, K.

Mosáfir, J does not know his name.

Mosáfir, Myr Khayr aldyn of Lucnow, a disciple of 'ishq, to be distinguished from the preceding Mosáfir, J.

Mosáfir, Myr Pábandah (Payindah, K) of Jurápat resided at Dilly, fled during the troubles of Dilly to Bareilly where he died, K.

Moshfiq, Myrzá Akmad Bég of Dilly a pupil of Myrzá A'tzam 'alyy, R.

Moshriqy, Lála Syl Chand, a Káyeth, left some time ago Dilly and settled at Dásah. Wrote Persian and Rékhtah poetry, D.

Moshtáq, 'abd Allah Khán had from the emperor the title of Moshtáq 'alyy Kháp, a son of Abú-l-Hasan Khán Hasan b. Sayf Allah Khán Jadd, an Afghán of the Yúsufjáy tribe. His grandfather was the teacher of Bahádúr Sháh. Moshtáq has a mançab

(rank) of five hundred and a Jágyr; he is much given to alchemy and the superstition called Jafar (Cabalistic). At Iláhábád he had his verses corrected by Sháh Moḥammad 'alym Hayrat, and at Dilly by Myr, E. He was a pupil of Sóz and died some time ago, D, K. He was of Bareilly, T. He died seven years ago, H.

Moshtáq, Bála Rám is of Dilly, T.

Moshtáq, Gholám 'alyy, R.

Moshtáq, Myr Hasan is now an old man and resides at Faydhábád, C.

Moshtáq, Hosayn-bakhsh, a Qawwál of Coel, a pupil of 'iwadh 'alyy Khán Tanhá, is now in the service of Bégam Samroo at Sir-dhánah, H.

Moshtáq, (Myr, D) 'ináyat Allah of Dilly, a Sirhindy Pyrzádah, has not much education, but he used constantly to attend the meetings of poets. E did not know what had become of him at the time he wrote. He is an old man, and it is said that he lives at Faydhábád, V. He is a descendant of Sayyid Jalál Bokháry and went about twenty years ago to Rámpúr, H. He died at Rámpúr, K, D.

Moshtáq, Moḥammad Quly Khán of Paṭna, a son of Háshim Quly Khán, was Daróghah of the household of Nawáb Zayn aldyn Aḥmad Khán Haybat-jang, he is a young man and a clever musician, C. He is a pupil of Myán Moḥammad Rawshan, he has collected the (Rékhtah?) Dywán of all the poets of Hindústán and Bengal, and is engaged in making an anthology from them, J. His forefathers were Turkomans of Hamadán, he was a pupil of Moḥammad Rawshan Jóshish, he is dead, the chronogram for his death is بون مشتاق (1216 perhaps we ought to read لقای حیدر in that case the date would be 1206) V.

Moshtáq, Moḥammad Wáqil is of Badáwn, P. In T and H he has the takhalluṣ of Moḥammad.

Moshtáq, Moshtáq Hosayn of Coel, R.

Moshtáq, Qorban 'alyy Bég of Dilly a pupil of Myrzá Rostam Bég Shákir, D.

Moshtáq, Háfitz Táj aldyn of Myrath (Meerut) is of Jewish extraction and a grandson of Mawlawy Gholám Aḥmad, he lost his eyesight by small-pox. He was when young my pupil, says T, and now he is a court poet at Haydarábád on a salary of Rs. 150 a month.

Moshtâq, Shaykh Thanâ Allah is of Fatḥpûr near Agra, D.

Moshyr, Hâfîtz Qotob aldyn of Dilly, it is said that he is a pupil of Shâh Naçyr, D and P have seen him.

Moshyr, 'inâyat Hosayn Khân a pupil of Asyr, R.

Mostamand, Yâr 'alyy Khân of Dilly (Yâr 'alyy Bég of Paṭna, K) a pupil of Fidwy and Dardmand resides at Paṭna, C. A pupil of the late Faqyh resides at Murshidâbâd, J. It is not known where he now is, V.

Mottaqiy, Myr Mottaqiy a son of Myr Jawâd 'alyy Khân *Hâdiy*, is a skilful archer and a pupil of his father, K. Of late he devotes himself to Çufism, and has read many Arabic and Persian works thereon, H.

Móty Lâl a Káyeth of Hápûr where he holds an office, D.

Motzaffar, Myrzâ (prince) Khosraw-shikóh, familiarly called Myrzâ Aghâ Jân, is a son of Solaymán-shikóh, D. In H he has the takhalluç of Modhârr.

Motzaffar, Myr Makhkhú Khân (Sayyid Motzaffar 'alyy Khân, D, P) of Dilly, a son of Sayyid Qalandar 'alyy Khân Bahâdur, is a young man and a pupil of Mamnún, K, D. See Makhkhú.

Mo'yn, Shaykh Mo'yn aldyn (Mo'yn aldyn Khân, P) of Badáwn is a pupil of Sawdá, resides now, 1196, at Lucnow, C, V. In D and K his name is Gholám Mo'yn aldyn Khân of Iláhábâd or of Dilly, D says he is a pupil of Sawdá and resides at Paṭna, when K wrote, he was dead.

Mozzammil, Moḥammad Mozzammil a contemporary of Ábrú, towards the end of his life he lost his faculties, and he gave up service and led a retired life at Dilly, where he died B, C. It is said that he was a Darwysh, E. In R he has the name of Mozzammil Shâh.

Muflis, Moḥibb 'alyy lived at Rámpûr, and used to deal in 'ottar of roses, P.

Mújid, Mawlawy Siráj aldyn 'alyy Khân, a very learned and pious man, resides for many years at Calcutta, where he is Muftiy, V.

Mümin, Hakym Moḥammad Mümin Khân is now the best poet at Dilly and a good physician, he writes Persian and Rékhtah poetry, he has written a Dywân and several Mathnawies, P. He fell from the roof of his house and died in A. D. 1852.

Munçif, Munçif 'alyy Khân of Paṭna of Afghán origin, a pupil of Nitzám Khân Mo'jiz, and though not without education a super-

stitious man, K. Died some years ago at Dilly, he was a good Persian scholar, P.

Munçif, Shaykh Fatā 'ally of Ghāziypūr the father of Ma'shūq 'ally was Myr 'imārat under Nawāb 'āli-jāh, J. میرزا

Mūnis, Hakym Sa'adat 'ally of Benares is a witty man, and a good physician, P met him at Bulandsbahr.

Munshiy, 'ajāyib Rām of Murshidābād a pupil of Qudrat, V.

Munshiy, Gholām Aḥmad Qādiry of Dāwry in Nārnawl a pupil of Matzhar had formerly the takhalluḡ of Wāqif, writes Rēkhtah and Persian poetry and elegant prose, C, V. داری ?

Munshiy, Myr Moḥammad Hosayn of Dilly, a son of the calligraph Myr Abū-l-Hasan, who was familiarly called Myr Kallan, his forefathers were of Persia. Munshiy is a good prose-writer and is a Munshiy in the service of Solaymān-shikōh; he is about twenty-eight years of age, E, K.

Munshiy, Mūl Chand a Kāyeth is a pupil of Naḡyr, by order of the emperor he is putting a story into verse, K. Translated at Dilly the Shāh-nāmah into Rēkhtah verses, P. Has written a Rēkhtah Dywān, D. He died about A. D. 1832.

Murād, Myrzā Murād-bakhsh of Paṭna familiarly called Myrzā Ammū a son of Nāḡir Moḥammad Khān Wakyl of Munny Bégam, was a pupil of Rāsikh and resided mostly at Murshidābād and Calcutta, he died at the age of about thirty years. Another Murād flourished under Moḥammad Shāh, V.

Mūsawī had also the takhalluḡ of Mo'izz and of Fītrat, only one Rēkhtah verse of his is recorded by A. See p. 109 *suprà*.

Mushkil, Shaykh Amyn aldyn, R.

Muslimān, Lāla Bakhtāwar Singh of Mogholpūrah, which is a quarter of the town of Paṭna, J.

Myr, Hakym Myr 'ally of Sahāranpūr wrote Persian and Rēkhtah verses, D.

Myr, Moḥammad Myr is a good poet and changed his takhalluḡ into Sōz, M, A, B. See Sōz, the verse which is quoted by M and B under Myr is in C. among the extracts from Sōz.

Myre Maydān had the title of Sayyid Nawāzish Khān, was a Sayyid of the Deccan, J, B. In one copy of B and in M he is called Myr Myrán, and in the best copy of B he is called Myr Mirzá. See also Bhéd with whom he is identical.

Myran, Myr 'askary of Dilly is a young man of good family, and a pupil of Firáq, K. In H he has the name of Myr 'askar 'ally.

Myran, Myán Myran Sabzwáry resided at Dilly, composed chiefly poetry in praise of the Imáms and had five new poems ready on the 21st of every lunar month, he was wounded at Dilly by a fanatic, and went to Lucnow where he died by the fall from the roof of a house, J.

Myran, Myr Jahán was a very great Qúfy and wrote mystical poetry in Persian and Rékhtah, K.

Myrzá, Myrzá Moḥammad Bég was born at Dilly but resides since many years at Iláhábád, H.

Myrzá, a nephew of *Hakym Myrzá Moḥammad Khán Dzawq* and a pupil of Rostam Bég Shákir, H, P.

Myrzá, Abú-l-Qásim was a courtier of the Sultán Abú-l-Hasan who is usually called *Tána-Sháh* (succeeded in 1083). When his patron had been made a prisoner, he retired to 'abdallahganj near *Haydarábád*, and lived as a Faqyr, A.

Myrzá, Myrzá 'ally Ridhá of Dilly, a relation of Nawáb *Hosám aldyn Khán* the Deputy Governor of *Jahángyr-nagar*, lived long in the Behár, now, 1196, he resides at Benares, C. It is not known where he now is. V.

Myrzá, Aqá Myrzá of Lucnow, his ancestors were of *Mázanderán*, his father was a merchant and his instructor was Myr, P.

Myrzá, Qádiq 'ally Khán of Dilly familiarly called Myrzá Madad Allah, was a witty man and a good musician, he was a pupil of Myán *Ni'mat Khán* and a friend of *Sawdá*, he is dead, K, D. He died in 1202, H. See also Madad.

Myrzá, *Hakym Fadhl Allah* of *Pánypat* familiarly called Myrzá *Naynán* (Byná, D) is a young man and writes Rékhtah and Persian poetry, K, P. He is a descendant of Myrzá *By-dil*, H.

Myrzá, *Hidáyat Allah* of Dilly is skilled in music, P.

Myrzá, Myrzá Moḥammad of *Haydarábád* was of *Túránian* origin and a soldier by profession, K, V.

Myrzá, familiarly called Nawáb Myrzá has the title of *Moḥammad Hasan Khán Itirám aldawlah* a son of Nawáb *Asbraf Khán*, a nephew of *Bé-qayd*, and a brother of *Rostam*, resides now 1196, at Benares, C. He is a native of Dilly, it is not known where he now resides, V.

Myrzáy, Moḥammad 'ally Khán, familiarly called Myrzáy a son of

Na'ym Allah Khán, was a good musician and held an appointment under Shujá' aldawlah, V.

Náçir, Náçir 'ally of Patna is mentioned by Bény Naráyan.

Náçir, Nawáb Náçir-jang a son of Motzaffar-jang Bangash, died in 1228, P.

Naçyr, Sháh Naçyr aldyn of Dilly familiarly called Myán Kallú, a son of Sháh Gharyb who was a Çúfy, and according to E, T and V a descendant of Myr Çadr-jahán (Myr Haydar-jahán, E) who was a great Saint, but, according to K and H, Sháh Gharyb as well as Naçyr were followers of Myr-jahán. Naçyr took to Rékhtah poetry after the death of his father, and had his verses corrected by Sháh Mohamady Máyl and other masters. It appears from E that he used in 1209 to attend the poetical meetings at Dilly, but was not yet distinguished as a poet; but when K wrote he was one of the greatest poets of Dilly and had many pupils. P says it is now sixty years since he has commenced his poetical career, he has visited Lucnow and Haydarábád, and made the acquaintance of most poets, when he is at Dilly he holds on the 9th and 29th of every month moshá'arabs in his house. Çahbáiy informs us, that he went towards the end of his life to Haydarábád into the service of Rájah Chandá Lál, and that he died there. Karym aldyn adds that this event took place about A. D. 1843.

Chandni

Naçyr, Sayyid Naçyr aldyn Ghawthy of Jalésar, a descendant of 'abd al-Qádir Gylány, who is usually called Ghawth, composes sometimes Rékhtah poetry, H, K.

Naçyr, Myr Naçyr aldyn resides at Dilly, H.

Nádim, a poet of Dilly is a pupil of Taskyn, R.

Nádir died of consumption in the Kótlah close to Dilly in 1166, ✓

A. In J his name is Shaykh Nitzám aldyn 'ally of Dilly.

Nádir, Lála Gangá Singh (Gangá Prashád, R) of Lucnow is a pupil of Myr Hasan, E.

Nádir, Shaykh Gholám Rasúl is of Gwályár, D.

Nádir, Kalb Hosayn Khán is Deputy Collector of Etáwah, R.

Nádir, Myr Mohámmad 'ally (Mohámmad 'árif, R, Myr Mohámmad 'árif 'ally, P.) a Kashmyry of Dilly, familiarly called Myr Jágan, composes sometimes indifferent Rékhtah poetry, K.

Nadym, Myrzá (Shaykh, V) 'ally Quly of Dilly was in the service of the emperor, and has the title of Khán; he writes chiefly

Marthiyáhs and is, 1168, alive, A. He was the teacher of Ashraf 'ally Khán Fighán, came to Murshidábád and took service under Nawáb Myr Moḥammad Ja'far Khán and died there, C. According to J who met him at Paṭna, his name was Myrzá Nadym, and 'ally Quly Khán was his title.

Nadym Moḥammad Qásim of Dilly, is a pupil of Firáq, K.

Nahyf, Lálá Lakhpat Ráy a Khatry and a Wakyl, lived long at Bareilly, and met D when on a visit to Dilly. His father is Munshiy Múlchand mentioned above, (p. 267) H.

Nahyf, Sayyid Barkat 'ally of Murádábád, R.

Najaf, name not known, E, H, P.

Najaf, Sháh Moḥammad A'lá of Iláhábád, a son of Sháh Walyy Allah *Bé-táb*, H.

Naját, Shaykh Hasan Ridhá of Dilly went after the fall of Dilly to Paṭna, of late he resides in Sáran, he composes chiefly Marthiyahs, C, who was his friend. He was for some time in the service of Sa'ádat 'ally Khán at Benáres and died in 1207, the chronogram is نجات آه از جهان رفت, V.

Naját, Myán Moḥammad of Dilly is since some years at Paṭna in the service of Abú-l-Qásim Khán, and composes chiefly Marthiyahs, J. He is no doubt identical with the preceding.

Naját, Myr Zayn 'ábidyn of Saháranpúr composes chiefly Persian poetry, D. In K he has the takhalluṣ of Najábat.

Nájiy (Myr, K), Moḥammad Shákir of Dilly was a soldier by profession and a friend of Mon'im, who was a brother of A, and a good Persian poet. A saw him when young, but he was dead in 1168, having died young. He left a Dywán, but his style is farfetched, as it was the fashion of his time to write. He is distinguished in humoristic poetry, M, G.

Najm, Qádhiy Najm aldyn Kákóry has been appointed Qádhiy of Calcutta, D.

Nakhat نكهت, Nadzr 'ally Bég a pupil of Naṣyr has translated the Sikandar-námah into Rékhtah verses, P. In H he has the name of Niyáz 'ally Bég, and it is said that he is a pupil of Naṣyr. In R are two poets of this takhalluṣ, one Nadzr 'ally Bég, and the other Niyáz 'ally.

Nálán, Shaykh 'abd al-Qádir of Fatáhábád, a descendant of Shaykh 'abd al-Haqq, D.

Nálán, Myr Aḥmad 'ally of Dilly considers himself as a pupil of Sawdā, C saw him at Murshidábád, and found him very deficient in abilities, but V thought him a well educated man.

Nálán, Myán (Myrzá, K) Moḥammad 'askary of Dilly of Moghol origin, he used to attend the poetical meetings at Dilly, and was a friend and pupil of E, but at the time when he wrote his tadzkirah, he did not know what had become of him. In C and V he has the name of Moḥammad 'askar 'ally Khán, and they say that he was a pupil of Hátim, this is controverted by E. He was a pupil of Yakrang and of Muḥṣafy, D. He died two years ago at the age of ninety, P.

Nálán, Myr Wáarith 'ally of Behár a son of Myr Arzány resides now, 1195, at Paṭna and is a pupil of Fighán, C. Myán Moḥammad Wáarith of Paṭna a son of the late Myr Sayyid Rásty, attended every Friday the meeting of poets which took place at Paṭna, where it appears he resided when J wrote. His Dywán has about 1300 verses, V.

Námy, Shaykh Nitzám aldyn of Farrokhábád, resides since some time at Etáwáh, V.

Námy, Myr Hosám aldyn Haydar Khán Mobáriz aldawlah Músáwy a son of Myrzá Moḥammad Ghiyáth (Myrzá Ghiyáth aldyn Moḥammad Khán, D) who was an Inshá-writer. The family of Námy is originally of Najaf, he is a pupil of Khalyq, D. He is an admirer of poetry, but no longer himself composes verses, P. He is a relation of the late Shujá' aldawlah, for some time he resided at Faydhábád, but now he is again at Dilly, H.

Námy, Lála, Miṭhan Lál a Káyeth of Dilly was first a pupil of Inshá Allah Khán, and after this poet had gone to Lucnow of Naḥyr, he composes Persian and Rékhtah poetry, K.

Námy, Myrzá Rajab 'ally Bég, a nephew of the late Amyr aldawlah Haydar Bég Khán, is a high officer of Aḥaf aldawlah, D, K.

Naqd, Mihr 'ally Khán of Dilly resides since some years at Paṭna and is a friend of V.

Násikh, Shaykh Imám-bakhsh a Sayyid of Lucnow is one of the best poets of that city, D, P. In T his takhalluṣ is Násikh.

Nasym, Gulzár 'ally, P. He was one year my pupil, says T, then he left this place with a view of making the pilgrimage to Makkah.

Nasym, Rájah Kidár Náth a grandson of Rám Náth Dzarrah is a young man and a pupil of Naḥyr, K, D. Holds the post of Náztir at the Court of Dilly, H. He died two years ago, P.

Nátzim of Lucnow, P.

Natzyr of Benares professes to be a pupil of Sawdá, D, P.

Natzyr, Lála Ghanpat Ráy a Káyeth of Dilly is a new poet and a pupil of Naçyr, K, P.

Natzyr, Shaykh Walyy Moḥammad (Walyy Moḥammad Khán, D) of Agra is an old poet, and supports himself by teaching, K. Died shortly ago, P.

Nawá, Shaykh Moḥammad Tzohúr of Badáwn (Shaykh Moḥammad Tzohúr Allah Khán of Lucnow resides at Badáwn, H, D, V, P) a son of Mawlawy Dalyl Allah, and a pupil of Myán Baqá Allah, has the title of Khúsh-fikr Khán, and writes Persian and Rékhtah poetry, E. He died at Lucknow, V. In P it is stated that he visited Persia and died about two or three years before he wrote, at an advanced age, the latter statement is incompatible with that of V, who wrote thirty-five years before P, the two authors may refer to different persons.

Nawáz, 'ally Nawáz Khán is of Paṭna, V.

Nawáz, 'ally Nawáz Khán familiarly called Myrza Madad a companion of Nawáb 'umdat almulk, V.

Nawázish, Nawázish Hosayn Khán of Lucnow, familiarly called Myrzá Khány (Jány, D) a grandson of Nawáb Náçir Khán, is a good poet, H, D. He was a pupil of Sóz and left a Dywán, P.

Nawyd is an opulent man, D.

Na'ym, Myr Moḥammady of Dilly a pupil of Myr Sajjád, some say that he is a pupil of Myr Dard, J. He may be identical with the following Na'ym. Having returned the copies of J and V to the owner, before I put this table of contents together, I was in this, and in several other instances, unable to satisfy myself as to the identity or diversity of poets by comparing the verses quoted from their Dywáns.

Na'ym, Na'ym Allah of Dilly a contemporary of Hátim with whom he had many poetical contests, C. Na'ym Allah Khán died of dropsy and left a thick Dywán, E, who was his friend. His poems are much sung by all classes, V. Shaykh Moḥammad Na'ym of Dilly was a soldier, and a pupil of Hátim, he died many years ago, K, D.

Nazákat, Rámjú a lady of Narnawl brought up at Dilly, where she now resides, P.

Názuk, Zynat a lady, P. Nék, Myr Ja'far 'ally, R.

Ni'amy, Shaykh Ni'mat Allah of Meerut, familiarly called *Hadhrat* Ni'amy the father of *Mobtalá* ('ishq), is a very pious man, and has written a thick Persian *Dywán*, D. He was a pupil of *Mawlawy 'abd al-Hádiy* of Bengal, he is dead T.

Nidá, Myr *Mortadhá* of Dilly is a young man, V. In D is a *Nidá* of the *Deccan*.

Nigrán, Myr *Bandah 'ally* of *Ijrárah*, sometimes he uses the *takhalluq* of 'áshiq, he is a pupil of *Myrzá Arjumand Nuzhat*, D, K.

Ni'mat, *Hakym 'abd al-Haqq* of *Sikandarábád*, a converted Hindú, had originally the name of *Harsaháy*, retired very young from the world and was very pious, he was in the service of *Sháh 'abd al'azyz* and died some years ago, P. In D he has the name of *Ni'mat Allah*.

Ni'mat, *Myrzá Mohámmad Hafyzt* a pupil of *Qamar aldyn Minnat* wrote Persian poetry, and when he came to *Haydarábád*, he also composed *Rékhtah* verses, H.

Nishát, *Mawlawy Iláhy-bakhsh* of *Kándhelah* writes good poetry, D, P.

Nishát, *Lála Ysry Singh* of Dilly, familiarly called *Basant Singh*, a son of *Lálah Sundar Dás Munshiy*, was a pupil of *Inshá Allah Khán* and when this poet had gone to *Lucnow* his verses were corrected by *Naqyr*, K, D.

Nishát, *Ráy Nilajjá Prashád* is Treasurer of the *Nitzám* of *Haydarábád*, and a pupil of *Faydh*, R.

Nitzám, *Nawáb 'imád almulk Gháziy aldyn Khán Bahádur Fyróz-jang* had under *Ahmad Sháh* the title of *Bakhshy almalálik*, and under 'álamgyr II. that of *Wazyr almalálik*, he lives now, 1195, in *Sind* and composes Persian and *Rékhtah* poetry, C. Had formerly the *takhalluq* of *A'çaf*, he is alive, E, D. He died at *Kálpy* and left Arabic and *Turky Ghazals* and a thick Persian *Dywán*, and a *Mathnawý* in which the miracles of *Mawláná Fakhr aldyn* are related and other *Mathnawies*, K. He was a patron of *Wálih Dághistány* and *Myr Shams aldyn Faqyr*, P. Was already dead when H wrote.

Nitzámy, *Sayyid Nitzám aldyn Ahmad Qádiry* is alive, he held for a long time a high office (that of *Kotowál*?) at Dilly, K.

Nithár, (Myr, C, V) 'abd al-Rasúl of *Agra*, his ancestors were *Mançabdárs* under *Farrokhsiyar*, and he was a friend of *Myr Mohámmad Taqyy*, he was first at Dilly in the army, subsequently he went to *Amróhah*, A, B, C. E met him at *Amróhah*, he was about sixty

years of age, but E does not know whether in 1209 he was alive or not. His family was of Agra, but he was born at Dilly, he died many years ago, K.

Mawlawy Nithár Ahmad of Bareilly, his family is of Sháhjahánpúr, he is a learned man and betrays in his poems a tendency to Qúfism, T.

Nithár, Shaykh Mohámmad Qáyim of Dilly resides now at Patna, and Fidwy corrects his verses, J. He was teacher in the house of the late Hakym Hádiy 'ally Khán and died suddenly, V.

Nithár, Mohámmad-pánah Khán of Dilly a friend of Myr Hasan and a pupil of Myr Dard: it is said, he resided for some time at Faydhábád, now he is at Dilly, V. In other Tadzkirahs he is mentioned under the takhalluq of Hakym, see p. 231 *suprà*.

Nithár, Mortadhá Khán of Dilly, a brother of Malik Mohámmad Khán Mohibb, composed chiefly Marthiyahs and died at Patna, V.

Nithár, Mohámmad Amán a Shaykh, his ancestors were distinguished mathematicians and architects and the Jámí' masjid of Dilly was built by them, formerly he was in the service of Nawáb Mohámmad aldawlah as architect, subsequently he entered the service of Nawáb Dhábírah Khán and now he is in that of Rájah Tikét Ráy who has been Ácáf aldawlah's Treasurer, he is a pupil of Hátim, and has written a thick Dywán, E. He resides now at Lucnow, K. His father's name is Sa'ádat Allah, H. In T he has the takhalluq of Niyáz. Nithár, Nithár 'ally of Belgrám, P.

Nithár, Sadásukh of Dilly, C.

Niyáz, Myr Afdhal 'ally of Patna familiarly called Myr Ján, J. He was a nephew of Myr Mohámmad Salym *Salym*, at first he was a pupil of Jóshish, then of Mojrim, and when he was at Murshidábád of Qudrat and Salym, from Murshidábád he went to Lucnow, and after some years residence in that capital, he came back to Patna where he died: he was a famous plagiarist, and appropriated the whole Dywán of Salym, V.

Niyáz, Myr Mohámmad 'ally of Dilly has gone to Haydarábád, composes chiefly Marthiyahs, K.

Niyáz, Myr Mohámmad Sa'yid of Agra supports himself by teaching, K, P.

Niyáz, Myán Niyáz Ahmad, born in Sirhind brought up at Dilly, is a man of considerable learning and great piety, he resides at Bareilly and composes Persian and Rékhtah poetry, K, P. In H his takhalluq is Námy and his name Nithár Ahmad.

Niyáz, Sháh Niyáz 'ally of Dilly is a Darwysh and a good calligraph, on the 12th of every month the Çáfies meet in his house and sing, D.

Niyázy (?), Bahádur Khán of Lucnow, a relation of Rájah Kámgar Khán, resided for some time at Patna and died there, V.

Nizár, Khwájah Moḥammad Akram (Moḥammad Ikrám, V) is a pupil of Myr, C.

Nuçrat, Lála Góbind Ráy (Góbind Rám, H) a Káyeth, is a pupil of Naçyr, K.

Nudrat, Myrzá Moghol is dead, he used to compose Marthiyahs, and used the takhalluç of Imámy in them, K. An ancient poet, H.

Núr Allah Myrzá of Dilly fell in love with an European and was like mad, V.

Mollá Núry the son of a Qádhíy of A'tzampúr, was distinguished as a Persian poet and wrote also Rékhtah verses, he was a friend of Faydhy, A.

Núry, Shujá' aldyn was a native of Gujrát, but spent his life at Haydarábád, where he was appointed tutor of the son of Sultán Abú-l-Hasan's Wazyr, A.

Nuzhat, Myrzá Arjumand was Munshiy of Nawáb Gháziy aldyn Khán and resides now at Ijrárah, K. He is an ingenious man being clever in making fire-works, &c., he writes chiefly Persian poetry, D. He is dead, K.

Nuzhat, Myr Imám aldyn of Dilly a pupil of Myr Dard, J.

'oshsháq, Shaykh Ahmad-bakhsh, a son of Sháh Ahmad Chirm-pósh of Behár, is a relation of Sharaf aldyn Monéry, Monér is a place on the banks of the Són not far from Daynapúr, J.

'oshsháq, Jywan Mal a Khatry of Dilly, is a pupil of Máyl and a friend of Myr Taqyy, A, B, D.

Owaysy (or Owysy?), Gholám Moḥyy aldyn a Pyr-zadah, resided in 1213 at Bareilly, and in 1215 he was in the Deccan, D, H. He died at Bareilly previous to 1221, K.

Padzyr, Sayyid Nithár 'ally, a son of Sayyid Gulzár 'ally *Asyr*, is only thirteen years of age, R.

Pakbáz, Sayyid Çaláh aldyn, familiarly called Myr Makhan, a son of Sayyid Sháh Kamál. He was a very pious man and a friend of A. He was a pupil of Yakrang, J.

Sháh Panchhyá was a Darwysh and a fertile poet, C.

Parwánah, Rájah Jaswant Singh, familiarly called Káká-jy, a son of Maharájah Bény and a pupil of Lálah Sarap Singh Dywánah, resides at Lucnow and writes Persian and Urdú poetry, C. Was alive in 1209 and E was his friend.

Parwánah, Moḥammad Bég of Khayrábád, P.

Parwánah, Sayyid Parwán 'alyy Sháh of Murádábád has of late retired from the world, C, K. He was a drunkard and given to the use of bhang: he was introduced by Qáyim, who corrected his poems, to Moḥammad Yár Khán, E.

Payám, Sharaf aldyn 'alyy Khán of Agra, composed chiefly Persian poetry, but left also a Rékhtah Dywán, M was a friend of his. He flourished under Moḥammad Sháh, C. He left a very good Persian Dywán, K.

Prém Náth Ráy a Khatry, A.

Qábil, Myrzá 'áliy-bakht is a prince of the royal house of Dilly, and pupil of Dzawq, P.

Qabúl, 'abd al-Ghanyy Bég of Kashmyr, C. See Persian poets.

Qaçd, Hasan Myrzá of the Deccan is Dárógbah of the perfumery of the Nitzám of Haydarábád, R.

Qáçir, Myrzá Babar 'alyy Bég of Dilly, a pupil of Firáq, lived formerly on commerce, he came to Murshidábád and went to Paṭna and thence to Calcutta, but returned to Dilly, it is not known where he now is, V, K. In H his name is Myrzá Amyr 'alyy Bég—T informs us that he was a brother-in-law of Tzafar-yáb Khán.

Qádhiy, 'abd al-Fattáh of Sambhal composes chiefly Persian verses, he is alive, K.

Qádir, Myr 'abd al-Qádir of Haydarábád, when he had passed fifty years of age he gave himself up to asceticism, A.

Qádiry, Sayyid Khalyl lives in the Deccan, B.

Qadr, is a good poet, B. His name is Moḥammad Qadr (Qádir, C) of Dilly, he flourished under Moḥammad Sháh and was a man of very bad character, C, V.

Qalandar, Budh Singh was the son of a rich man but did not care for wealth, A, C.

Qalandar, Sháh Gholám Qalandar of Mukhrah not far from Monghér, a disciple of Myr Moḥammad Aslam, went about three years ago to Dilly, J.

Qalandar, Sháh Qalandar was a Faqyr and a pupil of Matzhar, K.

Qalandar, Qalandar-baksh a descendant of the Imám Abú Hanfyah is a native of the district of Saháranpúr and has written a thick Dywán, T.

Qalandar, Munshiy Yár Moammad of Dilly was originally a Hindú, he embraced the Islám and went to Murshidábád, and found service in the house of Shahámat-jang, J. He is probably identical with Budh Singh.

Qalaq, a son of Nawáb Qalandar 'ally Khán Bahádur of Dilly, is a young man, D.

Qamar, Guláb Khán, familiarly called Qamar aldyn, is the editor of a newspaper called *As'ad al-akhbár* and a friend of R.

Qamar, Myrzá Qamar aldyn, familiarly called Myrzá Hájy, a son of Myrzá Taqyy *Hawas* and a pupil of Myrzá Qatyl, P.

Qamar, Myrzá Qamar Táli' (Qamar Bég, R) a son of Yzid-bakhsh, who is usually called Myrzá Nyly and a pupil of Háfiz Ihsán, is the author of a Dywán, P.

Qaná'at, Myrzá Majhlé, R.

Qaná'at, Myrzá Moammad Bég of Láhór, a son of Hasan Bég, a pupil of Hasrat, resides now, 1196, at Lucnow, C, V.

Qáni', a grandson of Nawáb Náçir Khán, writes Persian and Rékhtah poetry, V.

Qarár, Myr Hosayn 'ally of Dilly is a young man and a pupil of Myr Naçyr aldyn Ranj, K.

Qarár, Ján Moammad of Lucnow, a pupil of Sháh Malúl, a chób-dár of the king of Oudh, D.

Qaryn a Kashmyry of Lucnow is a young man, and a pupil of Hasrat, V.

Qásim of the Deccan is a pupil of 'uzlat, B. In J are besides this, two other poets of the takhalluq of Qásim, but their names are not mentioned.

Qásim, Abú-l-Qásim Khán was distantly related to the imperial family of Dilly and resided at Calcutta when Bény Naráyan wrote.

Qásim, Sayyid Qásim 'ally Khán, a grandson of 'atâ Hosayn Khán *Tahsyn* who is the author of the *Nawtarz Moraçça'*, he was formerly in the English service, now he resides at Lucnow, P.

Qásim, Myr Qásim 'ally Khán was of Bareilly, P.

Qatyl a Khatry of Dilly has embraced the Islám, he now resides at Lucnow, and is one of the best Persian scholars alive, D.

Qáyim, Shaykh Qáyim 'ally of Etáwah had first the takhalluṣ of Ummédwár, went to Farrokhábád to see Sawdá, K, D.

Qays, Myrzá Ahmad 'ally Bég, familiarly called Modará Bég (Madár Bég, K), a son of Myrzá Morád 'ally Bég, his ancestors were of Mashhad, he was born in Oudh and is a pupil of Hasrat, E.

Qismat, Nawáb Shams aldawlah of Lucnow is the eldest son of Nawáb Quly ('ally, P) Khán and a pupil of Hasrat, E, K.

Qorbán, Myr Jywan was a pupil of Sawdá and fell in a fight against the English at Faydhábád, C, V.

Qorbán, Myr Moḥammady of Dilly a son of Myr Imám aldyn who is familiarly called Myr Kallú Haqyr a pupil of Thaná Allah Firáq, V. Is a young man and in the service of Tzafaryáb Khán, K, D.

Qorbán, Myr Qorbán 'ally Khán, a son of Myr Moḥammad Qásim Khán, a pupil of Quadrat, he is skilled in music and resides at Paṭna, where he draws a salary of one hundred Rupees a month from the Nátzim, V.

Quadrat, Quadrat Allah resides at Dilly, B. Sháh Quadrat Allah was a Darwysh, A. He was descended from Sháh 'abd al'azyz Shahr-bár a saint, H, P. He was descended from Fakhr aldyn Záhíd a Saint, he is one of the most distinguished and fertile Persian poets having left a Dywán of 20,000 verses, his poetry is in the style of that of Myrzá By-dil, towards the end of his life he also used the takhalluṣ of Tygh (Tatabbu'?), T. Left Dilly and settled at Murshidábád where he met C, and where he probably died in 1105, G. He resides at Paṭna, E. He was first a pupil of Myr Shams aldyn Faqyr, who was his uncle, and subsequently of Myrzá Jánjánán Matzhar, K, D.

Quadrat, Mawlawy Quadrat Allah is a good Arabic scholar and physician, he is a friend and pupil of Firáq, E. I have been told that he died about A. D. 1834. In K and D is Shaykh Quadrat Allah, a pupil of Rafúgar.

Quadrat, Mawlawy Quadrat Allah is the author of a Tadzkirah of Urdú poets, and resides now at Rámpúr, E met him one day in the society of Moḥammad Qáyim. It seems he was still alive and resided at Rámpúr when K wrote. H calls him Mawlawy Quadrat Allah of Rámpúr, he mentions his Tadzkirah, and says that he is in the habit of holding Moshá'arahs in his house.

Quwwat, his name is not known to R.

Ra'd, Lálah Gangá Prashád a Kashmyry of Lucnow, R.

Radhyy, Sayyid Radhyy Khán, C, V.

Radhyy, Myrzá Radhyy Khán Monajjim of Lucnow is of the royal house, which rules over Oudh, and has written a Laylá Maj-nún, P. See Hawas, Rasá, and Ridhá.

Radhyy, Nawáb Sayf aldawlah Sayyid Radhyy aldyn Bahádur Çalábat-jang, writes Persian and Urdú poetry, K. Holds an appointment under the English government, D. He died some years ago, P.

Rafáqat, Myrzá Makhkhan Ráy (Myrzá Makyn, P) of Lucnow, a pupil of Jorüt, died of consumption at the age of twenty-two years, E.

Ráfát is a poet of Lucnow, D.

Ráfát, Myán Rawúf Aḥmad of Lucnow a Pyr-zádah, and a pupil of Jorüt, resides at Rámpúr, K, D. He is a Çáfy and has several times visited Dilly, P.

Raf'at, Shaykh Moḥammad Ráfy' of Iláhábád resides at Paṭna, where he holds a high office, J, C, V.

Raf'at, Moḥammad 'ysà Khán Ançáry, a son of Nawáb Imtiyáz Khán is alive, V.

Rafúgar, Moḥammad 'árif, A.

Ráfy', Ráfy' aldyn Khán, a Paṭhan of Morádábád, has visited Makkah, D.

Ráfyq, Amyn Allah, P.

Ráfyq, Myrzá Asad Bég of Dilly, where he now resides, he is a pupil of Thaná Allah Khán *Firdq*, V. It would appear from K that he was dead in 1221.

Raghat, Myr Abú-l-Ma'áliy (Abú-l-Ma'ániy, H) a pupil of Mam-nún resides at Lucnow, K, D, H.

Rághib, Moḥammad Ja'far Khán of Dilly a cousin of Nawáb Lutf Allah Khán *Çádiq* of Pánypat lives of late at Paṭna in poor circumstances, he writes chiefly Persian poetry, C. He died at Paṭna, and left a Persian Dywán and two Rékhtah Dywáns, V.

Rághib, Myrzá Subhán Quly Bég born in Hindústán, but his ancestors were of Persia, he is a soldier, and writes Persian and Urdú poetry, in the latter, he is a pupil of Inshá, K, D, P.

Raḥmán, an old poet, having been a contemporary of Walyy, D.

Raḥmat, Qádhíy alqodhát Raḥmat Allah Khán of Dilly, is the author of a Persian Dywán, D.

Rahym was a contemporary of Walyy, H.

Rajá, Myán Gholám Mohyy aldyn of *Haydarábád*, a pupil of Faydh.

Rajá, not known, V, D.

Rajab, Rajab 'alyy Bég of Dilly, of Moghol (Persian) origin, resides now at Farrokhábád, K, D.

Rájah, Mahárájah Balwant Singh, a son of Chét Singh Bangor, in 1245 he used to hold poetical assemblies at which Bakhtáwar Singh *Gháfí*, *Aqá Myrzá Myrzá*, *Aghá Haydar 'alyy Afshah*, Shaykh Pyrbakhsh *Masrúr* and other poets attended, R.

Rájah, Rájah Bahádur a son of Rájah Shitáb Ráy, Dywán of Bengal, K.

Rakhshán, Mohámmad Chánd flourished under Akmad Sháh.

Ramz, Myrzá Mohámmad Sultán Fath almulk Sháh Bahádur, R.

Rangyn, they say he is of Kashmyrian origin, he lived at Dilly and was a contemporary of Sawdá, C, V. He is probably identical with the poet of the same takhalluṣ mentioned by H, he flourished under Mohámmad Sháh, and his Ghazals are sung by dancing girls.

Rangyn, Myrzá Amán Bég is a calligraph, C. Is in the service of Nawáb Iftikhár aldawlah Myrzá 'alyy Khán Bahádur, V.

Rangyn, Lálal Bilás Ráy a son of Rájah Mán Ráy is Dywán of the son of Mohámmad 'alyy Rohélan, V. He resided at Murádábád, D.

Rangyn, Púran Lál, a Káyeth of Dilly, is a queer man, K.

Rangyn, Sa'ádat Yár Khán of Dilly, a son of Tuhmásb Bég Khán Túrání (Rúmy, H), is a good soldier but not a great scholar, E revised his Dywán. He was first a pupil of Hátim, and after Hátim's death, his compositions were corrected by Nithár, he has composed four Dywáns, one of Ghazals, one of humoristic poetry, one in the idiom of ladies, he is also the author of the *مجالس رنگین*, which contains critical remarks on various poets, D. His Dywáns together have the title of *نورنی* Naw Rattan. He died at the age of eighty in 1251.

Ranj, Myr Mohámmad Naṣyr, a grandson of Khwájah Myr, is a young man, K. Has given up writing poetry, P.

Ráqim, Bindrában of Dilly, a pupil of Sawdá, C. He was of Mathra and had a wonderful memory, A. He is the author of a short Dywán, and it is not known where he now is, D. Some say he was of Mathra, and it is very likely that this statement is correct, P.

Ráqim, Khalyfah Gholám Mohámmad of Dilly studied Persian,

and has also taken to Arabic, about twelve years ago he went to Lucnow, but he has now returned to Dilly and is studying medicine, K.

Rasá, Mawlawy 'alym Allah resides in Oudh, D.

Rasá, Myrzá Balkhy a son of Myrzá 'ydu Bahádur is a prince of the house of Dilly, D.

Rasá, Myrzá Taqyy, a prince of the house of Oudh, author of a Laylá Majnún, H. See Ridhá and Radhyy.

Rasáy, C does not know his name.

Rashky, Mohammad Hasan Khán of Patna, a son of the late Khádim Hosayn Khán Khádim, is a studious young man, V.

Rashyd of Lucnow, a pupil of the late Mollá Nitzám aldyn, was killed when young, C, V.

Rásikh, Khwájah Ahmady Khán is dead, J.

Rásikh, Shaykh Gholám 'ally of Patna, J. First Myrzá Bhujjú Fidwy corrected his verses and subsequently Myr Taqyy Myr, he is alive, V. He died in 1240, P.

Rásikh, Tzafaryáb Khán, of a noble family of Bareilly, is a talented young man, R. Rásikh, Tálib Hosayn.

Rawnaq, Myr (Myrzá) Gholám Haydar (Khán, H) of Patna, a son of Wáhib 'ally Khán, is a brother of Asad-jang, V.

Rawshán, Khwájah Hasan 'ally of Dilly, is now in the service of Aḡaf aldawlah, V.

Rawshan, Rawshan Sháh a Káyeth of Bareilly embraced the Islám and writes Persian and Rékhtah poetry, D. He is the author of a Dywán, H. He resided at Meerut, T.

Ráy, Myrzá Ya'qúb Bég was born in Hindústán, but his ancestors were of Túrán, he is a young man, K. He is dead, D.

Ridhá, Myrzá (Myr, D) 'ally Ridhá of Manikpúr, a friend of Dywánáh, wrote several Mathnawies, one of them containing his love-adventures is celebrated, C, V, D.

Ridhá, Myrzá 'ally Ridhá Bég of Agra a pupil of Myán Walyy Mohammad Natzyr, D.

Ridhá, Shaykh 'ally Ridhá of Lucnow was for some time Nátzir in the court of justice at 'allyygarh, he is the author of a Mathnawy, D knew him personally.

Ridhá, Mawlawy Dhiyá aldyn of Thanésar a contemporary of Sawdá, D. He is probably identical with the poet Ridhá of whom C says, that he does not know his name.

Ridhá, *Hamyd* aldyn Khán of A'tzampúr, is a son of the physician Mawlawy Kallú of Chandpúr, D, P.

Ridhá, Myrzá *Hasan*, is familiarly called Myrzá *Jywan*, a son of Mohammad Myrzá *Ján* (Khán, K, H) Kórbégy, is a young man and a pupil of Naçyr and Mamnún, K. He was a friend of P and died some years before P wrote, and left a Dywán.

Ridhá, Háfitz Mohammad-bakhsh, a Shaykh of Láhór, resides of late at Farrokhábád, D.

Ridhá, Myr Mohammad Ridhá (Myr Mohammady, V) of Patna, a son of Myr Jamál aldyn *Hosayn Jamál* and a pupil of Myán Dhiyá (of Sawdá, E), has lately taken to Rékhtah poetry, C. The grandfather of Jamál was Qáddhiy Núr Allah Shúshtary, who is the author of the *مجالس المؤمنین* and of the *احقاق الحق*, J. Ridhá wrote a Dywán, E. He died at Murshidábád, V. He is familiarly called Myr Patnawy, and resides at Lucnow, K. In D are two poets, one Myrzá Mohammad Ridhá of Lucnow a pupil of Sawdá and author of a short Dywán, and Myr Mohammad Ridhá Shúshtary, usually called Myr Mohammad Patnawy, a native of Patna resided at Lucnow, and was a pupil of Dhiyá. In P are also two poets of this takhalluç, one Myr Mohammad of Patna a pupil of Dhiyá, and Myr Mohammady of Lucnow equally a pupil of Dhiyá.

Ridhá, Mohammad Ridhá of the Deccan, D.

Ridhá, Háfitz Mohsin resides at Farrokhábád, and is of the Kamboh caste (regarding which, see the Fawá'id alnátziryn) wrote a Persian and Rékhtah Dywán, V.

Ridhá, Myr (Myrzá, K) Ridhá 'ally of Lucnow, a Toghrá-writer and a pupil of E, K, D.

Ridhá, Myrzá Taqyy of Lucnow, a relation of the Wazyrs (now kings) of Oudh, is the author of a *Majnún-ó Laylá*, D. See Rasá, Radhyy and Hawas.

Ridhwán, Gholám Hosayn of Patna, a son of Shaykh Fakhr aldyn, a pupil of Salym and of Mujrim and of V, who mentions him.

Rihá, Gholám Mohammad Khán of Dilly a brother of 'ináyat Hosayn Khán Moshyr and a pupil of Gulzár 'ally Khán Asyr, R.

Rind, Gangá Prashád a Kashmyry and son of Kishen Chand Pandit was a pupil of Jorüt, resided at Bareilly and Lucnow, D.

Rind, Ráy Khém Naráyan, a grandson of Mahárájah Lachmy Naráyan of Dilly, resides now at Hooghly and is my elder brother, says Bény Naráyan.

Rind, Mihrbán Khán, it is said that he is skilled in music and in composing Kabits, Dóhrás, &c. he lives at Farrokhábád, C. He died in Rostamnagar which is a quarter of the city of Lucnow, E.

Rind, Myr (Sháh) Hamzah 'ally of Dilly was originally a soldier by profession, subsequently he used to beg barefooted in the streets of Murshidábád, and now, 1194, he is at Patna at the shrine of Sháh Arzán in company of other Faqyrs, C. I have seen a Dywán of about 2000 verses of his, J. He had first the takhalluṣ of Shaydá, he is alive, V.

Riqqat, Myrzá Qásim 'ally called 'iráqy of Moghol (i. e. Persian) origin, his ancestors having been of Mashhad, whence they emigrated to Kashmyr. He was born at Dilly and brought up at Faydhábád, he is about thirty years of age and a pupil of Jorät, E.

Rokn aldawlah Hádziq almulk Hakym Rokn aldyn Khán Bahádur is a physician of Dilly, writes Persian and Rékhtah poetry, but particularly the former, D.

Rostam, he had the title of Rustam 'ally Khán Iktisham aldawlah, but was usually called Nawáb Bahádur, he was of Dilly and a son of Nawáb Ashraf Khán: in 1194 he gave to C specimens of his poetry. He was a friend of H.

Rúh alamyn of Dilly mentioned by Bény Nárāyan.

Róly a Pyr-zádah of Haydarábád, A.

Rukhṣat, Myr Qudrat Allah of Dilly a son of Myr Sayf Allah, a pupil of Ja'far 'ally Hasrat resides at present at Lucnow, C, V.

Ruswá, Áftáb Ráy (Mahtáb Ray, C) the son of a goldsmith, did not conform to the tenets of the Hindús, (C says he turned a Musalmán) and was a great cynic: at length he became mad and died young, A, B. There is another Ruswá of whom D says, that he does not know his name, but he had ascertained that he was distinct from Áftáb Ráy and flourished under Nawáb Najyb aldawlah Bahádur.

Sa'adat, Myr Sa'adat 'ally (Sa'adat Allah Khán, B) died before he attained the age of forty, A. He was a disciple of Wiláyat Allah and left a Mathnawý in imitation of Laylá Majnún, containing the history of two lovers of Dilly, C. He was a son of Myr Gholám 'ally 'ishrat, H.

Sabqat, Myrzá Moghol of Lucnow a son of Myrzá 'ally Akbar Akhúnd, his ancestors were of Persia, he is a pupil of Jorät whom

he surpasses in the *Qa'ydah*, E. He is of Dilly but resides now at Lucnow, H, P.

Sa'dy of the Deccan is the author of the verses which are erroneously ascribed to Sa'dy of Shyráz, B, J, H, K. In A and D he is identified with Sa'dy of Shyráz.

Safar Sháh, a Sayyid and Darwysz resides at Dilly, D.

Sajjád, Myr Mohammad Sajjád of Agra (of Dilly, A) his ancestors were of Ádzarbáyján, he is a pupil of Abrú and superior to his master, B, C. He was brought up at Dilly and left a *Dywán*, G. It would appear from A that he was a young man in 1168. Qáyim saw about 800 verses of his.

Salám, Najm aldyn 'ally Khán of Dilly (Agra, D, K), a son of Sharaf aldyn 'ally Khán *Payám*, is a pupil of his father, B. Went with Çafdar-jang's army toward the east (Oudh), A.

Salámat, Salámat 'ally, J. Munshiy Salámat 'ally of Gháziypúr, is a Munshiy in the English service, V.

Salámat, Myr Salámat 'ally of Púrniya in the Parganah of Arwal in Behár, J.

Sálik, name not known, M.

Sálim, Gholám Moçtafá was a friend of V. He was first a pupil of Fidwy, subsequently he was appointed Munshiy in an English corps of cavalry, he died at Lucnow, V.

Salym, Salym Allah Khán a son of the late Shaykh Faydh Allah Káliyah resides at Patna, J.

Salym, Myr Mohammad Salym of Patna was a merchant, he died in 1195 at Murshidábád and left a *Mathnawý*, C, J. The chronogram on his death is *سليم رفت بدار السلام*, V.

Sámán, Myr Náçir of Jawnpúr (of Dilly, J) a pupil of Myrzá Matzhar died a few years ago, he composed chiefly Persian poems, B. He came during the beginning of Mohammad Sháh's reign to Dilly, A.

Sámiy, Myrzá Mohammad Ján Bég, his ancestors came from the steppes of Tymáq (Qipcháq, D) to India, his father resided for some time in Kashmyr, then he came with his son to Dilly (Bareilly, D). Sámiy was a disciple and pupil of Khwájah Myr, he wrote chiefly Persian poems, among them is a *Mathnawý* in the style of the Sháh-námah recording the events of the reign of Sháh 'álam, but he died before he had completed it. His Urdú poetry is not equal to his Persian compositions. H says that Sámiy was his teacher in Persian.

Sanjar, Shaykh Moḥammad Ya'qúb 'ally of a place near Gháziy-púr, a son of Qádhíy Moḥammad Qíddyq, and a pupil of Násikh, resided long at Lucnow and visited Dilly in 1260, R.

Sáqiyy, Myr Hosayn 'ally, C. In D a Sáqiyy of the Deccan is mentioned.

Sar-sabz, Myrzá Zayn al'ábidyn Khán, familiarly called Myrzá Ménđú, a son of the late Nawáb Sálár-jang, is a studious young man, and when only seventeen years of age composed a Dywán, E, V.

Sarshár, Lála Tilók Chand a Khatry is a young man of Dilly, K.

Sarwar, A'tzam aldawlah Myr Moḥammad Khán Bahádur a son of A'tzam aldawlah Abú-l-Qásim Motzaffar-jang, was a pupil of Myrzá Ján Bég Sámiy and Myr Farzand 'ally Mawzún. He died 1250 and left besides the Tadzkirah (described in p. 185) a thick Dywán, P.

Sarwar (Sorúr?), Shaykh Moḥammad Amyr Allah a son of Shaykh 'abd Allah of Agra was in 1243 at Dilly, he is a pupil of Mujrim and of Ghálib, D.

Sarwar (Sorúr?), Myrzá Rajab 'ally Bég resides at Cawnpore, D. He was a pupil of Nawázish, P. He is the author of the فسانه رنگین, R.

Sattár, 'abd al-Sattár of Lucnow composes chiefly Marthiyahs, D.

Sawdá, Myrzá Rafy' aldyn of Dilly, his ancestors were of Kábul, he is a soldier by profession, and the best poet of our times, B. His father was a merchant, and this is probably the reason why he adopted the takhallúf of Sawdá ware, A. He lived sixty years at Dilly; after the fall of that city, he wandered for some time to various places; finally he settled at Lucnow and Aḥaf aldawlah gave him a stipend of Rs. 6000 a year. He died at Lucnow at an age of seventy years in 1195, the chronogram is دور کو پای عناد شاعران هند کا سرور گیا 1199—4 (د) = 1195, G. In K it is stated in the Biography of Sa'dy that Sawdá is the author of a Tadzkirah of Urdú poets.

Sáyah, Salym was of Dilly says Bény Naráyan.

Sa'yd, Qádhíy Sa'yd aldyn Khán of Kákóry in Oudh, a son of Qádhíy Najm aldyn Khán who was Qádhíy of Calcutta, Sa'yd visited Dilly in A. D. 1822. He is blind, P.

Sayf, Myrzá Sayf 'ally is dead, K.

Sáyil, Sayyid Asad Allah of Haydarábád, familiarly called Sháh Samajh-bújh resides now at Patna, J.

Sáyil, Myrzá Moḥammad Yár Bég of Dilly of Uzbek origin, a companion of Badzl Bég Khán, J. Was a pupil of Sháh Hátim and

subsequently of Sawdá, E. He died many years ago, K. He had first the takhalluṣ of Mon'im, D.

Sayyid, Myr Gholám Rasúl is of Agra, K. He is a Shaykh of Murádábád, P.

Sayyid, Myr Ghálib 'alyy Khán is chief Munshiy of the king of Dilly and writes Urdú and Persian poetry, D. He had formerly the takhalluṣ of Gharyb, he changed it because the king conferred the title of Sayyid alsho'arâ upon him, K. He is a native of Meerut, but was brought up at Dilly, T. He died some years ago, P.

Sayyid, Myr Imám aldyn, C.

Sayyid, Myr (Myrzá, D) Qotob aldyn (Myr Qotob 'alyy, P), familiarly called Qotob 'álam of Sikandarábád, writes sometimes Rékhtah verses, K. He is a physician, P.

Sayyid, Myr Yádgár 'alyy of Bahádurpúr in Mewát, is a young man in the army and resides at Dilly, A.

Shád a poet of Búḏhánah is since some time settled at Bhópál, D.

Shád, Myr Aḥmad Hosayn, his forefathers came from the *Hijáz* to India under Shams aldyn Altmish, he resides at Shikóhábád near Meerut, P, H.

Shád, Ráy Déby Prashád of Haydarábád a pupil of Faydh, R.

Shád, Myrzá Iláhy-yár Bég (Iláh Bég, D) Kayámy a pupil of Muṣṭáfy, K.

Shád, Prashády Rám, a Brahman of Sikandarábád, is a friend of Zindah-dil, D.

Shád, Munshiy Rám Prashád, a Káyeth and a pupil of Naṣyr, is a witty young man and resides now at Dilly, R.

Shád, Sayyid Tafadhdhul Hosayn visited Dilly and met R.

Shádáb, Lálah Khushwaqt Ráy of Chánpúr Nadyah, A. He was a clever Inshá-writer, C. A pupil of Qáyim, P. In T his takhalluṣ is Shád.

Shádán, Lálá Basáwan La'l of Patna attends regularly the poetical assemblies, and is a good Inshá-writer, J. Resides at Dilly, H.

Shádán, Myr Rajab 'alyy is a pupil of Bahóry Khán Áshuftah, K. I have not seen him of late, and do not know what has become of him, H.

Sháfíy, Amyn aldyn of Dilly lives now, 1196, in poverty at Patna, C. He died in 1198, V.

Shafy', Myr Moḥammad Shafy', a friend of Sawdá and Myr, lives now at Lucnow, C, V.

Shafyq, Matzhar 'ally Khán of Dilly, familiarly called Myrzá Būdhan, is a pupil of Firáq and of Qásim, K.

Shághil is a pupil of Bismil, whom he surpasses, A, B, J.

Sháh, Sháh Sa'd Allah called 'ishq 'ally of Patna, a disciple of Sháh Karym Allah the successor of Sháh Arzán, is a pupil of Myr Dard, J. He is a Faqyr, and has his Takiyah near Betiah in Sárún, V. He is dead, K.

Myr Sháh 'ally Khán of Dilly was a poor young man, came to Murshidábád and went subsequently to Lucnow, and thence to the Deccan, where it is said he died, C.

Shahámat, Sháh Shahámat 'ally is a Darwysb, D, resided in Oudh, P.

Shahwat, a son of Sháh Ma'cúm Mohawweis was a very obscene poet, K.

Sháhy, Sháh Quly Khán of Bághnagar (Haydarábád, C) was in the service of Taná Sháh and composed chiefly Marthiyahs, A, C.

Shahyd, Mawlawy Gholám Hosayn of Gháziypúr was in 1196 at Banáres, C. He is now Muftiy at Banáres, V.

Shahydá was an old poet, D, H.

Shahydy, Myr Karámat 'ally is of Lucnow, it is said that he is a pupil of Násikh, D. Resides mostly in the Panjáb, and comes sometimes to Dilly, P.

Shá'ir, Láláh Mathorá Dás familiarly called Mithan Lál, a Káyeth, is clever in the science of music and in mechanics, K.

Shá'ir, Myr Kamál aldyn Hosayn, familiarly called Myr Kallú, is a relation of Myr Dard and resides at Dilly, J, C. He is dead, V. He is called Myr Náçir-parast, D. He was a son of Myr Náçir aldyn Ranj and left a Dywán, K.

Shákir, Mohámmad Shákir of A'tzampúr was a friend of Mohámmad 'ally Hashmat and of Qáyim, and was skilled in astrology, A, C.

Shákir, Sháh (Myr) Shákir 'ally of Dilly is a young man who studies the Mathnawý of Jalál aldyn Rúmy and other Qúfy books under Sháh Mohámmad 'atzym, K, H, P.

Shákiy, Munshiy Jawáhir Singh of Meerut, a pupil of Gholám Mohyy aldyn 'ishq, D.

Shams, Myr Shams aldyn 'ally is familiarly called Myrzá Juman, K.

Shams, Walyy Allah, a celebrated poet of the Deccan, visited Dilly under 'álamgyr and was received with distinction by the emperor, he left a Dywán in the dialect of his native country, R.

Bhāgnagar

Sharaf, a poet of the Deccan, D.

Sharaf, Myr *Moḥammady* of Dilly is a nephew of Nawáb Khán-dawrán, C. V. Was a mystic, K knew him, but he was dead when he wrote.

Sharaf, Myrzá Sharaf aldyn is a poet of Lucnow, D, P.

Sharaf, Shaykh Sharaf aldyn *Hosayn* (*Hasan*, K) is skilled in the Marthiyah, K. He was attached to the Qadam Sharyf near Dilly, P.

Sharáfat, Myrzá Ashraf (Sharaf, K) 'ally is of Lucnow, K. He is a grandson of Myr Mosharraf and a pupil of Mamnún, P.

Sharar, Myrzá Qádiq was a humble man, P,

Sharar, Myrzá Ghiyáth aldyn, R.

Sharar, Myrzá Ja'far was a younger brother of Myrzá Moḥammad, who has in Persian the takhalluṣ of 'ishq, he was a soldier-like man, he went to the Deccan and died there, H, K. He died at Púnah, D.

Sharar, Myrzá Ibráhyim Bég born at Lucnow was a fair poet, E. Was a pupil of Nawázish, P.

Sharyf, Myrzá Moḥammad Sharyf, a son of the late Myrzá Faydh who wrote two commentaries on the *فصوص الحکم*, Sharyf is a young man and a pupil of Mohibb Allah *Mohibb*, some years ago he left Dilly, K.

Sharyf, Myrzá Moḥammad Sharyf is a convert to the Islám, and composes chiefly Marthiyahs, K. He is probably identical with Myrzá Sharyf Bég, familiarly called Lála Sharyf Bég, a son of Lála Dawlat Rám a Khatry mentioned by D.

Sharyf, Myrzá Sharyf Bég is of a good family and a witty poet, P.

Shawkat, Myrzá 'ally of Lucnow is a younger brother of Sabqat, he has written a small Dywán, D.

Shawkat, Moḥammad Munyf 'ally of Bijnawr, a son of Myr Rostam 'ally who was an author and a calligraph, is a pupil of Myr Gholám 'ally 'ishrat, D. He was converted to the Christian religion at Banáres, and is now at Meerut engaged in Missionary labours, P. I have some where seen a short biography of this convert in English.

Shawq, Bhógy Lál, P.

Shawq, Faydh 'ally was a contemporary of Sawdá and had many pupils, he wrote Persian and Rékhtah poetry, D.

Shawq, Háfitz Gholám Rasúl of Dilly is a pupil of Naçyr, K, P.

Shawq, Hasan 'ally (*Hasan Khán* a Pathán, P, *Hasan* 'ally Khán, H) of Dilly, a pupil of Árzá, B, J. He was a soldier and in the service of Nawáb 'imád almulk, C, V. He left a Dywán, K.

Shawq, Shaykh Ilāhy-bakhsh of Agra is at present a Munshiy of Myrzā Motzaffar-bakht Bahādur at Farrokhābād, H. He is author of a Rēkhtah Dywān and of a book called *توانین سلطنت*. He died in 1241, P.

Shawq, Jawhar Bég of Lucnow, a pupil of Muḥṣafy, was strong in logogriphs. He went to Mashhad, P.

Shawq, Moḥammad-bakhsh is of Kótānah and a pupil of Barkat Allah Khān Barkat, D. He was a soldier-like man, K.

Shawq, Mawlawy Qudrat Allah of Rāmpūr (of *مري*, P, of Rāypūr, H) is the author of a Dywān and of a Tadzkirah of Rēkhtah poets, V. It is said that he composed one hundred thousand verses, T.

Shawq, Rawshan Lāl is a clever musician, and a pupil of Naḥṣyr, K, D.

Shawq, Shyw Gopāl, familiarly called Kākājy of Patna, a son of the Mahājān Sawdāgar Mal, died young, V.

Shawq, Tahamtan-jang Bahādur is an Amyr of the Deccan, K.

Shawqy, Moḥammad Faḥṣh a son of V, he is twenty years of age, V.

Shaydā, Mawlawy Amānat Allah was in Calcutta, says Bény Nārāyan.

Shaydā, Myr Fath 'alyy of Shamsābād Mhow, Myr Sóz has adopted him as his child, and Sawdā is his instructor, C, V. He was an officer at Lucnow and received 500 Rs. a month from Aḥaf aldawlah, his Dywān has about 6000 verses, K. It will be observed that I distinguish between this and the following poet on the authority of K.

Shaydā, Khwājah Hyngā, a Kashmyry of Dilly, was a pupil of Shāh Moḥammady Bé-dār, he died young, K, E.

Shaydā, Nawāb Mo'yn aldyn Khān resides at Kālpī, and is a grandson of Nawāb Ghāziy aldyn Khān Nitzām, P.

Shāyiq, Myr Badr aldyn Hasan of Bareilly is a well educated man, D.

Shāyiq, Pyr Myán (Myr, K) Moḥammad of Lucnow was formerly a pupil of Myán Hāshimiy and now of Jorāt, E.

Shāyiq, Moḥammad Hāshim is a pupil of Myr 'izzat Allah 'ishq, and skilled in the Marthiyah, K. He is a tailor by profession, H.

Shāyiq, Myr Hājy of Dilly, a pupil of Myr Hidāyat 'alyy Kayfy, is young, and composes chiefly Persian verses, K.

Shāyiq, Natzyr aldyn *نظير الدين* of Bareilly, D. In T and P, he

has the name of Moḥammad Nadzyr aldyn نذیر الدین *Hasan* a son of Sháh Gholám Moḥyy aldyn Owaysy (Rúmy, H) Sirhindy. H speaks in the present tense of him. He is a very learned man and has composed a treatise on arithmetic and one on prosody and rhyme, it is in verse, and the first half of every verse treats on prosody and the second on rhyme, it has the title يك بيت. He writes chiefly Persian poetry, T.

Sháyyiq, Myr Qamar 'alyy of Paṭna writes Rékhtah poetry, J.

Shéftah, Háfiz 'abd al-Ḥamad, a Panjáby of Dilly, was a pupil of Bahóry Khán Ashuftah, K.

Shéftah, Ahmad Khán of Dilly a pupil of Asyr and a friend of R.

Shéftah, Sayyid Iláh-bakhsh of Dilly resides since some years at Paṭna, and composes chiefly Marthiyahs, J.

Shéftah, Myr Moḥammady resides at present at Dilly, but is not a native of that city, J.

Myr Shér 'alyy of Dilly resides since some years at Paṭna, J.

Shifá, Hakym Moḥammad Hasan Khán of Dilly is a young man, D.

Shifá, Hakym Yár 'alyy is a good physician, A.

Shiguftah, Budh Singh, a blacksmith, is a pupil of Bahóry Khán Ashuftah, K.

Shiguftah, Myrzá Sayf 'alyy Khán is a son of the Nawáb Shujá' aldawlah, he had formerly the takhalluḡ of Bayán, and Myrzá Qásim 'alyy Jawán corrected his verses, of late he has changed his takhalluḡ, E met him at Lucnow. He left a Dywán, D.

Shiguftah, Myrzá Shiguftah-bakht (Bédár-bakht, P, H.) Bahádur, familiarly called Myrzá Hájy-Ḥáhib, a son of Myrzá Jawán-bakht Jahándár Sháh, resides at Banáres, D.

Shikóh, Moḥammad Ridhá of Lucnow is a friend and pupil of Myrzá Qatyl and writes Persian poetry, E, K.

Shikóh, Sayyid Shikóh 'alyy of Saráwah, died about twenty-five years ago, H.

Shikyba, Shaykh Gholám Hosayn is a poor man and a pupil of Moḥammad Taqyy Myr, K. Has written a Dywán, D.

Sho'á', Prince Moḥammad Akbar a son of Sháh 'álam *Aftáb* (hence the takhalluḡ) is the heir-apparent to the throne, D, K.

Shohrat, Amyr-bakhsh Khán, a Kashmyry of Dilly, is a pupil of Firáq and resides at Dilly, D. He has gone to the Deccan, K. He died young, P.

Shohrat, Iftikhár aldyn 'alyy Khán, a brother of Wáthiq 'alyy Khán, resided in A. D. 1814 at Calcutta and is mentioned by Bény Náráyan.

Shohrat, Myrzá Moḥammad 'alyy of Dilly, a pupil of Yakhà Amán Jorât, is now, 1196, at Lucnow, C. He is of Lucnow, V.

Sho'lah, Amar Náth is a Kashmyry of Lucnow, P, H.

Shór, Khwájah 'atzym Khán of Dilly, a son of Khwájah Moḥam-mady Khán, is a pupil of Myrzá Ghasytá and resides at Motháry in Behár, J. He is dead, V.

Shór, George جارج بنس (?) a Christian, R.

Shór, Myrzá Maḥmūd Bég of Dilly, familiarly called Malhú Bég, was a soldier-like young man and a pupil of Sa'ádat Yár Khán Rangyn and Inshá Allah Khán, he died young, K. He was a friend of H and K.

Shórish, Gholám Aḥmad, a son of Moḥammad Akbar, is a young man and a pupil of Mūmin Khán Ashná, P.

Shórish, Myr Mahdiy of Paṭna, a son of Myrzá Gholám Hosayn, is a clever young man, V.

Shórish, Nāḥir Hosayn (Khalyfah Nádír Hosayn, H, D) of Dilly is a young man, and a pupil of Thaná Allah Firáq, K. He had formerly the takhalluḥ of Morúwat, D.

Sho'úr, Sho'úr Aḥmad of Rámpúr is the father of Rawáf Aḥmad Rawáf, K.

Sho'úry, of Jowálápúr, D, P. Of Chándpúr, J.

Shujá', Nawáb Shujá' Quly Khán, a son of Nawáb Monyr aldawlah Nádír-jang, resides since some years in Moghulpúrah at Paṭna, J.

Shukr, Moḥammad Myrzá of Haydarábád a son of Hasan Myrzá Qaḥd and a pupil of Faydh, R.

Shukr, Rádhá Kishen a Káyeth, is of Morádábád, P.

Shywan, Myr Aḥsan of Paṭna was a soldier by profession, he is dead, J.

Sihr, Moḥammad Khalyl Khán of the Deccan, K.

Sikandar, Khalyfah Moḥammad 'alyy (C and G call him Shaykh Sikandar, but H, who knew him, says that this is a mistake) of the Panjáb, familiarly called Khalyfish Sikandar, composes chiefly Mar-thiyahs and writes in the Marwáry and Panjáby dialects, he is the author of the story in verse of the boatman and the fish and king Dilkhwár. He considers himself as a pupil of Nájiy, C, J.

He is upwards of fifty years of age, E. On the invitation of the Nátzim of Haydarábád, he repaired to his capital. He died there and his remains were carried to Karbalá, K.

Sipáhy of Lucnow, it is said that he has been killed, K, D.

Sipáhy, Myr Imám-bakhsh died some time ago, K.

Sipáhy, Sháh Quly Khán, D, H.

Siráj, Myr Siráj aldyn of Awrangábád was a pupil of Sayyid Hamzah of the Deccan, A, B, C. He left among other poems a Mathnawý called بستان خیال, D. See page 148 *suprà*.

Siráj, Siráj aldyn 'alyy different from Siráj Awrangábády, P.

Siyádat, Myr Mojáhid aldyn of Lucnow a pupil of Mammún, D, K, H.

Sohráb, Myrzá Sohráb Bég, a Moghol, resides at Dilly, D, P.

Sokhon, Hakym Myrzá Moammad Hosayn, a Kashmyry of Dilly, is a good physician and writes Persian and Rékhtah poetry, H, K. In H it is said that there was also a poet of this takhalluq at the time of Nájiy and Madhmún, and he mentions a third Sokhon who was a poet of the Deccan.

Sokhonwar, Lálah Dalwály Singh is a Munshiy of the king of Dilly, he is a young man, K, P.

Solaymán a pupil of Myr 'abd al-Hayy, A. A contemporary of Tábán, C, V.

Solaymán, Myr Murád 'alyy of Dilly resides since a long time at Patna, now he is gone to Behár, J.

Solaymán, Solaymán Khán of Dilly a pupil of Ashraf 'alyy Khán Fighán, J. Resided for some time at Patna, but it is not known where he now lives, V.

Solaymán, Prince Solaymán-shikóh, a great patron of poets and learned men, among his protégés are Muçlafy, Jorät, Inshá Allah Khán, &c. E. Resides mostly at Lucnow but now he lives at Agra, P. He died on the 24th of February, 1838.

Sor'at, R, who mentions him, does not know his name.

Sorúr (or Sarwar ?), Myr Faydh 'alyy of Ijrárah, resides at Dilly, and is a pupil of 'izzat Allah 'ishq, D.

Sorúr (or Sarwar ?), Himáyat Allah Khán of Dilly, a Dárógah in the Dilly Palace, is a pupil of Naçyr, D.

Sóz, Sayyid Moammad Myr (Sayyid Moammad, C) of Qaráwal-púrah near Dilly, a son of Dhiyá aldyn Bokháry, was skilled in archery

and other manly exercises, in 1191 he went to Lucnow, but it seems that he lived there in great poverty, he therefore went in 1212 to Murshidábád and being not successful in finding a livelihood, he returned to Lucnow and died the same year, G, V. Had formerly the takhalluq of Myr, now that of Sóz, he now resides at Faydhabad, J. He was a friend of E, and was upwards of seventy years of age when he wrote.

Sózán, Nawáb Mirzá Akmad 'ally Khán Shawkat-jang of Lucnow, a son of Iftkhár aldawlah Mirzá 'ally Khán, lives at the court of Aḡaf aldawlah, C, V, E.

Sózán, Shaykh Shams aldyn of Dilly resided at Farrokhábád, was a soldier by profession, and a pupil of Sóz, K.

Subhán, Myr 'abd al-Subhán was a pupil of Abrú, D.

Sultán, Mirzá (Prince) Mohámmad Ezid-bakhsh Bahádur of Dilly, familiarly called Mirzá Nyly is alive, D.

Sultán, Nawáb Naḡr Allah Khán Bahádur of Afghán origin is Jágyrdár of Rámpúr, D. He is dead, P.

Sultán, Sultán Quly Béğ is a soldier by profession, D.

Ta'ashshuq, Myr Sayyid Mohámmad of Dilly, a descendant of 'abd al-Qádir Jylány and a relation of Myr 'izzat Allah 'ishq, he has lately taken to poetry, D, H. He is at present, 1852, Professor of Arabic in the Dilly College and may be about sixty-five years of age.

Táb, Mahtáb Ráy, P (see Táýib).

Tábán, Myr 'abd al-Hayy of Dilly, a handsome but profligate man, who died young of dropsy contracted by drinking, A, B. He was a friend of Sawdá and a pupil of Mohámmad 'ally Hashmat. His Dywán contains about one thousand verses, J, E.

Tabyb, Sayyid Sháh of Láhór writes Urdú with great correctness, D. [Firáq, D.

Tabyb, Walyy Mohámmad is a Surgeon of Dilly, and a pupil of Taḡawwur, Sayyid Ihsán Allah a son of Hosayn Khán, a native of Pankóř not far from Lucnow, may be about 25 years of age, he is a pupil of Jorát, E. According to D, the name of Taḡawwur was Sayyid Hasan Khán and according to H, Sayyid Hosayn Khán, and according to K, Sayyid Haydar 'ally, and according to P, Sayyid Haydar Hasan Khán, and according to T, Sayyid Ihsán Hosayn.

Taḡawwur, Sayyid Rajab 'ally of Dilly, a pupil of Naḡyr has lately taken to poetry, D.

Tačwyr is the takhalluç of a lady, says R, with whose circumstances I am not acquainted.

Tačwyr, Sháh Jawád 'ally of Murshidábád, is a poor man, who has lately taken to writing poetry, D.

Tačayyur of Dilly, a clever poet, D. Died some time ago, H. In K, P and R is the following account, his name is Gholám Moçtafá, a son of Mawlawy Rafy 'aldyn, who was a very learned man, K, P and R speak of him as if he was alive. It is clear that he is identical with the Tačsyn of D, and not with his Tačayyur, who must have been dead when P wrote.

Tačsyn, Myán Gholám Moçtafá a son of Malawy Rafy 'aldyn has recently taken to writing poetry, and Firáq corrects his verses, D. See preceding notice.

Tačsyn, Munshiy Hosayn 'atá Khán resides at Etáwah, H.

Tačsyn, Myr Mohammad Hosayn Khán of Lucnow, has the title of Moraçça' Raqam, he is a good calligraph and Inshá-writer, H. His name is Myr Mohammad Hosayn 'atá Khán, he is a son of Mohammad Báqir Khán *Shawq*, he lived at the court of Abú Mançúr 'ally Khán Çafdar-jang. He is the author of the ضوابط انگریزی and of تواریخ قاسمی in Persian and of the نوطرز مرمع which is an Urdú version of the story of the four Darwyses, T. He seems to be identical with the preceding, though H distinguishes between the two.

Tajalliy, Sháh Tajalliy (Sháh Tajalliy 'ally, D, K.) of Haydarábád a Darwysh, occupies himself usually with poetry, D.

Tajalliy, familiarly called Myán Hájy, his name is Myr Mohammad Hasan, (Hosayn H, Mohsin K), he is a son of Myr Mohammad Hosayn (Hasan H) *Kalym* (D says Tálíb Hosayn *Kalym*) and a nephew of Myr Mohammad Taçyy Myr, he is the author of a thick *Dyván* and of a لیلی مجنون, he is a soldier by profession and about forty years of age, E, whose friend he was. He lives now in the 'arab-saráy near Dilly, and had for some time the takhalluç of Hájy, D. I have heard he is dead, H. According to T the name of Tajalliy was Myr Gholám 'ally, and the theme of the *Mathnawí* is the affection for him of a Bráhma's wife whom he married. R makes a distinction between Mohammad Hosayn, familiarly called Hájy, and Myr Gholám 'ally the author of the *Laylá Majnún*.

Tajammul, of Lucnow, D, H.

Tajammul, Myr A'tzam (Mohammad 'atzym H, P) of Lucnow, a pupil of Jorát, writes chiefly *Marthiyahs*, D.

Tajarrud, Myr 'abd Allah of the Deccan, a pupil of Sayyid 'abd-al-Walyy 'uzlat, A, B, D.

Talab, Shaykh Tālib 'ally of Sāmānah came in the suit of Dzú-l-Fiqār aldawlah Najaf Khán to Meerut where he had his Rákhtah verses corrected by T, subsequently he entered into the English military service and rose to the post of Jamá'ahdár, T.

Tāli', Lāla Hindú Lāl of Haydarābād, a pupil of Faydh, R.

Tāli', Myr Shams aldyn of Dilly, died young, B. He was a native of the neighbourhood of Lucnow, C.

Tālib, Myrzá Abú Tālib, of a village near Awrangābād served in the army of Bahádúr Sháh (who succeeded to the throne in 1118) and spent part of his life at Dilly, A.

Tālib, 'ashúr Bég Khán a son of the late Dawlat Bég Khán, his ancestors were of Túrān, but he was born in Hindústán, he is a pupil of Myr Taqyy and Firāq, K.

Tālib, Hāfītz Tālib is a poet of Rámpúr and a pupil of Mawlawy Quadrat Allah Shawq, P.

Tālib, Shayk Tālib 'ally of Paṭna, a brother of Gholám 'ally Rásikh, J. He was a pupil of Fidwy, he died young in 1206, and left a Dywán, V composed the following chronogram on his death, طالب علي در قرب احمد يافت جا.

Tālib, Tālib 'ally is a son and pupil of Myr Ghālib 'ally Khán Sayyid, H, K, D.

Tālib, Myr Tālib 'ally of Iláhābād, a nephew of Moqyib, J.

Tālib, Tālib Hosayn Khán a Kashmyry of Dilly, a son of Myán 'askary Nálán is a dáróghah or steward to Prince Solaymán-shikóh, E, K. He is a pupil of Inshá Allah Khán, H.

Tālib, Myán Tālib 'ally is a Buzurg-zádah (i. e. the descendant of a celebrated man or saint) and resides at Lucnow, D.

Tamanná, 'abbás Quly Khán ('ally Khán, K) of Dilly was a Moghol by origin, D knew him, but he was dead when he wrote.

Tamanná, Myr Asad 'ally Khán of the Deccan a contemporary of Nawáb Nitzám 'ally Khán, D.

Tamanná, Myrzá Moghol Khán is a great man of Dilly, R. When I was at Dilly, in 1845, he used to hold Moshá'araks.

Tamanná, Khwájah Mohammad 'ally of Paṭna, a son of Khwájah 'abd Allah Táyyd, is a friend of C. According to J, his name is Mirzá 'ally Ridhá, he mentions besides him a Tamanná of Dilly regarding

whom, he says, neither Gurdézy nor Taqyy give any information, but he learned from Myr Awlād 'ally that this verse is by him
 نرگستان کے نمائشے کا صحیحے شوق نہیں اچ دیکھی ہیں نمائے تمہاری آنکھیں

Tamannā, Moḥammad Ishāq Khān born at Dilly was of Kashmyry origin, he went to Banāres and entered the service of Myrzā Jahān-dār Shāh and died there, H.

Tamkyn, Bakhtā Mal Paṇḍit was born at Dilly but his ancestors were of Kashmyr, he resides at Bareilly, H. His father was Lachmy Rām Fidā, K.

Tamkyn, Ḡalāḥ aldyn resided at Dilly and is a fertile Rēkhtah poet, A, B, J. He flourished under Moḥammad-shāh, C calls him Myr Ḡalāḥ aldyn. T informs us that he was a great drunkard.

Tamkyn, Moḥammad Yúsof, R.

Tamkyn, Myr Thanā 'ally is skilled in the superstition called Raml. In 1238 he came with Shawkat-jang from Farrokhābād to Dilly and D made his acquaintance.

✓ Tānā-shāh, Abū-l-Ḥasan (Sayyid Abū-l-Ḥasan) king of Golconda, after the fall of his capital, he was confined by 'ālamgyr to the town, and treated with great severity. As he had been given to pleasure, he missed much the luxuries which he used to enjoy, and solicited from the Emperor to be allowed the use of the Huqqah. This indulgence was granted, and he now smoked day and night using ottar of roses and other perfumes instead of water to allow the smoke to pass through, to increase the intoxicating effects of the huqqah. At first he used daily hundreds of bottles of rose-water, but the Emperor when he heard of it, restricted him to sixteen flasks and to eight Béd-mushks and after some time he still farther reduced his allowance until Tānā-shāh gave up smoking altogether, being disgusted with the stinginess of his jailer, G.

Tanhā, Shaykh 'iwadh 'ally Khān, a son of Moḥammad Wahyd Khān b. Moḥammad Sa'yd Khān b. Qāyim 'ally Khān b. Qásim 'ally Khān and a pupil of Muḥafy, was a soldier by profession and is now at Dilly, D. Qásim 'ally Khān was a native of Madynah and came with Humáyún to India and under Akbar he was honoured with a Maṇṇab. His descendants occupied posts of responsibility under the emperors. Tanhā served first in Maḥbúb 'ally Khān's cavalry in the army of Nawáb Dzú-l-Fiqár aldawlah, after the Nawáb's death he entered the service of Jahāndār Shāh and subsequently of

Iltimás Khán and then of Mahdiy 'ally Khán, and it seems he was in the service of the latter nobleman when T wrote, who made his acquaintance at Meerut.

Tanhá, Moḥammad 'ysà born at Lucnow, his ancestors were of Dilly, he may be about twenty-seven years of age and is a soldier, E.

Tanhá, Sayyid Kifáyat 'ally, a son of the late Sayyid Iláhy-bakhsh, was in 1261 at Dilly and attended the Moshá'araks held in the house of Moghol Khán Tamanná, R.

Tanhá, Sa'd Allah Khán of Dilly, a pupil of Firáq, died young, D. He was of Afghán origin and my pupil, K.

Tapish, Myr Madad 'ally of Dilly, his ancestors were of Persia, is a pupil of Asyr and has written also elegant verses in Persian, R.

Tapish, Moḥammad Ismá'yl, familiarly called Myrzá Ján, of Dilly, his father Yúsof Bég Khán was of Bokhárá, he is a pupil of Moḥammad Yár Bég Sáyl and of Khwájah Myr Dard. C met him at Benáres in 1198, and he was then a young man and in the service of prince Jahándár Sháh, C. He subsequently came to Murshidábád and thence to Calcutta, where he was for some years imprisoned, he died after he had again obtained his liberty, V. During his imprisonment he composed a Yosúf ó Zalykhá in Rékhtah. He is now in Bengal, K. He is alive, D. Bény Naráyan says also, that he was alive when he wrote, but had left Calcutta and gone up-the-country.

Taqyy, Sayyid Moḥammad Taqyy of Dilly, familiarly called Myr Ghásy, was a pupil of Fakhr aldyn and supported himself by copying books and teaching, C, D. He was a disciple of Myr Moḥammad 'atzym, K.

Thrab, Jhanú Lál a Káyeth of Lucnow is a pupil of Názizish, he composes chiefly Marthiyahs and uses in them the takhalluṣ of Dilgyr, he is a convert to the Islám, P. Subsequently he had his verses corrected by Imám-baksh Násikh, he is now at the court of Oudh, T.

Taraqiy, Myrzá Moḥammad Taqyy Khán of Faydhábád is a wealthy man, and a great admirer of poetry, D.

Tárik, Záhid Bég of Dilly a pupil of Myr 'izzat Allah 'ishq, T, D.

Tarsán, Myr Bahádur 'ally of Lucnow is a pupil of Jorát, D.

Tarz, Girdháry Lál a Káyeth of Amróhah a pupil of Qáym, C.

Tarzy, Myr Imám 'ally is eighteen years of age and my pupil, V.

Tasalliy, Myr Shujá't 'ally of Dilly a pupil of Naṣyr is alive, D.

Tasalli, Lálah Tyká Rám, a son of the paymaster Gópál Ráy, is about twenty-five years of age; his ancestors came from the neighbourhood of Etáwah but he was born at Lucnow, he had a large collection of works of poetry, E. According to D the takhalluṣ of this poet was Taskyn. T says he is a pupil of Matyn.

Taskyn, Gangá Dás a Kashmyry Paṇḍit, D. All Hindús whose ancestors came from Kashmyr are called Paṇḍits if they are Bráhmans, and almost all Kashmyries are of that caste.

Taskyn, Myr Hosayn, descended from Myr Haydar Khán Qátíl the Wazyr of Farrokhi-siyar, is a pupil of Múmin Khán and a friend of P.

Taskyn, Myr Sa'ádat 'aly, a pupil of Minnat (D says of Nitzám aldyn Majnún), is a promising young man, E. He is of Bareilly, T.

Taslym, Moḥammad Kabyr Khán an Afghán of Rámpúr a pupil of Khalyfah Gholám Moḥammad 'abbásy (ayyáshy?) Dihlawy (Bareilawy, H), T, D.

Táthyr, Myr Čádiq 'aly of Haydarábád, D.

Táyyib, Háfítz 'abd Allah of Dilly is a pupil of 'abd al-Raḥmán Ihsán, D.

Táyyib, Mahtáb Ráy is originally of Kashmyr, H.

Thábit, a poet of Haydarábád of whom D quotes a Rubá'y on Nawáb Aristú-jáh ارسطور جاہ.

Thábit, Içálat Khán (Ijábat Khán, P. Ijábat 'aly Khán, R) of Afghán origin, a pupil of Fidwy, lived long at Paṭna and died in 1210, V.

Thábit, Myrzá (Prince) Mo'izz aldyn Bahádur, a brother of the celebrated Myrzá Ahsan-bakhsh, is alive, and Ihsán usually corrects his verses, D.

Thábit, Shujá'at Allah Khán of Pánypat a pupil of Ja'far 'aly Haarat, C. He resided at Lucnow, K.

Thaná, Myr Shams aldyn born at Paṭna was a pupil of Sháh Moshtáq Talab, E.

Thaná, Thaná Allah Khán of Farrokhábád is Sirishtahdár in the Magistrate's court at Coel, where R met him five years before he wrote.

Thanésery, Sháh Imám-bakhsh, a Darwysh of Thanésar, is a mystic, H.

Tháqib, Myr Ghálib aldyn was a contemporary of Walyy, his poems are in the style of the ancient poets, D.

Tháqib, Sayyid Shams aldyn was a Darwysh of Dilly and a pupil of Ábrú, D.

Tháqib, Shiháb aldyn a pupil of Ábrú, A. saw him in 1164. He resided at Dilly, C. He was of Lóhára, T.

Tharwat, Sayyid Darwysh 'ally was a queer man, P.

Tharwat, Mufty Gholám Makhdúm of Phulwáry, a son of Mawlawy Jamál aldyn and a pupil of Mawlawy Áyat Allah *Jachary*, was first a poor man, but obtained forty thousand Rupees by inheritance, he was a learned Mawlawy and resided at Patna, he is dead, V.

Tharwat, Myrzá Moḥammad Qádiq of Lucnow was usually called Ághá Tharwat, he was tutor in the house of Rájah Tikét Ráy, D.

Thurayyá Sháh is the name of a poetess, T.

Tifl, Myrzá (Prince) 'abd al-Moqtadir a grandson of Sháh 'álam, K. He is the author of three Dywáns, H.

Tómás, John Thomas a native of Dilly, and a son of Mr. George, who was familiarly called Jiház Qálib, is a soldier-like man, D, H, K.

Toráb, Mawlawy Toráb 'ally, a very pious man, is now about fifty years of age, he resided formerly at Dilly, I do not know where he now is, R.

Torrah, Torrah-báz Khán of Benáres, P.

Túr, a poet of Lucnow is a pupil of Moḥammad Ridhá Barq and of Násikh, P.

Tzafar, Myrzá Abú Tzafar, king of Dilly, is the author of a Dywán, which in reality has been composed by Dzawq.

Tzáhir, Myr Lutf 'ally, a son of Myr Moḥammad Báqir Tzohúr a pupil of *Hasrat*, pays now less attention to poetry than to music, J.

Tzáhir, Khwájah Moḥammad Khán, a pupil of Myrzá Matzhar, died probably after the invasion of Nádir Sháh, B. He was a son-in-law of 'ally Nawáz Khán and came for his sake to Patna. He died young, J.

Tzáhir, Myr Moḥammady of Dilly resides since some years at Agra, where he practises medicine, D, K.

Tzahyr, Naçyr aldyn, a pupil of Mobtalá, is a good Persian scholar, he lately intended to go to Najaf but remained in the Deccan, I have no news of him, says his instructor, T.

Tzaryf, Khodá Wirdy Khán (Khodá Burdy Khán, D, K) is a brother of Sa'ádat Yár Khán Rangyn, and had formerly the takhalluq of Bé-táb, he is a soldier-like young man and his brother revises his verses, K. See Bé-táb p. 215.

Tzohúr, Bady' aldyn Haydar the second son of T.

Tzohúr, Myr Moḥammad Báqir, a pupil of Myrzá Matzhar, had formerly the takhalluḡ of Hazyn, he adopted the takhalluḡ of Tzohúr when he went from Paṭna to Jahángyrynagar, he wrote a Sáqiy-námah and a Dywán, he died under Aḥmad Sháh, J.

Tzohúr, Lálal Shéó Singh resides at Agra and imitates Yaḡyn, B. Flourished under Aḥmad Sháh, C.

Tzohúr, Tzohúr Allah was a contemporary of Moḥammad Sháh, D.

Tzohúr, Tzohúr Allah Khán a son of Dalyl Allah Khán of Bedá-lun (?) obtained the title of Khán from Myrzá Jawán-bakht. He was an exceedingly pleasant companion, and made at Lucnow the acquaintance of most poets, as Jorät, Inshá-Allah Khán. He made the pilgrimage to Najaf and lived some years at the court of Persia; the Sháh conferred the title of Sa'dy of India upon him. He lives now in his home, T. He may be identical with the preceding, but the verses quoted are not the same.

Tzohúr, Háfitz Tzohúr Allah Béḡ is a young man of Dilly, his ancestors were of Túrán, D, H.

Ulfat a poet of Motzaffarnagar, H.

Ulfat, Moḥammad Ulfat a native of the neighbourhood of Haydarábád, H. He is probably identical with Moḥammad 'othmán Ulfat mentioned in the *Qubke Waṭn*, p. 32.

Ulfat, Ráy Mangal Sén of the Káyeth caste was a native of Paṭna and held for some time an office at Dilly. He was a pupil of Jorät, H.

'umdaḥ, Sytá Rám a Kashmyry is a pupil of Yaḡyn, B. He was a contemporary of Árzú, C.

'umdat almulk a son of Nawáb Moḥammad 'ally Khán, D.

Umméd, a poet of Haydarábád of whom nothing farther is known, H, D.

Umméd, Myrzá Moḥammad Ridhá had the title of Qazalbásh Khán. He was a native of Persia and a pupil of Záhír Walyd, he came under Bahádur Sháh to India and obtained rank and title, and died in 1159. He left a celebrated Persian Dywán and a few Rékhtah verses, A, M, C, H.

Umméd, Umméd 'ally, a son of Nawáb Khánjahán, resides now at Hooghly says Bény Naráyan.

Ummy, Rawshan Béḡ of Dilly, a pupil of Naḡyr, is a young man of considerable poetical talents, H. He died young, P.

'umr, Mo'atabar Khán of the Deccan was a man of rank and a pupil of Walyy, B, C.

Ustád, Shaykh Mo'hammad-bakhsh of Bareilly, R.

'uzlat, Sayyid 'abd al-Walyy, a son of Sa'd Allah who was a very learned and pious man and in whom Awrang-zéb had very great confidence, was born at Súrat, but his family was according to B of Bareilly, he was a good Arabic and Persian scholar and was alive in 1165, B. According to C and G the family of 'uzlat was from a place near Lucnow, after his father's death 'uzlat went to Dilly, where he made the acquaintance of many men of letters, and it was there that he received the first impulse to devote himself to Rákhtah poetry. From Dilly he went to Murshidábád and was supported by 'alyy Wiridy Khán. Having committed himself, owing to the levity of his disposition, he left Murshidábád after the death of his patron and went to the Deccan where he died, he left a Dywán, C, G.

Wáçif, Hasan-bakhsh a relation and pupil of H.

Wáçil, Mo'hammad Wáçil (Myán Wáçil Khán, D) was head porter in the palace, he was descended from Ráymán, D. He is dead, K. Mo'hammad Wáçil of Badáwn is a fair poet, D.

Wáçil, (Gholám, J) Mohyy aldyn Mo'hammad of Belgrám, it is said that he has written a Rákhtah Dywán which has about one thousand verses, J, V.

Waçl, Myrzá Isháq, a son of Hájy Ibráhyim and a grandson of Aqá Qadyr Ispahány, resides since some time at Lucnow and is a pupil of Sháh Malúl, he composes chiefly Marthiyahs, C, V.

Wadád, Myrzá Dáwúd a witty poet, D.

Wafá, Myrzá (Mawlawy, C, D) 'abd al'alyy a Kashmyry of Dilly where he resides and supports himself by teaching, he is a pupil of Naçyr, D, K.

Wafá, Lála Nawal Ráy is a young man, A. He is a younger brother of Goláb Ráy Dywán of Najyb aldawlah Najyb Khán, C, J, V. He was Náýib or deputy governor of Oudh at the time of Çafdar-jang who died in 1167.

Wakdat, Jam'yyat Ráy a Káyeth of Meerut where he is a writer in a public office, H, P.

Wahm, Myr Mo'hammad 'alyy of Dilly, a son or grandson of Myr Mo'hammad Naqyy (Taqqy, V, D) *Khayál* the author of the *بستان خیال* resides now at Lucnow, and has an appointment under Açáf aldawlah, C, E, V, K.

Wahshat, Myr Abú-l-Hasan of Mynú near Dilly was a grandson of Tyr-andáz Khán and a pupil of Sawdá, he was dead in 1168, A. C. V says "It appears from the Tadzkirah of Myr Gholám Hasan and from the Gulzáre Ibráhyim that Abú-l-Hasan *Wahshat* is identical with Mohammad *Hasan Hasan* though Myr Mohammad Taqyy makes a distinct person of Wahshat in his Tadzkirah. It is possible that he had both the takhalluṣ of Wahshat and Hasan and the name of Abú-l-Hasan and Mohammad *Hasan*."

Wahshat, Myr Bahádur 'ally was at the court of the late Nawáb Shujá' aldawlah, it is said that he composed the بارق ماسه in the style of the نعيجه كهناني, C.

Wahshat, Gholám 'ally Khán of Murádábád, a son of Myr Farhat Allah Khán and a pupil of Mūmin, holds at present an appointment under the English government at Bulandshahr, P.

Wahshy, Myr Bakhshy of Dilly resides since some years at Patna, J.

Wahyd, Mawlawy 'abd al-Rawúf of Calcutta is a good Persian scholar, R.

Wahyd, Hakym Mohammad Wahyd aldyn Khán of Badáwn is a well educated man and physician to the Rájah of Bhartpúr, R.

Wájid a mystical poet, D.

Wajyh, Nawáb Wajyh aldyn Khán Mobáarak-jang, (Mobádir-jang, K, perhaps Mobáriz-jang), a pupil of Fákhir Makyn, uses in Persian the takhalluṣ of Baryn (see p. 162), he is the author of a Rékhtah Mathnawý of twelve thousand verses, V. Most of his Ghazals are in Persian, K, D.

Wálih a Hindú of Faydhábád, P.

Wálih, Marhamat Khán a Kashmyry of Dilly was in the English service at Lucnow and Dilly, and used in his Persian compositions the takhalluṣ of Tháqib, he died some years ago, H, K, D, P.

Wálih, Myr Mobáarak 'ally of Dilly a son of Sháh Qudrat Allah Qudrat, is a man of no learning, he resides at Murshidábád, C, J, V.

Wálih, Mohammad Akbar of Dilly was a contemporary of Mohammad Sháh, D, K.

Wálih, Mohammad Khán was in the service of prince Jahándár Sháh, V. He is probably identical with the Wálih of whom D says that he came in 1239 to Dilly.

Wáliy, Munshiy Mohammad Wáliy of Pandúa resides now at Hooghly says Bény Naráyan.

Walyy, Myrzá Moḥammad Walyy (Myrzá Walyy Moḥammad, P) of Dilly a nephew of Sháh Asrár Allah is now, 1194, at Murshidábád, he is a fertile poet and has written a Dywán, C, J. He was a friend of Salym and died young, V.

Walyy, Sháh Walyy Allah (Moḥammad Walyy, J, D) of Gujráť was a descendant of the Saint Sháh Wajyh aldyn Gujráťy, about the year 1112 he visited Dilly in company with Abú-l-Ma'áníy, and it was there that he began at the suggestion of Shaykh (Sháh, D) Sa'd Allah *Gulshan* to write Rékhtah poetry, A. ✓

Wáqif, Myrzá Hasan-bakhsh Khán of Dilly, a son of Tarbyyat Khán, is a teacher in the palace, D.

Wáqif, Sháh Wáqif of Dilly is a Darwysh and has some school learning, he was put into jail by the Nawáb Shujá' aldawlah on the suspicion of having cursed the army, but now, 1194, he is free and resides at Lucnow, C. He died several years ago, K.

Wáarith, Hájj Sháh Moḥammad Wáarith of Iláhábád a pupil of Moqyb whom he accompanied to Makkah, after his death he returned to India, J. He is probably identical with the following.

Wáarith, Moḥammad Wáarith of Iláhábád where C saw him, he was a man of some education. He wrote Persian and Rékhtah poetry, V.

Wáarith, Sháh Wáarith aldyn of Dilly is a Qúfy Shaykh, and holds on the 14th of every month meetings in his house at which they sing, &c., he is an exquisite calligraph and a teacher of this art, D, K.

Wazyr, Khwájah Wazyr of Lucnow is a pupil of Násikh, P. He is the author of the دستور العمل, R.

Wazyr, Wazyr 'ally Khán an adoptive son of Aḥaf aldawlah, his attempt to possess himself of the throne of Oudh (in 1212) is well known, P. He died at Calcutta. In Bény Naráyan he has the takhalluḡ of Wazyry.

Wiḡál, Naḡr Allah Khán of Dilly, a son of Thaná Allah Khán Firáq, is a good physician, D, P. In 1266 he was in the service of the Nawáb of Jhajar on a salary of 150 Rupees a month, R.

Wilá, Matzhar 'ally Khán, familiarly called Myrzá Lutf 'ally (Myrzá Lutf Allah, K), a son of Solaymán 'ally Khán Wadád who was familiarly called Moḥammad Zamán and was a good Persian poet, is a young man and a pupil of Tapish and of E. It is said that he went to Calcutta and is in the English service, K. He was

a pupil of *Mamnún*, P. *Bény Naráyan* states that his name is *Myrzá Lutf 'ally* and that he is familiarly called *Matzhar 'ally Khán*.

Wiláyat, Myr *Wiláyat Allah Khán* of Dilly elder brother of *Mohtasham Khán Hashmat*, was a brave and generous man and a contemporary of *Çafdar-jang*, J, V. He died under *Shujá' aldawlah* at an advanced age, C.

Wiláyat, *Wiláyat Sháh a Darwysh* of Dilly who went some years ago to the east, D. He resides at *Coel*, K.

Wos'at, *Mostaqym Khán* of *Rámpúr* is a new poet and a pupil of *Shawq*, V.

Yád, Myr *Gholám Hosayn* of *Súnypat* a relation of *Mawlawy 'abd al'azyz* and a disciple of *Fakhr aldyn*, and in poetry a pupil of *Firáq*. He died young, K, D.

Yád, Myr *Mohammad Hosayn* a son of *'ábid 'ally Khán* and a brother of *Mokhliç 'ally Khán* and a pupil of *Hasrat* resides at *Murshidábád*, J.

Yakyà, *Munshiy Yakyà Khán* had first an appointment of trust at the court of Dilly, after the fall of that city he went to *Bhartpúr*, where he obtained a comfortable appointment, he is dead, D, K. He was a clever *Inshá*-writer, H.

Yakyáy, *Mohammad Mokyy aldyn*, a son of *Sháh Mohammad Músá* and a brother of *Bé-táb*, is a young man, writes Persian and *Rékhtah* poetry, he has adopted the above *takhalluç* in honour of *Sháh Khúb Allah* of *Iláhábád* whose name was *Mohammad Yakyà*, at present he is *Qádhíy* of *Sayyidpúr* near *Gháziypúr*, J.

Yakdil, Myr *'izzat Allah* of Dilly flourished under *Mohammad Sháh* and composed chiefly *Manqabats*, J.

Yakdil, *Diláwar Khán*, a brother of *Moçtafâ Khán Yakrang*, had for some time the *takhalluç* of *Hamrang* and also of *Bérang*, K.

Yakrang, *Lálah Bishen Dás* is a *Káyeth* of *Saháranpúr*, D.

Yakrang, *Moçtafâ (Quly) Khán (Gholám Moçtafâ Khán, K)* of Dilly held a *Mançab* under *Mohammad Sháh* and was a contemporary of *Abrú*, his *Dyván* contains about 500 verses, A, B, C, G. He was a pupil of *Matzhar*, K.

Yakrú, *'abd al-Wahháb* is a pupil of *Abrú*, B, C.

Yaksú, *Lála Fat'h Chand*, a *Káyeth* of *Mogholpúrah* close to Dilly, was a good poet, D.

Yaktá, *Khawájah Mo'yn aldyn Khán* is a nobleman of Dilly, R.

Yá'qúb, Myr Yá'qúb 'ally of Dilly was a friend of Fakhr aldyn, many years ago he went to the east, and it is not known what has become of him, K.

Yaqyn, In'am Allah Khán of Dilly, a son of Atzhar aldyn Khán Bahádur Mobárák-jang, a grandson of the Majaddid or Reformer of the second year thousand, and a pupil of Matzhar, B, J. Matzhar was so fond of him that he wrote most of his poetry in his name, he was killed at the age of about twenty-five during the reign of A'ímad Sháh by his own father, because he brought disgrace on his family, C, E, G. His Dywán is very celebrated, J.

Yár, Myr A'ímad of Dilly, a son of Sháh Iláh-yár and a pupil of Myr, flourished under A'ímad Sháh and composed sometimes Rékhtah poetry, C, V.

Yár, Myr Haydar 'ally of Dilly, a son of the late Nawáb Ma'ám Khán, and a brother of Nawáb Asad Allah Khán Sayyid almulk, resides now at Murshidábád, J. He is probably identical with the preceding Yár.

Yás, Myán Bánú of Haydarábád a pupil of Faydh, R.

Yás, Hasan 'ally Khán, it is said that he lives now at Lucnow and is a pupil of Hasrat, C, V.

Yás, Hakym Ikrám Allah resides of late at Dilly, R.

Yás, Khayr aldyn of Dilly, a pupil of Mūmin, has given up poetry and devotes himself to medicine, P.

Ymá, Myr Hosayn 'ally Khán of Haydarábád a contemporary of Ymán, D.

Ymán, Shyr Mo'hammad Khán of Haydarábád, it is said that he is a very great man, K, D. Besides this another Ymán is mentioned by D, but he says that he does not know his name.

Yúnos, familiarly called Hakym Yúnos flourished probably under Akbar, C, J. He composed chiefly Persian poetry, D.

Yúsof, Nawáb Amjad 'ally Khán is a native of Dewy near Fatá-púr Hanswa, R. [verses, H.

Sháh Yúsof was a Darwysh who composed sometimes Rékhtah

Yúsof, Myr Yúsof 'ally of Dilly is of a good family and a disciple of Fath 'ally Khán Hosayny, he composes sometimes poetry, D. He is a young man and a pupil of Sayyid Fath 'ally Chisty, K. He is a pupil of 'izzat Allah 'ishq, H. He is evidently different from Yúsof 'ally Khán of Patna.

Yúsof, Yúsof 'ally Khán of Patna a nephew of Açálat Khán *Thábit* was formerly Thánahtar under the English Government, but he has given up his appointment; V, whose pupil he was.

Zamán a poet of the Deccan, H.

Zamán, Sayyid Moḥammad Zamán of Amróhah a talented young man and an acquaintance of E. Died some time ago, K, H.

Zár, Bahádur Bég Khán was a soldier by profession, J.

Zár, Burhán aldyn Khán of Dilly, a calligraph in the service of the Emperor, has some knowledge of Arabic and Persian and writes Persian and Urdú poetry, K, H.

Zár, Myr Jywan a Kasmyry born at Dilly, he is upwards of thirty years of age, E.

Zár, Myr Matzhar 'ally of Dilly, a pupil of Mawlawy Sháh Hafyzt Allah, is in the service of Nawáb Myrzá Ahmad 'ally Khán at Faydhábád, C, E, V, D. He resides at Lucnow, K.

Zár, Moghol Bég a friend of Myr Moḥammad Taqyy, A, C.

Zár, Myrzá Sangyn is a relation of Nawáb Monyr aldawlah, J. He is a pupil of Fidwy and resides now at Murshidábád, V.

Záry, Sópan of Patna a pupil of Myr Moḥammady Ridhá, died in Bengal, V.

Zindah-dil, Harsaháy Misr, a Bráhmaṇ, is a physician at Sikan-darábád, D.

Zór, Dawúd Bég of Dilly, a young man, is a brother and a pupil of Myrzá Malhú Bég Shór, K, D.

Zynat is the takhalluṣ of a dancing woman of Dilly, P.

Zyrak, Jay Sukh Ráy, a Káyeth of Dilly, about twenty years of age, knows Arabic, H.

THE SECOND CHAPTER.

WORKS OF PERSIAN POETS.

(63) ترجمہٴ تکلّمہ عبّدی (P.)

A translation of Yáfi'y's Legends of Qádirian saints (see Çúfism) into Persian verses by 'abdy made in India under Sháhjahán in 1051.

The author is not mentioned in Tadzkirahs, he himself informs us that at the age of fourteen he was laid up with fever and his life was despaired of. He fell into a sleep in which 'abd al-Qádir appeared to him and promised him recovery. From the moment he awoke, the fever left him and he rapidly gained strength and henceforth he devoted himself entirely to the service of that saint.

The book is divided into 105 chapters *حكايت* each containing the history of a saint. Beginning

كن به بسم الله اي جان ابددا بس بتمد حق زبان را بر كشا

Asiatic Soc. No. 324, a splendid copy about 200 pp. of 11 lines.

(64) دیوان ابجدی (P.)

The Dywán of Abjady. His name was Myr Mohamad Ismá'yl Khán. He was tutor of the late Nawáb 'umdat alomarâ of the Karnatic, who made him a present of 6,700 Rupees on the completion of the Anwar-námah

in A. H. 1174, and in 1189 he bestowed upon him the title of king of poets (*Qubhe Watan*, p. 27).

Contents: Ghazals about 130 pp. of twelve bayts alphabetically arranged; and sixteen Rubá'ys. Bg

ای نام تو مفتاح در نطق و بیانها حمد تو بود آب تر خوشک زبانها

As. Soc. No. 706, Svo. revised by the author.

(65)

انور نامه

(P.)

The Anwar-book by Abjady, a Mathnawý containing an account of the exploits of Nawáb Anwar Khán, the father of the patron of the author. It has upwards of 7,500 verses. Beginning

خدایا توئی شاه فرمان روا توئی افریننده ما سوا

As. Soc. No. 1312, 4to. 174 pp. a good copy written in 1176.

(66)

دیوان ابو الفرج رونی

(P.)

The Dywán of Abú-l-Faraj, according to 'awfy his name was Abú-l-Faraj b. Mas'úd Rúny, he was a native of Láhór, and a panegyrist of Sultán Ibráhým (succeeded in 451, and died 481) the grandson of Sultán Mahmúd of Ghaznah. Anwary carefully studied and imitated his Dywán. This statement is borne out by the contents of the Dywán, most Qačydahs being in praise of Sultán Ibráhým. Dawlat-sháh mentions Abú-l-Faraj Sajry or Sajzy (on this name see Wálih and the *Ātishkadah*, p. 114, it is usually but erroneously, spelled سنجرى), and relates of him that he was attached to the court of Amyr Abú 'alyy Syngúr, who was governor of the Sámánides

over Khorásán. When the family of Soboktogyn made war against this province, he was requested by the Symgúr family to write satyres against them. After the conquest of Khorásán Maǧmúd (succeeded in 387 and died in 421) intended to take revenge on him, but at the intercession of 'onçory (died in 441), the grateful pupil of Abú-l-Faraj, he not only spared his life, but treated him with great consideration. The dates show that these are two different persons yet they are constantly confounded. The verses quoted by Dawlat-sháh of Abú-l-Faraj are not found in this Dywán but those quoted by 'awfy are found in it. One copy begins:—

نظام عالم و خورشید ملک و ذات هنر
نصیرالدولت و پشت هدی و زوی ظفر

In the other copy (No. 1360) this is the commencement of the third Qaçyda, the first begins in it:—

سپهر دولت و دین آفتاب هفت اقلیم ابوالمظفر شاه مظفر ابراهیم

As. Soc. of Bengal, two copies, which differ slightly from each other, one, No. 510, was copied in 1078, 8vo. 110 pp. of 17 lines; the other, No. 1157, 12mo. about 100 pp. of 15 lines.

(67)

رباعیات ابو سعید ابو الخير

(P.)

Tetrashichs of Abú Sa'yde Abú-l-Khayr. His full name is Abú Sa'yd Fadhl Allah a son of Abú-l-Khayr, he was a great Çufy of Mahnah, his spiritual guide was Abú-l-Fadhl Loqmán of Sarakhs (on whom see Jâmy, *Naf. aluns* No. 361). He devoted himself to ascetic exercises, led a very austere life and spent fourteen years in the wilderness, he died at the age of forty-four

in A. H. 440 (*Jámy*, *Nafuhát aluns*, No. 365; *Wálih*, No. 2).

Beginning

دنیا جم را و قیصر و خاقان را تسبیح ملک را و صفا رضوان را
دوزخ بد را بهشت مرغیان را جانان مارا و جان ما جانان را

As. Soc. No. 1398, a splendid copy written fancifully in Shikashah, 50 pp. of 10 bayts in all 250 Rubá'ys, these of course are not all the Rubá'ys of this poet. In the *Móty Ma'all* is a commentary (Svo. 10 pp. of 20 lines) by an anonymous author on the following Rubá'y which is not found in the above collection.

حورا بنظر نگارم صف زد رضوان ز تعجب کف خود برکف زد
آن خال سیه بر آن رخاں مطرف زد ابدال ز بیم جنگ در مصیف زد

Beginning of the commentary:

الحمد لله فیاض الحكم والمواهب وموصل الطالبین الى المطالب

(68)

دیوان آصفی

(P.)

The *Dywán* of *Āṣafy*. His father *Moqym aldyn Ni'mat Allah* was the *Āṣaf* (*Wazyr*) of *Sultán Abú Sa'yd Myrzá*. *Āṣafy* was in great favour with *Sultán Hosayn Myrzá* and possessed an astonishing memory and fine talents; but he was excessively vain, and wasted his time in adorning himself. He was a pupil of *Jámy* and a friend of 'alyy Shyr, and died at *Herát* at the age of seventy, in 928. *Iláhy* says, that he made the following Rubá'y on his own death, when he felt it was approaching.

سالی که رخ آصفی بهفتاد نهاد هفتاد تمام کرد و از پای افتاد
شد در هفتاد و مصرع تار نخست پیموده را بقا بکام هفتاد

I have not found this Rubá'y in any of the copies of the *Dywán* which I examined, but not all copies do contain his Rubá'ys. *Ārzú* does not consider it genuine.

He composed a Mathnawý in the measure of the Makhzane asrár and Qaḥydahs in praise of the Imáms, but it is particularly his elegant Ghazals which brought him to celebrity (Iláhy; Taqyy Káshy No. 170; Dawlat-sháh *Append.* Khoshgú Vol. II. No. 39; *Habyb alsiyar*).

His Dywán consists almost exclusively of Ghazals and a few Rubá'ys. Beginning

ساز اباد خدايا دل ويرانى را يا مده مهر بتان هيچ مسلمانى را

Móty Maḥall, two copies, both very beautiful, 196 pp. 11 lines; Tópkhánah 90 pp. As. Soc. No. 1360 an inferior copy of A. H. 1085; two good copies are in my private collection.

(69)

مهر و مشترى

(P.)

The Sun and Jupiter, a romantic poem by Shams aldyn Moḥammad 'aḥḥár. The takhalluḥ of the poet عصار means an oil-presser, he chose it because he followed in his early years this profession. He was a native of Tabryz, and died in A. H. 784. He left besides this poem some Qaḥydahs or panegyrics.

This poem was completed at Tabryz at 11 o'clock A. M. the 10th of Shawwál, but on the year the copies differ. Hammer *Schoene Redek. Pers.* p. 254 and one Lucnow copy have A. H. 778. Another Lucnow copy has 748, and the copy of the Asiatic Society has 788. The author who seems to have been an astrologer as well as a poet, gives us the constellation of the moment of the birth of this production of his genius, and it appears from it, that the sun was in the Pisces, that is to say, it was February. Now the 10th of Shawwál A. H. 778 coincides with the 20th of Feb. A. D. 1377. This therefore seems to be the correct date. (Sir G. Ouseley *Notices of Pers. Poets*

p. 201, Baron Hammer *loco cit.* and Peiper, *Comm. de Mihri et Musht. amoribus* Berl. 1839, have given very full accounts of this poem; see also *Kholáçat alash'ár* No. 177.)

Beginning

بنام پادشاهی عالم عشق که نام اوست نقش خاتم عشق

Móty Mahall, a splendid copy, 422 pp. of 12 lines; *Ibidem*, 344 pp. of 14 lines; As. Soc. No. 1492, 12mo. The poem contains 5320 verses.

(P.) مثنوی ناهید واختر تصنیف اچھی صاحب (70)

Venus and the Star, a poem by the prince Baland-akhtar, who was familiarly called Achchhé Çáhib, and who therefore chose Achchhé as his takhalluç, he was a brother of the Emperor Mohammad Sháh, and composed this poem in 1139. The title and date are contained in the following verses :

چو پایان یافت این شوریده دفتر نهادم نام آن ناهید واختر
ازین ابیات پردرد ای سخندان شماری کن طلب از دردمندان
ز تاربخش ازین غمگین ناشاد چه میپرهی غم و اندوه و بیداد

The contents of every chapter are expressed in a distich of the same metre as the rest of the poem. Bg.

این خامه که چون برق بفکر تگ و تاز است
صد شکر که از فضل خدا حمد طراز است

Móty Mahall, 26 pp. 13 lines a fine copy.

(P.) قافنامه تصنیف عامی (71)

The Qáf-námah by Gholám Sarwar 'áçiy; it consists of Ghazals, all the verses of which end in qáf, hence the name. Another peculiarity is, that the first letter of every verse of the first Ghazal is alif, of the second Ghazal b. &c., there is one Ghazal for every letter of the alphabet. Bg.

ای جهان افروزین یگانه و طاق از همه قیدها علی الاطلاق

Lithographed, Lucnow, Masyháy press, 1261 and Moçtafá press 1264, 14 pp. on the margin is the Chirágh námah.

(72)

دیوان ادهم

(P.)

The Dywán of Myrzá Ibráhyim *Adham*, he died or was put to death in prison in 1060, (*vide* pp. 99, 117, 109, 149, *suprà*, see also *Kholác. alafkár*).

Contents: Qaçydahs in praise of the Imáms; Mokhammahs, 18 pp. of 15 bayts.

گل بباغ آمد و شد مرغ چمن نغمه سرا
شکر لاله که رسیدیم باین برگ و نوا

A Mathnawý called Companion of the pilgrims رفيق being an imitation of the Makhzanē Asrār, and a Sáqiynámah, 41 pp. 15 bayts.

Bg. بسم الله الرحمن الرحيم راه حدیثست بسوئی قدیم

Ghazals, 32 pp. 13 bayts and about 100 Rubá'ys. Bg.

اول دیوان بنام اول اشیا منشی نثر بنات و نظم ثریا

Móty Mañall a fair copy 12mo. As. Soc. No. 672, 8vo. 120 pp. of 13 bayts.

(73)

قصاید ادیب صابر

(P.)

The Qaçydahs of Shiháb aldyn b. Majd aldyn Isma'yil *Adyb Çábir*. Some say he was a native of Tirmidz, and was brought up at Bokhárá, but the better established opinion seems to be, that he was born at Bokhárá and brought up in Khorásán. He studied at Herát and acquired a considerable knowledge of Arabic grammar

and most sciences. His first patron was the Sayyid Abú Ja'far 'alyy b. *Hosayn Qodámah Músawy*, who resided at *Nayshápúr*, and was so much respected that *Sultán Sanjar* called him his brother. *Adyb Qábir* resided long in his house at *Nayshápúr*, and was introduced by him to the *Sultán Sanjar* and the nobles of his court. He gained the confidence of the *Sultán* and when *Atsyz* raised in *Khwárizm* the standard of revolt against *Sanjar*, he sent *Adyb* as a spy to the court of *Atsyz* that he might continually keep him informed of the intentions of his enemy. It so happened that *Atsyz* dispatched an assassin who was to murder *Sanjar* on Friday. *Adyb* sent the intelligence of the plot and portrait of the assassin in advance. The plot was thus frustrated, but *Adyb* paid with his life for his fidelity to his former patron. *Atsyz* ordered that his hands and feet be tied, and that he be thrown into the *Oxus*. This happened in 546.

Adyb is one of the greatest of the early Persian poets, his merits are acknowledged by such high authorities as *Jabaly*, *Anwary* and *Hakym Súzany*. *Rashyd aldyn Watwát* and *Adyb* were contemporaries and very nearly equal as poets. There existed therefore a great jealousy between them, and they wrote satyres against each other. *Rashyd aldyn* seems to have higher talents, but *Adyb* is more of a scholar, and his poems are more polished. *Adyb's Dywán* was very rare at the time of *Taqyy Káshy* and the copy which he saw contained only 1000 verses, and was much injured. (*Dawlat-sháh*, 2,17; *Taqyy Káshy* No. 10).

This *Dywán* consists of *Qačydahs*, most of which are in praise of *Nitzám al-Khiláfat Majd aldyn*, at the end are a few *Rubá'ys*, &c.

Bg,

ای زمین را در رخت چو ن اسمان فرو بها
بوسه را از لب ت ملک جهان زبید بها

Móty Mañall, 136 pp. of 17 lines, the MS. is of some age, and contains apparently merely selections from the Dywán.

(74)

دیوان آذری

(P.)

The Dywán of Ādzory.

The name of this poet was Jalál aldyn *Hamzah* (or 'alyy *Hamzah*) b. 'alyy Malik *Túsy* Bayhaqy. He adopted the takhalluṣ of Ādzory because he was born in the month of Ādzor, November. His father was a man of importance at Isfaráyn, according to others at Bayhaq-Sabzwár, and in his early years Ādzory sang Qaṣydahs in praise of princes, among them is one in praise of Sháhrokh, which is celebrated; subsequently he relinquished the vanities of this world, and became a Ḥúfy. His spiritual guide was the poet Ni'mat Allah (see below). He performed twice the pilgrimage and remained two years at Makkah, and wrote there a work containing an account of the Ká'bah and the ceremonies to be performed by the pilgrims, under the title of *سعی الصفاء*. Subsequently he went to India and was received with the greatest respect by *Aḥmad-sháh Walyy* (reigned from A. D. 1422 to 1435) of the dynasty of *Kalbarga*. He gave him a lakh of dirhams (according to *Iláhy* 10,000 dirhams) but Ādzory refused to accept them, and returned to Persia. On a subsequent occasion when *Moḥammad Báysanghor* poured a bag of gold out before him he equally declined it, but *Mojáhid Hindy*, a very learned man who was present on the occasion, was less disinterested, and took a handful of gold mohurs and finally obtained the whole. Ādzory died at Isfaráyn in A. H. 866, at the

age of eighty-two years. His tomb is at Isfaráyn, and was at the time of Dawlat-sháh so sacred, that convicts found an asylum there from the hands of justice.

He left a Dywán of 30,000 verses and several other works in prose and verse; the following two are mentioned by Dawlat-sháh, the Imperial *Toghrá* طغرای همایون, and *Curiosities* عجائب الغرائب, (This is probably a mistake for عجائب الدنيا). In the *Khizánah 'ámirah* is the following account of the works of Ādzory. "I have seen a Mathnawý of Ādzory which has the title of ثمرات *Fruits*. It consists of four books, each of which has a separate title. The first is called المکرم طامه (?); the second عجائب الدنيا; the third عجائب العلي; and the fourth سعي الصفا. It is a mystical and ethical work;" I take a verse from it:

خوانده باشي كه زمرة تقلید بصناعت كند مروارید

(*Hammer Shoene Redek. Pers.* p. 300; Dawlat-sháh, 6; Taqyy Káshy No. 110. *Haft Iqlym* fol. 101.)

The Lucnow copy of his Dywán contains Qačydahs 50 pp. of 15 lines. They begin:

اغاز سخن به كه كند مردم دانا بر نام خدارند تبارك وتعالى

Ghazals, 120 pages, of 13 lines, and some satyres, Rubá'ys, &c. The Ghazals begin:

گر كند بدرقه لطف تو همراهی ما چرخ بردوش كند غاشیه شاهی ما

Móty Mašall, an indifferent and imperfect copy; As. Soc. No. 701, a good copy written in 1032, the Ghazals begin in it زهي ضمير نو از زهي سر كائنات آگه

(75)

جواهر الاسرار

(P.)

Gems of mysteries by Ādzory, died 866. The author informs us in the preface, that this is an abstract, made in 840, of a work which he had compiled in 830. It

consisted of four chapters and had the title مفاتيح الاسرار *Keys to mysteries*, and contained mystical explanations of some verses of the Qorân, of some traditions, of sayings of Çufies, and of verses of celebrated poets, more particularly of Khâqâny. This is a most useful book for understanding Persian poetry. Dawlat-shâh says of it جواهر الاسرار مجموعه ايست از نوادر وامثال وشرح ابيات مشككه وغير ذللك Bg.

يا مفتاح الابواب افتح باب قلبي وقلوب المسلمين وانت خير الفاتحين
Móty Maḥall, small folio, 470 pp. 23 lines, copied in 1037. At the beginning is a table of contents.

(76)

ديوان آفرين

(P.)

The Dywân of Shâh Faqr Allah *A'faryn* of Lâhór. He was of the Jóbah, which is a division of the Gújar caste and died in 1154, *Hâkim* (see page 144 *suprà*) made the following chronogram on his death رفت نقاد معنی
(*vide* pp. 118, 154, 150, and A'zâd, *Khizânah 'ámirah*). It contains only Ghazals. Bg.

دل قبله نماز نیاز دوام ما گرداندن رخ از در جهان شد سلام ما

Móty Maḥall, 106 pp. 15 lines, the copy is incomplete and ends in Nún.

(77)

قصه هیر و رانجها

(P.)

The story of Hyr and Ránjhá being a Mathnawý, by A'faryn, Azâd informs us that he was engaged in composing this poem in 1143 when Azâd passed through Lâhór.

Bg. بغام چمن ساز ناز و نیاز که خار نیازش بود سر ناز

Tópkhánah large 8vo. 212 pp of 24 lines.

(78) مثنوي افغان (P.)

A Mathnawý of Afghán (see p. 197 *suprà*). He gives us the date, 1174, when he wrote the following verse:

به هفتاد صد چار بالا هزار روان كردم اين چشمه آب گوار

The Mathnawý contains a description of India, an account of the war between the Mahrattas and Ahmad-sháh Abdály, the praises of Sháh 'álam, &c. in 1470 verses. Bg.

خدایا بقدرت خدای تراست بکار دو عالم کیای تراست

Farah-bakhsh, a splendid copy, 8vo.

(79) دیوان آفتاب (P.)

The Dywán of A'ftáb. This is the takhalluṣ of the emperor Sháh-'álam who reigned from A. H. 1173 to 1201. It contains Ghazals 120 pp. 12 lines. Bg.

الهي از كرم چون بادشاهي داده مازا
مطیع حكم ما از لطف كن اقلیم دلهارا

Tópkhánah, a fine copy written during the reign of the author. Another copy is in the Mótý Maḥall, 288 pp. 10 lines. It begins

خداوند! بر فروزان بنور خود چرا غم را لبالب از شراب صوفت گردان ایام را

It was written in 1206, and contains an excellent portrait of Sháh 'álam.

(80) دیوان اگلہ (P)

The Dywán of Mawlawy Mohammad Báqir Náyifý A'gáh. His parents were of Byjápúr, and he was born at E'lwár in 1158. Though he did not receive much instruction, he acquired a knowledge of most sciences and

one fellow

wrote on various subjects in the Arabic, Persian, and Hindústány languages. He died on the 14th Dzú-l-hajj, 1220 or 1221 (*Cubhe Watn*, p. 10).

Contents: Ghazals 180 pp. of 11 bayts; Fards and chronograms 15 pp. among the latter there is one for 1181 on the death of his Pyr Abú-l-Hasan, and one for 1203 on the death of Fakhry; Rubá'ys in praise of the Imáms 52 pp. of 12 bayts. Bg.

الهي مطلع صبح تجلي كن دل مارا
چمن زاركل وادي ايمن كن دل مارا

Tópkhánah, a good copy, 74 pp. 24 lines, it contains merely Ghazals; private collection 12mo. 250 pp. At the end of this copy is a small treatise called *السحر المحلل في ذكر الهلال* in which verses, similes, &c. on the new moon are collected from various poets, 48 pp. 12 lines. Bg.

هلاكي زبان با اينهمه آينه داري روش بيدانها

(81)

ديوان اهلي خراساني

(P.)

The Dywán of Ahly Khorásány. He was of Tarshyz, and his name was Sharm (?) His father was a very religious man and was familiarly called Balpaky Sádah بلپكي ساد. Ahly came early to Herát and supported himself by writing for tanners and shoemakers. Through the interest of Khwájah 'abd al-Hayy Zargar he was appointed Nátzir of the mint. Being anxious to see the royal prince Farydún Hosayn Myrzá, for whom he entertained a great admiration, he asked for admittance into a garden in which he was sitting, but Sultán-bakht a black slave refused it to him. He wrote some verses which contain an allusion to the name of the door-keeper on a piece of paper, covered it with wax and

attached it to an apple which he passed through the water course into the garden. The prince read the verses and granted him an audience. After the fall of the house of Myrzá Sultán *Hosayn* (died in 911) he went first to Mashhad where he composed *Qačydahs* in praise of the Imáms, then he came in great poverty to Káshán and was reduced to begging, and finally he proceeded to Tabryz where he supported himself by teaching archery. He died at Tabryz in 934, Khwájah Khalyf Allah Zargar made the following chronogram on his death:—

اهلي مرد نام نكويش بمائد و بس

His erotic poems are distinguished by their heart-felt fervency. Taqyy Káshy has seen a *Dywán* of about 3000 verses of his. (Bland, *A century of Pers. Ghazals*; Sámy No. 224; Taqyy Káshy No. 196.)

Ahly Khorásány must not be confounded with Ahly Túrány, a Chaghatáy nobleman of a profligate character who lived at the court of Sultán *Hosayn* Myrzá and died in 901 or 902 (Sámy No. 625; Khoshgú II. No. 4).

The *Dywán* of Ahly Khorásány contains merely Ghazals. Bg.

دو چشم فرش آن منزل كه سازي جلوه گاه آنجا
بهر جا پا نهي خواهم كه باشم خاكراه آنجا

Móty Mahall, 8vo. 60 pp. 15 lines, a fair copy.

(82)

ديوان اهلي شيرازي

(P.)

The *Dywán* of Ahly of Shyráz. He was a friend of the philosopher Dawwány who had a high opinion of him, both on account of the soundness of his judgment and his acquirements. He wrote a *Qačydah* in imitation of

Salmán's celebrated poem and sent it to Myr 'alyy Shyr to Herát who was surrounded by the greatest poets of the age, and they all declared, among them Jámy—that he had surpassed Salmán, whereas all other poets who had imitated it, had failed to equal him. When his renown had spread through 'iráq, Khorásán and Ādzarbáyján, he went to Tabryz and after a stay of two years in that city he made the pilgrimage to Makkah and returned to Shyráz and lived in retirement to his death, which overtook him at an advanced age in 942. Agreeably to his wish he was interred in the Maçallá on the side of Háfiz and Sa'd Gul.

Ahly Shyrázy has not been surpassed in ingenuity of versification, his *Si'ire halál* is considered inimitable in this respect. (Bland, *A century of Pers. Ghazals*; Taqyy Káshy No. 210; Iláhy).

Contents: Qačydahs in praise of the divinity, of the Imáms, of Myr 'alyy Shyr, Amyr Najm aldyn, &c. Two of these Qačydahs are particularly celebrated, one in praise of Sultán Ya'qúb and one in praise of Sháh Ismáyl. 136 pp. 23 lines. Beginning of the Qačydahs:

الهي بسر دفتر حكمت الله بني آدم ائینه قدرت الله

Qi'ahs, chronograms, Mokhammas', &c. Specimen

دریغا ازان غنچه باغ دل که مقصود ما بود خوش زود رفت
چو مقصود شد گر کسی سال فوت بپرسد بگوئید مقصود رفت

Ghazals about 400 pp. 21 lines. Beginning

ای حیرت صفات تو بند زبان ما انگشت حیرت است زبان و دهان ما
Móty Maçall, a good copy, small folio.

(83) سحرلال تصنیف اهلی شیرازی (P.)

Lawful sorcery by Ahly of Shyráz. The author says in the preface that one day he heard that two poems of Kátiby, one called مجمع البکرین and the other تجنیسات were much praised, because the former (as the name indicates) may be read in two different metres and the latter on account of the occurrence of words which consist of the same letters but have different meanings. This induced Ahly to compose a poem which combines these two properties. It may be read in the metre فاعلاتن فاعلاتن فاعلن or in the metre مفتعلن مفتعلن فاعلن. Moreover it has a double rhyme.

After a short preface in prose the poem begins :

این همه عالم بر تویی شکوه رفعت خاک در تو پیش کوه

Móty Mañall, 23 pp. of 24 bayts, a good copy. Mr. Bland, has promised an edition of this poem.

(84) رباعیات اهلی شیرازی (P.)

Rubá'ys of Ahly Shyrázy. This collection contains 98 or 101 Rubá'ys, one on every card of a pack. He composed them in one night and wrote each Rubá'y on a separate slip of paper, and so well are the cards described in them that you could play with the slips. Beginning (after a short preface in prose):

ای سرو سبزی خاك رهت كاه غلام کی صورت مه بود چو حسن تو تمام
هر كسی كه ترا بنده بود پادشاه است در بندگی تو پادشاه است غلام

A splendid copy is in the Móty Mañall and one in the Tópkhánah.

(85) شمع و پروانه تصنیف اهلی شیرازی (P.)

The Candle and the Moth, a poem by Ahly Shyrázy. It was composed in 911 and has 1001 verses as stated in these lines :

چو از تعداد بروفق مراد است بنام حق هزار و یک فداد است
سخن کز بر تاربخش کنم کم بود تم الکتاب الله اعلم
بنام انک مارا از عذایت دهد پروانه شمع هدایت

Tópkhánah, a very fine copy.

(86) ساقی نامه اهلی شیرازی (P.)

Sáqi-y-námah of Ahly Shyrázy consisting of 110 Rubá'ys more or less. It begins after a short preface in prose :

ساقی قدحی که کار ساز است خدا مشکن بت ما بوالهوسان بهر خدا
ما ماهی مرده ایم و تو آب حیات مارا بوصول خود رسان بهر خدا

Móty Mahall, 84 pp. of 16 bayts, this copy contains besides the Sáqi-y-námah other Rubá'ys of the same author and the Rubá'ys on the pack of cards, it was written in 1113.

(87) مثنوی اهلی (P.)

A Mathnawý ascribed to Ahly. It does not appear which Ahly is meant. It treats on morals. Beginning

بنام خداوند لوح و قلم که بر نیستی زد ز هستی رقم

Tópkhánah, 32 pp. 12 lines, written in Naskhy.

(88) دیوان احمد جام (P.)

The Dywán of Abú Naçr Akmad usually called Zandah Fyl ژنده فیل a son of Aby-l-Hasan Námaqy. He was

descended from Jaryr b. 'abd Allah Bajaly and having been born at Jám, he is usually called *Aḥmade Jám*. His early education was so much neglected that he knew neither to read nor to write. At the age of twenty-two he turned an ascetic, and after he had spent sixteen years in solitude on a mountain where it would appear he applied himself to study, he again mixed with the world. He was born in 441 and died in 536. He was in every respect a most fertile and successful man. He prevailed on sixty thousand persons to do repentance, he had no less than thirty-nine sons and three daughters, of whom three daughters and fourteen sons survived him and turned holy men and great authors, forty of his disciples became celebrated saints, and he left fourteen mystical and ascetical works, among them are:—

Lamp of the Pilgrims through life سراج السائرين

Samarqandian Essay رسالة سمرقندي

Companion of the Penitent انيس التائبين

Key of Salvation مفاتيح النجات

Seas of Truth بحار الحقيقة

His son Tzahyr aldyn 'ysà is the author of a book called رموز الحقائق on mysticism.

The *Dywán* consists chiefly of Ghazals in which he praises various persons, and a few *Qaṣydahs* and *Rubá'ys*.

Beginning ابي ياد تو در دل و زبانه افتاده چو روح در روانها

It contains also a *Mathnawý* of about 100 bayts in praise of *Aḥmade Jám*, it is probably the composition of one of his disciples.

Beginning

هست جام شوق يارم روز و شب زان خمار اندر خمارم روز و شب

Móty Maḥall. There is a copy of a *Dywán* of *Aḥmad* in the *Tópkhánah*, written in 1080, and one in the *As. Soc.* No. 757 which begins:

ای جمالت تابشی در انس و جان انداخته
پرتو روی تو نوری در جهان انداخته

It contains mystical Ghazals which are not alphabetically arranged and a Mathnawī of 93 bayts, it begins *هست جام شوق یارم روز و شب*. The verses quoted of *Aḥmade Jām* in the *Atishkadah* and in *Khoshgū's Tadzkirah* are not found in this *Dywān*, but there is a Ghazal in it, which very closely resembles a fragment of the *Qaṣydah* quoted by *Khoshgū*, it begins: *گوهر عشقت زگانی دیگر است*. Small 8vo. about 290 pp. of 14 bayts, lettered *دیوان احمد جام*.

(89) کلیات خواجه احمد جعفری احمدی (P.)

Complete poetical works of the *Khawājah Aḥmad Ja'fary* whose *takhalluṣ* was *Aḥmady*.

Contents: A preface in prose 4 pp. *Qaṣydahs* in praise of the *Imāms* 42 pp. 23 bayts. Beginning

نفس نفس نه بحمد خدا سخن رانم ملک برد بفلک بهر هدیه دیوانم

Ghazals about 100 pp. 22 bayts. Beginning

ای مد بسمل بود سر نوشت ما آغاز حمد تست بجلد سرشت ما

Rubā'ys, &c. 40 pp.

Tōpkhānah, the copy is defective in the middle.

(90) دیوان ظفرخان احسن (P.)

The *Dywān* of *Tzafar Khān Myrzā Aḥsan Allah Aḥsan* who died in 1073 or 1083. *A'rzū* relates on the authority of *Sarkhosh* (the passage is wanting in one of my copies of *Sarkhosh*, but it is in Mr. Hall's copy), that *Aḥsan* had an album of the poets with whom he was acquainted as *Çayib*, *Qodsy*, *Kalym*, *Salym*, *Dānish*, *Myr Çaydy*, *Sālik Yazdy*, *Sālik Qazwyny*, &c. it contained portraits

of these poets and some of their verses written in their own hand. Sarkhosh says that he saw the leaf containing on one side the portrait and on the other the verses of Kalym in possession of Sháh 'ayán a devotee, (see pp. 109, 118, 117, and 149.)

He gives us in the preface to this Dywán the date, 1032, when he began his poetical labours in the following Rubá'y:

از طبع ظفرخان چو گل نظم دمید و زیاده فکر اولین جرعه کشید
تاریخ شروع خواستم گفت خرد نوباره زیوستان فکر احسن چید

Contents: A preface of 18 pp. 11 lines;—Ghazals 288 pp. 11 bayts. Rubá'ys 32 pp. Beginning of Ghazals:

چو گردد شرمساری در قیامت عذر خواه ما
بسوزد خرمن عصیان خلق از برق آه ما

A Mathnawý in praise of Láhór, the Panjáb, Kashmyr, Agra, &c. 60 pp. Beginning

بنام آنکه گل هم بلبل اوست به بستان لاله سوخوش از مل اوست

Móty Mañall, beautifully written. In the Asiatic Society No. 1441 is a copy of the Dywán of Añsan in which the initial verse of the Lucnow copy is not found, but it contains the verses quoted by Sarkhosh, it may be a second Dywán of the same poet. It has about 250 pp. 11 bayts, and begins:

آهم بحشر سوخت لب عذر خواه را و ز نامه شست سدل سرشکم گناه را

In the same volume is a Mathnawý with the title میخانه راز it fills 26 pp. of 13 bayts and treats on various subjects. It is preceded by a short preface in prose, in which the author praises his own poem. Beginning of the Mathnawý:

ستایش کنم داور پاک را که از باده داد ابرو لک را

(91) دیوان آهی (P.)

The Dywán of A'hy. He was a chief of the Ulús which is one of the Chighatáy hordes, and he had originally the takhalluṣ of Nargisy but changed it into A'hy when he found that another poet of his time had adopted it. He was on terms of great intimacy with the prince Gharyb Myrzá a son of Sultán Hosayn Myrzá and dedicated his Dywán to him. He died in A. H. 927. (*Kho-láṣat alash'ár*; *A'tishkadah* p. 20).

The Dywán consists of Ghazals and four Rubá'ys. Bg.
ای صد خجالت از گل روی تو لاله را ماند غزال چشم تو چشم غزاله را

Móty Maḥall, a fine copy, 8vo. it contains evidently merely extracts,

(92) دیوان میر طاهر علوی (P.)

The Dywán of Myr Tāhir 'alawy (usually pronounced 'olwy) who died in Kashmyr previous to 1136, (see pp. 100, 126.)

Contents: Qaṣydahs 79 pp. 19 lines. Beginning

از هر دو دیده مطلع دیوان حیرتم بسم الله از نگاہ پریشان حیرتم

Ghazals and a few Rubá'ys 482 pp. 17 bayts. Bg.

ثبت نامت کرد تا کلف قضا جریان ما مشرق صبح ازل شد مطلع دیوان ما

Móty Maḥall a very well written copy in 8vo.; another copy in the same collection contains only Ghazals, 52 pp. of 10 bayts, and Rubá'ys, 10 pp. 8 verses and in the fly page is written دیوان رشید خان علوی Rāshyd Khán may have been the title conferred upon him by 'álamgyr, this copy begins:

مد آذ گرم ما بسم الله دیوان ما های های گریه هوی صحفه عنوان ما

There is also a splendid copy inscribed Khullyyáte 'alawy in the Móty Maḥall, containing Ghazals 538 pp. of 25 bayts, the margin being covered with text, and Rubá'ys 47 pp. 18 bayts. It begins:

زنگ غفلت برد یادش از دل حیران ما گشت خورشید جمالش مطاع دیوان ما

The verses quoted in Wálíh of Myr Mohammad Tâhir Kâshâny 'alawy and of Mo'tamid almolúk 'olwy Khân Myrzâ Mohammad Hâshim being not found in it, it cannot be safely ascribed to either of these two poets.

(93) مثنوی علوی (P.)

The mystical Mathnawý of 'alawy containing the story of the blacksmith and the cotton-cleaner قصه حداد و حلاج in about 1300 verses. The author mentions Jalâl Asyr as his contemporary. The book is lettered حداد و حلاج the author is thereby identified with Myr Tâhir 'olwy.

Bg. بنام آنک داد از رشته آه چو عقد سبجه دلہارا بهم راه

Tópkhánah, 120 pp. of 11 lines, a good copy.

(94) خوان نعمت تصنیف نعمتخان عالی (P.)

The Table of Delicacies being the complete poetical works of Ni'mat Khân 'âliy of Shyrâz, who died in 1121, see pp. 127, 151. It appears from the preface which is in prose, that his name was originally Núr aldyn Mohammad, and that he received the title of Ni'mat Khân in 1104, later he received that of Dánishmand Khân. 'âliy is particularly strong in the satyre, and indeed the hyperbolic style of the modern school of Persian poetry is suited only to the satyre and parody.

Contents: Preface in prose 30 pp. of 13 lines. Bg.

عیار افزای نقد سخن افسیر است کہ چون قلزات معدن لفظ

Ghazals 234 pp. of 12 bayts; and Qit'ahs, chronograms, Mo'ammás, &c. 42 pp. Beginning

تمامی یابد از مصراع بسم الله دیوانها
 ببین کز مد این ابرو است زینب روی عنوانها

Móty Maḥall, a good copy. In a MS. in the Farak-bakhsh inscribed Dywán of 'āliy is in addition to the above poems a Mathnawý of 180 pp. of 16 bayts which begins:

حمد وشكر اورا كه هرچه هست ازوست دام هستي حلقه دار ازها وهوست

In the Asiatic Society, No. 583, is a copy which in addition to the Dywán and Mathnawý, contains the *حسن وعشق* which will be mentioned in the third chapter.

(95)

دیوان ناصر علی

(P.)

The Dywán of Nācīr 'alýy Sirhindy (I believe Sahrandy in p. 201 is a mistake) who died at Dilly in 1108, (see pp. 201, 113, 151, 126.) Beginning

الهي شوخی برق تجلي ده زبانم را
 قبول خاطر موسی کلامان کن بیانم را

Lithographed, Lucnow in the press of Hasan Radhawý, s. a. (circa 1262) 104 pp. of Ghazals and 8 pp. of Rubá'ys with glosses by Maqtúl and others, also in the Mortadhawý press, 1263.

(96)

مثنوي ناصر علي

(P.)

The Mathnawý of Nācīr 'alýy. It contains about 840 verses and begins:

الهی ذره دردی بجان ریز شر در پنبه زار استخوان ریز

Móty Maḥall, 48 pp. of 22 bayts; Tópkhánah; As. Soc. 56 pp. of 15 bayts.

(97)

دیوان امانی

(P.)

The Dywán of Amán Allah *Amány* who died in 1044 (see pp. 109, 118, 116.) He praises Sháhjahán.

Contents: Introduction in prose.

Beginning

سبحان الله شگفت گوهری از معدن قدس

Ghazals 153 pp. of 12 bayts, Tarjy'bands, Rubá'ys and Qačydahs 40 pp.

Beginning.

ای ذات تواز کثرت افراد مبرا مروجی کششی تا که شوم قطره بدریا

A Mathnawý 18 pp. 19 lines.

Beginning

بده ساقی ان باده خوشگوار که غم لشکر اراست از هر کنار

Copies are frequent, M. M. Svo. 204 pp. of 23 bayts; Tópkhánah 12mo. very splendid, containing Ghazals 180 pp. of 8 bayts, Rubá'ys 50 pp. of six bayts, Tarjy'bands, a Mathnawý, &c. 80 pp.

(98)

دیوان امین

(P.)

The Dywán of Sháh Moḥammad Amyn aldyn whose takhalluṣ was Amyn. There occurs a chronogram in his Dywán on the building of a house for 1127, viz. *مکان رفیع است و عالی محل* indicating the time when he flourished.

Contents: Ghazals about 80 pp. 22 bayts, Rubá'ys, &c. 9 pp.

Beginning

خوانده ام تا ورق نسخه شیدای را همه دراب زدم دفتر دانای را

Tópkhánah, a fair copy, it is stated in the postscript that the copy was written in 1140 at the request of the author *بموجب استفسار شاه محمود امین*

(99)

کلیات انوری

(P.)

Complete poetical works of Awlad aldyn 'alyy *Anwary* the greatest Qaṣṣdah writer of the Persians. He was born in a village close to Mahnah in the plains of Kháwarán in the country of Abyward and he therefore chose first Kháwary on his takhalluṣ. He seems to have been proud of his native country, for he used to say that it had produced three great men and that he was the fourth. These three men are Abú Sa'yd (see p. 309 *suprà*); As'ade Mahnah, a very learned man and a contemporary of Imám Ghazzály, with whom he used to hold disputations, and Khwájah Abú 'alyy Ahmad Shádán Kháwarány the Wazyr of Toghril Béǵ b. Mikáyyl Seljúqy. A friend of his, 'omárah, who used to revise his verses prevailed upon him to change his takhalluṣ into Anwary, under which he has become celebrated. He was originally a pupil of the Manṣúrryah Madrasah at Tús and very poor. The following occurrence prevailed upon him to exchange the study of divinity for the profession of a panegyrist. One day while he was sitting at the entrance of the Madrasah he saw a person passing by mounted on a splendidly caparisoned horse and accompanied by a numerous suit of slaves. The poor student asked who this great man was, and he was told that he was a poet. He wrote that very night a Qaṣṣdah in praise of Sultán Sanjar and presented it the following morning. The Sultán being a man of very great taste recognised the man of genius in him and took him into his service. Sultán Sanjar died on Friday the 11th Raby' I. 552. Anwary was very strong in astrology and compiled several books on it among them, one called مفید or the

useful book. In 581 it so happened that there was a conjunction of all the seven planets in the sign of Libra, Anwary predicted a storm which would eradicate trees and destroy almost every building, so frightened were people at the approach of this partial destruction of the globe, that they built rooms under ground to live in. When the fatal day arrived it was perfectly calm and there was the whole year so little wind that the people were unable to winnow their corn. He died at Balkh in 586 and his tomb is on the side of that of the saint Ahmad Hadrawayh. Dawlat-sháh places his death in 556 and the author of the *Atishkadah* in 656. Taqyy Awhady has seen 12,000 verses of Anwary. Ázád saw a copy of the *Dywán* of Anwary which was written in 676 by Abú Bakr b. 'othmán 'ally, along with it, some of them written in the same hand, were the *Dywáns* of Abú-l-Faraj Rúny, Qádhiy Shams aldyn Tabsy, Tzahyr Faryáby, Shaykh 'abd al'azyz Labnány and Náçir Khosraw.

Contents: *Qaçydahs* and *Qifáhs* 364 pp. of 25 bayts:

Bg. مقدرى نه بآلت بقدرت مطلق كند ز شكل بخارى چو گنبد ازرق

Ghazals not alphabetically arranged 72 pp. 22 bayts and *Rubá'ys* 23 pp. of 16 bayts. Beginning of Ghazals:

نوگردد دست دارى مرا گر ندارى منم همچنان ترشتر دوستدارى

Móty Makall, a most precious MS. written in 692; As. Soc. 150, a fine old copy in folio; *Ibidem* 517, and 1246 (incomplete).

(100)

شرح ديوان انورى

(P.)

A commentary on the *Dywán* of Anwary by Abú-l-*Hasan*, (*vide* p. 93 *suprà*). The commentator states

in a short preface that he confined his exegetic labours to difficult verses, but that he also explained the meaning of rare words occurring in easy verses.

سپاسی که از روی گواهی خرد بر ذمه جمله افراد

The first verse on which he comments is ;

باز این چه جوانی و جمالست جهانرا
وین حال که نوگشت زمین را و زمان را

Móty Makall, Svo. 180 pp. 15 lines; in the As. Soc. No. 1047 (about 150 pp. 20 lines) is a commentary on Anwary which begins with the same verse but has no preface, the remarks on the verse begin : *جمعه بنا بر مشهور بخاریست که در آخر زمستان*

In the Tópkhánah (56 pp. 17 lines) is a commentary on the Qit'ahs of Anwary by *Abú-l-Hasan Hosayny Farahány*, it begins :

ای نام تو قالب عبارت را روح در راه تو پای عقل و دانش مجروح

(101)

دیوان انیسی

(P.)

The Dywán of Ansy. His name is variously spelt Yúl Quly Bég, Yúál Quly Bég and Lawlaqy, the first spelling is no doubt correct. It is said that he received the takhalluḡ of Ansy "companion" from the circumstance that he was the intimate friend and constant companion of prince Ibráhyim Myrzá *Jáh*, a grandson of Sháh Isma'yl. He was first librarian of 'ally Quly Khán governor of Herát under the Ḥafawides, he enjoyed at Herát the society of Shikyby of Ispahán, Myr Moghyç, Mahwy Hamadány and other poets of note. When 'abd Allah Khán Uzbak took Herát after a year's siege, he had a proclamation made in his army that the life of Ansy be spared, and he treated him with great respect and took him to Má-wará-luahr. Unfortunately however

all his papers were lost at the capture of the town, among them was a rough copy of a Mathnawý in the metre of Shyryn Khosraw. At the invitation of the Khánkhánán, he came to India and was appointed paymaster of the forces, subsequently he was still farther promoted and received a salary of fifty thousand Rupees and a Jágyr. Ansysy was as much distinguished as a gallant soldier as he was as a poet. All poems of his which are preserved, were composed by him in India. He died at Burhánpúr in 1014 or 1015. He left among other poems *محمود و اباز* in the metre of Khosraw ó Shyryn. (*Máthir Rahmy*; and Khoshgú, see also pp. 118, 45, 56 *suprà*).

Contents: Qačydahs, Ghazals, and at the end a short Mathnawý. Beginning of the Qačydahs:

بشگفت گل تازه گلستان ارم را شمعی دیگر افروخت شبستان کرم را

Beginning of Ghazals:

بی تو جایگه کنم بر سر خود خاک اینجا

Móty Mañall, 8vo. 122 pp. of 14 bayts.

(102)

مثنوی عارف

(P.)

The Mathnawý of 'árif, he may be identical with the poet mentioned in page 156 *suprà*.

The poem is in praise of the Imáms, on morals, &c.

Bg. بعد حمد ذات پاک ذوالجلال انكه امد در ثنائش عقل لال
Private collection B, 90 pp. of 17 verses, copied in 1183 apparently under the eye of the author. There is another Mathnawý by 'árif (whether the same 'árif or another I have no means to ascertain). It contains apophthegms, logographs, &c. At the end are added some Qačydahs in praise of the Imáms. Beginning of the Mathnawý:

الهي قطرة از باده تودید (؟) بكام ریز و گردان مست توحید

(103)

شاهد عرشي

(P.)

The Object of love by Myr Mohammad Mūmin 'arshy.
The date 1069, when he composed this poem is contained
in the following verse :

تاریخ تمامش زخود جستم گفت باحسن ازل شاهد عرشي زیبا

Arzú gives the following notice of him. "He was a brother of Myr Çálih *Kashfí* and a son of Myr 'abd Allah Mushkyn-qalam *Hosayny*, who was a celebrated calligraph under Jahángyr. Both brothers were poets, calligraphs and men of learning. Myr Çálih is the author of the panegyric on 'aly called مناقب مرتضوي. They are altogether a talented and distinguished family. They came originally from Persia, but since the reign of Jahángyr they inhabited Agra, I believe there are still descendants of this family extant. Myr 'arshy was a panegyrist of Mohammad Dárá-shikóh the eldest son of Sháh-jahán. I have seen his Dywán, it is very simple, but it aims at high things and, it must be allowed, it contains fine thoughts. This 'arshy must be distinguished from the one mentioned above."

The author informs us that he diligently studied the Mathnawý of Jalál aldyn Rúmy and that this is an imitation of it. Beginning

حمد آرایم بدام ذر الجلال قال را افروزم از انوار حال

Móty Mañall, 184 pp. of 16 lines a splendid copy; private collection, 262 pp. of 12 bayts, a fine copy.

(104) نسخه مهر و وفا (P.)

Love and Faith, a Mathnawý by Myr 'arshy composed in 1053, the title is a chronogram.

Like the preceding it treats on mysticism.

Bg. بنام آنکه مهر افروز جانست وفا اموز جان عاشقانست

Tópkhánah, about 500 pp. of 12 bayts.

(105) دیوان عرشی (P.)

The Dywán of Myr 'arshy.

Contents: a preface in prose of 12 pp. 15 lines.

Bg. نذر ارایش دیداجه دیوان ثنا بنام مقدسست

Ghazals 150 pp. 15 bayts.

Beginning

کرفرا گیرد بهار جلوه اش بستان ما
تن نهالی گردد و دل غنچه و گل جان ما

Tópkhánah, copied in 1089. In the As. Soc. No. 1354 is a very clearly written old volume in which all the works of Myr 'arshy are collected, it contains a preface in prose as described above, Ghazals about 200 pp. of 22 lines, beginning *ای بود ذات منزله زابتدا و انتها* the Ghazal with which the Lucnow copy commences is in this copy the third; Qaṣydahs about 100 pp. beginning *دل بود ائینه و ائینه*. Beginning *دان او جهان*, Rubá'ys 7 pp. Beginning

ای آنکه برونی از درون و برون معبور ز حسن تست بدرون و درون
مجنون شد بر جلوه لیلی مقنون مجنون ترا هزار لیلی مجنون

(106) دیوان ارسلان (P.)

The Dywán of Qásim Arslán of Mashhad or Tús, he was descended from Arslán Jádżib a general of Mahmúde

Soboqtogyn, he came to India and was in great favour with Akbar, he died 995 (pp. 62 and 47 *suprà*).

Contents: Qačydahs about 150 bayts.

Bg. بهر حمد بادشاه انس و جان به نه بسمله آرم بر زبان

Ghazals about 2000 verses.

Beginning

ساقی ز عکس می شده روشن ضمیر ما
جامی بده که عارف جام است بدیر ما

At the end are Qil'ahs, chronograms for 972, 977, 982, &c. and Rubá'ys, &c.

As. Soc. No. 685 8vo. 184 pp. 11 bayts, a very carefully written old copy.

(107) انتخاب از دیوان آرزو (P.)

Selections from the Dywán of Arzú who died in 1169 (see page 102).

Arzú has written about 31,000 Persian verses. Among his poetical works is a Mathnawý called شور عشق which is an imitation of Maḥmúd ó Ayáz, a Mathnawý called جوش و خروش, a Sáqiy-námah called عالم آب, a Dywán in which he imitates Fighány, and one in which he imitates Salym containing to every poem of theirs a new one of the same rhyme and metre, he also imitated Athar. These selections contain about one-tenth of his complete poetical works:

ای بسمله نام تو هر لوح زبان را حمد تو بود فاتحه قران بدین را

Tópkhánah, about 500 pp. of 21 bayts.

(108) دیوان آرزو (P.)

A Dywán of Arzú (d. 1169)—in which he imitates Shafy'ayiy Athar giving a counterpart to every one of

his poems. A'rzú informs us in his *Tadzkirah*, *voce* Athar, that these poems formed first a separate *Dywán* as they do in this copy, but subsequently he incorporated them in his large *Dywán*.

It contains Ghazals 88 pp. 15 lines; Rubá'ys, poetical stories, Qačydahs, &c. 60 pp. 17 lines. Beginning

چه پروری بغدای سمن تن خود را نداده است کسی زور دشمن خود را

Móty Mahall, 224 pp. of 17 bayts.

(109)

ویس و رامین

(P.)

The Love Adventures of Ways and king Rámyn, a romantic poem by Fakhr aldyn As'ad Jorjány; who flourished under the Seljúq princes, (Mohammad 'awfy 10, 25 folio 129. Wálih and Abú Talib mention him under Fakhr aldyn).

The book was originally in the Pahlawy language, one day when the poet was with the royal army which was marching towards Hamadán 'amyd aldyn Abú-l-Fat'h, a high officer of the king requested him to translate it into Pársy verses, and it was at his request that he wrote this epos. The style is simple and the language but little mixed with Arabic words, though the author does not pedantically avoid their use. Beginning

سپاس و شکر را زیبا مرآست که در ملکش سرای جاودانست

As. Soc. No. 1166, 12mo. about 500 pp. of 16 bayts—old, clear and correct, but much worm-eaten and several pages wanting, among these the one which contains the heading of the dedication to the king; it is likely that his name was contained in the heading.

(110) عیش و طرب تصنیف عاشق (P.)

Enjoyment and merriment, a Mathnawý by Shaykh Núr aldyn Mohammad 'úshiq. It was composed in 1079.

بود هفتاد و نه افزون بر هزار کین کلک شد کنده در فصل بهار

The Mathnawý contains tales, and seems to be an imitation of that of Jalál aldyn Rúmy, at the end are added thirteen Ghazals and a few Rubá'ys. It begins:

الصلا ای عاشق زار الصلا الصلا ای مست دیدار الصلا

Móty Mahall, 134 pp. of 15 bayts, this copy was written by 'ináyat Allah, a son of the author, in 1141.

(111) کلیات آشنا (P.)

Complete poetical works of Myrzá Mohammad Tahir who had the title of 'ináyat Khán and the takhalluṣ of A'shná, he was a son of Ahsan (see No. 89) and died in 1077 (?) (see pp. 109, 118, 116.)

Contents: Qaṣydahs in praise of the prophet, the Imáms, Sháhjahán and Dará-shikóh, 56 pp. of 28 bayts.

Beginning اگر جمال پری روی من ببیند حور
شود ز غایت انصاف معترف بقصور

A few Qit'ahs, Tarjý'bands, a Sáqiyy-námah containing a description of Dilly, a description of a warm-bath, stories, &c. 240 pp.; Ghazals (incomplete) 150 pp. Fards and Rubá'ys about 100 pp.; among the latter occurs a chronogram for 1073, viz. مبارك باد این اثینه خانه. The Ghazals begin:

ای بمرتاج ز توحید توهر دیوانرا حمد تو دولت اندیشه سرگردانرا

Tópkhánah, an old copy but injured, there is a copy of a Dywán of Áshná in the same collection which begins with a Mathnawý in praise of Kashmyr and contains also a few Qačydahs, Ghazals, Haftbands, &c. 65 pp. 14 lines Bg. بهار آمد دلا ساغر بکف گیر

In the Móty Mañall is a copy of the Dywán which contains Qačydahs, Qiz'ahs, and the Mathnawý in praise of Kashmyr about 100 pp. of 19 lines. Beginning of Qačydahs:

باز شد فصل بهار و طرب آمد بوجود غنچه از فیض هوا لب به تبسم بکشد

Ghazals 122 pp. of 13 bayts; Rubá'ys 25 pp. 10 bayts. Beginning of Ghazals: بچشم زار ما کوئی ز نو جان میشود پیدا

(112)

کلیات اشرف

(P.)

Complete poetical works of Myrzá Moñammad Sa'yd *Ashraf* of Mázanderán (of Ispahán?) a son of Mollá Moñammad Čáni, who is the author of a commentary on the Káfíyah. This witty and amusing poet was by his mother the grandson of Moñammad Taqyy Majlisý. He came to India and was appointed to instruct Zéb alnisá Bégam. After he had visited his native country he returned to India and found a patron in a son of Bahádur Sháh who fell at Pañna in battle. Ashraf died at Monghyr on his way to Makkah at an advanced age, his descendants are still in Bengal. Abú T'alib, from whom this notice has been taken, has seen about 4000 verses of his. (See also pp. 110, 118.)

Contents: Qačydahs, (one is in praise of the poet Čáyib) 180 pp. 17 lines, in another copy are 159 pp. 20 lines.

Bg. نیست جز نام خدا مطلع دیوان ثنا (بقا)
مطلعی نیست بعالم به ازین نام خدا

Ghazals 110 pp. 17 lines; Rubá'ys 102 pp. Mañla's 22 pp. Beginning of Ghazals:

جزئی و ولی بحق راه مدان خدای را از در معرفت درآ عالم کبریای را

A Mathnawý on Fate and Predestination. *نظاره* in imitation of a Mathnawý of Mohammad Quly *Salym* which has the same title, and some other short Mathnawies.

Beginning *شذیدم روزی از روشن روانی*

Tópkhánah, a good copy, there is another copy in the same collection which contains about 100 pp. 17 lines of *Matla*'s in alphabetical order, preceded by a *Qačydah* which begins:

نوبهار آمد که باید گرمی بازار گل شعله اتش دماند چون درخت نار گل

After the *Matla*'s follow several Mathnawies, the first, 38 pp. 15 bayts, begins: *دلا مزده باد که نوروز شد چو می بوی گل عشرت اندوز شد*:

The other Mathnawies fill about 100 pp. 166 lines. One copy of this *Dyván* in the *Faraḥ-bakhsh* has a short preface, it begins:

چه شکر گویمش انرا که واهب النعمت

There is also a copy in the *Móty Mahall* and one in the Asiatic Society, No. 1155, *Qačydahs* 198 pp. 14 bayts not alphabetically arranged, *Ghazals* alphabetically arranged, and *Fards* and *Rubá'ys*, 112 pp.

(113)

دیوان اشرف

(P.)

The *Dyván* of Darwysh Ashraf who flourished under Baysongor's son (see p. 71 *suprà*.)

Contents: three short *Qačydahs* on the *tawḥyd*, *Ghazals* 200 pp. of 10 bayts and a few *Qit'ahs*. Beginning of *Ghazals*:

سعی کن باشد که باشی اشفا لیس للانسان الا ما سعی

Faraḥ-bakhsh, a splendid copy; my own collection a very beautiful MS. of some age.

(114) معدن فیض تصنیف اشرف (P.)

The Mines of Grace being a Mathnawý by *Mohammad Hasan b. Sháh Mohammad Zamán Iláhábády* whose takhalluṣ is *Ashraf*. He is probably now, 1852, alive.

The poem treats on morals and religion. Beginning
وصف تو یا رب نباشد حد کس تو بان وصفی که خود گفتی و بس

Lithographed, Lucnow or Cawnpore, 1266, 64 pp. 27 lines, two bayts in a line.

(115) دیوان آشوب (P.)

The *Dywán* of *Mohammad-bakhsh A'shúb*, who flourished in Oudh during the reign of *Aḡaf aldawlah*, A. H. 1188 to 1212.

Contents: an introductory *Qaṣydah* of 78 bayts; Ghazals about 100 pp. 28 lines, *Rubá'ys* and panegyrics on *Aḡaf aldawlah* and the "late" *Shujá' aldawlah* (died in 1188) 22 pp. of 26 lines. Beginning of the *Dywán*.

گل چمنستان عشق سینه خیابان او ناله بیتاب شوق سرو خرامان او

Tópkhánah, a fair copy; in the same collection is an incomplete copy of selections from *Ashúb's Dywán* which begins:

کز زمین بی سپریا چرخ والا یم ما کرد و از نقش قدرتهای مولا یم ما

(116) دیوان اسیر (P.)

Dywán of *Myrzá Jalál Asyr*, of *Ispahán*, a pupil of *Facyhy Herawy*. He was a great drunkard and composed most of his verses in a state of intoxication. They were written down by an attendant who made many mistakes,

and hence his *Dywân* has in some places very little meaning. This is probably the cause why it is so popular in India. He was in high favour with Sháh 'abbás and married a relation of his. He died in 1040 or 1049. *Arzú* says that his complete works contain 20,000 verses, *Abú Talib* has seen 8000 verses; (see pp. 109, 117, 149.)

Contents: *Qačydahs* in one copy 112 pp. of 15 lines, in another 56 pp. 36 lines, the beginning differs. *Mathnawies* and *Tarjy'bands* 15 pp. 18 lines in another copy 16 pp. 36 lines. *Ghazals* in the fullest copy 500 pp. 14 bayts. Beginning of *Ghazals*:

ای گلشن از بهار خیال تو سینه ۱ برگ گل از طراوت نامت سفینه ۱

Móty Mašall and *Tópkhánah*, several copies. *As. Soc.* No. 683, copied in 1112, and No. 737, the latter copy contains merely the *Ghazals* and *Rubá'ys*.

(117)

عطای نامه

(P.)

The *Ghazals* of *Shaykh Sháh Mohammad 'atáy Qánúnqúy* of the *Parganah* of *Sándy*.

The *Ghazals* rhyme all in 1, and the first word of each verse of the same *Ghazal* commences with the same letter, and they are arranged according to this letter, there being two *Ghazals* for every letter of the alphabet—in all 60 *Ghazals*. Beginning

ای در عراق از عارض رنگن تو شد گل خجالت زده کائل مشکین تو سنبیل

Lithographed, *Lucnow*, *Mohammady Press*, 1263, 24 pp. with a few marginal notes.

(118)

کلیات اثر

(P.)

The complete poetical works of Akhónd Shafy'áiy *Athar* of Shyráz, (see pp. 117, 149). He was a pupil of Myrzá Hádiy Qalandar the father of 'olwy Khán, he spent the greater part of his life at Ispahán and never visited India. The date of his death which happened at Lár is recorded in the following verse :

سال وقانش جو خواستم ز اثر گفت کرد وداع از جهان معلم ثانی

Wálih estimates his Dywán to 10,000 verses, and Abú Tálíb to 8000. Arzú praises particularly his panegyries on the Nawáb Haydar alzamán and his satyre on Najaf Quly Khán the Çadr alçodúr of Persia. It appears from the following chronogram that he collected his Dywán in 1106. بهر تاریخ رقم نرد اثر گهر صلب شهشاه زمان

Contents : Qaçydáhs chiefly in praise of the Imáms, of Táhir Wahyd, and some obscure persons; and a few Qif'ahs and chronograms, 110 pp. 15 bayts in a page. Bg.

شرح مجموعه صنع نو ندارد پایان یک رباعیست ترکیب تذاصر انسان

Ghazals 60 pp. 13 verses in a page. Beginning

بکش بوادی افتادگی تن خود را چو زربخاک نهان سار دشمن خود را

Rubá'ys, Tarjy'bands, and at the end a satyre 20 pp.

Móty Mañall, two copies 8vo. very splendid. Tópkhánah, 102 pp. 13 lines.

(119) دیوان اطهر فارسی (P.)

Dywán of Athar. He says in a preface in prose (8 pages of 13 lines) that his name is Athar Khán b. Amyr Nitzám aldyn Radhawý, that his home was Bokhárá, and that he came to India under 'álamgyr, where he collected his poems into a Dywán.

Contents: three Qačydahs rhyming in م, ی, and ن, in all about 144 bayts. Beginning

زهستی پاک کن دل را که انوار لقا بینی
پس آنکه چشم را بر هر چه بکشی خدا بینی

Ghazals 55 pp. of 22 bayts; Rubá'ys 8 pp. Beginning of Ghazals.

چنان دارند شوق وصل بسم الله عنوانها
که در پرواز آیند از دیوبال جلد دیوانها

Tópkhánah, a fair copy.

(120) دیوان اثیر (P.)

The Dywán of Athyr aldyn Moḥammad Akhsykaty, whose takhalluṣ is Athyr. Akhsykat is a place in the district of Farghánah in which he was born. He made his studies at Balkh and Herát and spent the greater part of his life in the 'iráq and Ādzarbáyján at the court of the Ātábuk and stood in high favour with Arslán Sháh b. Toghril, Ilduguz and Qizil Arslán. His success was the cause of much jealousy, and Mujyr, Baylaqány who was in the service of Moḥammad Ātábuk, the brother of Qizil Arslán, wrote satyres against him, to which he replied. Towards the end of his days he took Najm

aldyn Kobra as his spiritual guide and retired from the world. He went from Adzarbáyján to Khalkhál and died there in 608. His poems are considered nearly equal to those of Anwary and Kháqány, yet Taqyy Káshy says, he had much difficulty in finding a copy of his Dywán, his poems being not much read. It contained about 10,000 verses. (Taqyy Káshy, No. 27; Dawlatsháh 2, 18; Mohammad 'awfy, folio 125; *A'tishkadah* p. 424; Khoshgú I. No. 120.)

The Dywán contains Qačydahs and a few Qit'ahs, Rubá'ys, &c. most of them in praise of Sháh Arslán Toghril whose name occurs in the following verse :

بفراخت رایست حق بر تافت روی باطل
الب ارسلان ثانی شاه ارسلان طغرل

The following Tetrastich contains the poet's name :

آنم که حسد برده بر امروز دیم جانم خردم دلم ندانم که چیم
چون پرسیدی باتو بگویم که کیم سلطان سخن اسیر اثیر اخسیکتیم
جهانرا هم جهان بانیست پیدا بین و پنهان دان Bg.
که زیر گنبد نیلی بدید آورد چار ارکان

Móty Mahall, a beautiful copy, 104 pp. of 14 lines.

(121) دیوان فرید الدین عطار (P.)

The Dywán of Faryd aldyn 'attár. His name was Abú Hámid (or Abú Talib) Mohammad and he was a son of Abú Bakr Ibráhyim, a respectable druggist of Shadyákh not far from Nayshápúr, he is therefore called Nayshápúry. He was born in 513, in a village called Kedken, during the reign of Sinjar. First he followed the profession of his father and hence his takhalluṣ 'attár, the druggist. He informs us in his Gul Khosraw that

he gave way to his predilection for poetry notwithstanding the admonition of his friends, and neglected the study of medicine. He commenced two of his best mystical works whilst he was still a druggist, but apparently before he had completed them he left his shop and turned a religious mendicant.

مصیبت نامه کاشوب جهانست الهی نامه کاسرار نهانست
 بدارو خانه کردم هر دو آغاز چه گویم زود رستم زان آن باز

These two verses upset the silly story of his sudden conversion related by Dawlat-sháh, and the account of the disgusting love adventure which we find in Táqyy Káshy. He took Rokn aldyn Akáfi as his spiritual guide, and after some time he made the pilgrimage with him to Makkah. In the course of his life, he became personally acquainted with most Çáfies of his age and collected four hundred volumes of works on mystical theology which he diligently studied, and he became thereby one of the most copious and profound Çufy-writers. He was put to death during the carnage of the Tatars of Chengyz Khán, in 627, at the advanced age of 114 lunar years, of which he spent 29 at Nayshápúr and 85 at Shádyákh. According to some authors, he died earlier.

After 'attár's death, says Sir G. Ouseley, an eminent Çufy was asked, to whom he ascribed the more profound knowledge of the Çufy doctrine, Jalál aldyn Rúmy or Faryd aldyn 'attár; he answered, "The former like an eagle flew to the height of perfection in the twinkling of an eye; the latter reached the same summit, but was crawling slowly and perseveringly, like an ant."

Dawlat-sháh says that out of forty, there were at his time twelve Mathnawies of Faryd aldyn extant, the re-

maining having been lost. This catalogue contains a description of twenty-two of his works including his biography of saints and besides, we find mention of the following :

مفتاح الفتح mentioned by Ouseley and Stewart, *Catalogue* p. 60 ; both these authors have seen it.

لسان الغیب mentioned by the same.

Bir-námah mentioned by Stewart. Hammer writes Pir-námah, I suppose they mean the بیسر نامه

Kent Kunz Mokhfâ (?) mentioned by Stewart.

Mansúr-námah and Áusat-námah mentioned by the same.

شرح قلوب اخوان الصفا and سیاه نامه , ولد نامه , حیدر نامه mentioned by Khoshgú, the last named work is supposed to be in prose.

Contents : Qačydaḥs 39 pages of 34 bayts : Bg.

سبحان خالقى كه صفاتش زكبريا برخاك عجز مى كنند عقل انبيا

Ghazals 228 pages of 32 bayts. Beginning

كفتم اندر محنت و خواري مرا چون به بيني نيز بگذاري مرا

Móty Mahall, a magnificent copy ; As. Soc. No. 459 about 459 pp. of 16 lines, a good copy ; *Ibidem* No. 1338 about 330 pp. of 17 lines, this copy contains more poems, particularly Rubá'ys, than any other, and the Ghazals are not alphabetically arranged, in the commencement a few pages are wanting, the same volume contains most other poems of 'attár, it was written in 1006.

(122)

حقایق الجواهر

(P.)

Perhaps the correct title is جواهر الحقایق but it is twice written as above in the manuscript. The author is Faryd aldyn 'attár, who uses here the takhalluḥ of Faryd and

Faryd aldyn. It consists of Qacydahs and Tarjy'-bands, which with the exception of the first six, are alphabetically arranged, and treat on the Tawhýd. Dawlat-sháh states that several commentaries have been written on these poems, and that one of the commentators was Sayyid 'izz aldyn Ámoly. Beginning

ای خدائی سرهرانسان توئی کاشف راز حقایق جان توئی

As. Soc. 1409, 265 pp. 11 lines.

(123)

بی سرنامه

(P.)

The headless book, a short poem on theosophy and mystical love, by Faryd aldyn 'attár. Beginning

من بغیر تو نبینم در جهان قادرا پرور دگوارا جاودان

As. Soc. No. 1338, on the margin 9 pp. of 20 lines; Tópkhánah, 16 pp. 13 bayts, this copy begins with the following verse which is on the fourth page of the Society's copy, and as it has nevertheless about 200 verses, the Society's copy must be incomplete at the end.

سریسر نامه را پیدا کنم عاشقانرا در جهان شیدا کنم

(124)

مصیبت نامه

(P.)

The book of Accidents or Misfortune, by the same poet. The title is contained in the following verse:

در مصیبت ساختم هنگامه من نام این کردم مصیبت نامه من

In Hájy Khalyfáh No. 4235, this poem has the name of جوابنامه. A copy in the library of Upsala is inscribed نزع نامه (see Tornberg, *Cat. Bibl. Ups.* p. 100).

In forty chapters the poet brings the Wanderer before, 1, Gabriel; 2, Michael; 3, Israphael; 4, 'izra'yl; 5, The

great throne of God; 6, The throne; 7, The footstool of God; 8, The tablet of fate; 9, The pen (with which fate is written); 10, Paradise; 11, Hell; 12, Heaven; 13, Sun; 14, Plants; 15, Wild beasts; 16, Birds; 17, Quadrupeds; 18, Satan; 19, The Jinn; 20, Man; 21, Adam; 22, Water; 23, Earth; 24, Mountains; 25, Sea; 26, Minerals; 27, Moon; 28, Fire; 29, Wind; 30, Noah; 31, Abraham; 32, Moses; 33, David; 34, Jesus, 35, Moham-mad; 36, The Senses; 37, Imagination; 38, Understanding; 39, Heart; 40, Mind; and after this pilgrimage he comes to the knowledge of his ownself در دیدن خود. The poet explains his notions on the above subjects mostly metaphorically by the means of legends of saints, and parables. Beginning

حمد پاک از جان پاک آن پاک را کو خلافت داد مشیت خاک را

Tópkhánah, 350 pp. of 20 verses; Móty Mahall 154 pp. 50 verses. As. Soc. No. 1400 about 260 pp. 25 lines, an elegant but incorrect copy, written in A. H. 1000; As. Soc. No. 1338, on the margin about 350 pp. of 20 bayts. The copies of this and most other works of 'attár differ essentially from each other, the Moçybat-námah in No. 1338, contains several stories which in other copies form part of the Mantiq al-fayr.

(125)

اسرار الشهود

(P.)

Mysteries of Extatic Moments, a mystical poem by the same author. It begins:

هست بسم الله الرحمن الرحيم مصحف آیات اسرار قدیم

Tópkhánah, Svo. about 200 pp. of 15 lines, at the end is a chronogram containing the date when this copy was made:

چون بلطف مخزن اسرار حق سلطان دین
شبنم عطار آنکه اندر بزم وحدت یافت بار

از برای یادگار این نسخه را کردم رقم سال او جستم ز عقل دور بین انجام کار
کاتب عقل از بی تحریر تاریخش زلف زد رقم آخر که اسرار الشهود یادگار

(126) جواهر الذات (P.)

The Essence of Existence, that is to say, the principle of life or the soul, a poem by Faryd aldyn 'attár.

This Mathnawý resembles a litany; sometimes more than fifty verses begin with the same words, as for instance :

| | |
|-----------------------------|-------------------------------|
| خدا را یافتم چون راه ببردم | ز نام و ننگ خود بینی بمردم |
| خدا را یافتم در جان حقیقت | که بسپردم شریعت در طریقت |
| خدا را یافتم در جوهر جان | حقیقت یاز دیدم روی جانان |
| خدا را یافتم جمله خدا بود | چو بود من ز بود من جدا بود |
| خدا را یافتم در لا مکان یاز | چو دیدم عشق جانان در مکان یاز |
| خدا را یافتم در اصل موجود | نظر کردم حقیقت جمله او بود |

This poem, it would appear from a postscript to the Asiatic Society's copy No. 370, is divided into three daftars or books, and resembles in its contents the *Hadyqah* or the Mathnawý of Mawlawy Rúmy. The author states that it is similar to the *Ushtar-námah* and *Iláhy-námah*, but superior to both. Beginning of the first daftar :

بنام آنکه نور جسم و جان است خدای آشکارا و نهان است

Beginning of 2nd daftar :

تعالی الله از آن دیدار پر نور که در ذرات عالم گشته مشهور

As. Soc. No. 370, this copy contains two daftars, the first 244 pp. of 50 bayts, and the second 232 pp. of 50 bayts, but it is defective at the end; *Ibidem* Nos. 1373 and 1338, both these MSS. contain only the commencement.

(127) اشترنامه (P.)

The Ushtar book, by Faryd aldyn 'attár. This poem does not contain a history of Ushtar, as might be inferred from the title, but it treats on theosophy, and is very much in the style of Jawhar aldžát, for instance towards the end there are no less than 153 verses which begin with the words ای وصال. Beginning

ابتدا بر نام حی لایزال صانع اشیا بداع جمال

As. Soc. No. 771, 866 pp. of 12 lines, an inferior copy written in 1180.

(128) خسرو نامه (P.)

The Khosraw-book or Royal book, it is a romantic epos, recording the Love adventures of Gul and Hormoz by Faryd aldyn 'attár. The title of the work is contained in the following verse :

بنام خسرو روی زمین را نهادم نام خسرو نام این را

Beginning آنکه جان داد و جهان ساخت

زمین را جفت طاق آسمان ساخت

As. Soc. 1338, 426 pp. of 19 lines, this codex was written in 1006.

(129) گل خسرو (P.)

The Loves of Gul and Khosraw, by Faryd aldyn 'attár. This is an abridged version, or abstract, of the preceding Mathnawý. He mentions in the introduction, several of his former works, viz. the Jawáhir-námah (*sic*), Muçybat-

námah, Iláhy-námah, Asrár-námah, Mokhtár-námah, Mantiq al-tayr and Khosraw-námah. Beginning

بنام آنکه گنج جسم و جان ساخت طلسم گنج جان هر دو جهان ساخت

As. Soc. No. 1338, 136 pp. 20 bayts.

(130) منتخب حدیقه (P.)

Selections from the *Hadyqah* of Sanáy, by Faryd aldyn 'attár. Beginning and preface, in which he says that these are selections from selections

| | |
|------------------------------|-----------------------------|
| حمد و شکر و ثناء علی الاطلاق | ذات حق را سزد باستحقاق |
| بیش ازین داعی از بے سببی | کرده بود از حدیقه منتخبی |
| دوستی در کمال سیرت فرد | روزی از منتخب مطالعه کرد |
| گفت زین انتخاب فغز بود | انتخابی که مغز مغز بود |
| خاطران التماس اجابت کرد | وزوی این مختصر بدون آورد |
| هست بروفق اسم ذات صفات | عدد این هزار و یک (؟) ابیات |

Móty Mahall, 122 pp. of 15 lines.

(131) مظهر العجائب (P.)

The Exhibition of Curiosities, a poem by Faryd aldyn 'attár.

This Mathnawý is in the style of the *Hadyqah*. The poet gives us the following account of his former productions :

| | |
|------------------------------|------------------------------|
| این کتابم از غرائب آمده | مظهر سر عجایب آمده |
| ای تو گشته از عجایبهای خویش | مرهمی ماندی برین دلهای ریش |
| گرازینمرهم نیایی کام خویش | جوهر ذاتم بیار و نه به پیش |
| آنچه از وی بشنوی در خویش بین | ناشود سر عنایت پیش بین |
| جوهر ذاتم عجائب بوده است | همچو اشتر نامه مستی کرده است |

گرتواز مرغ حقائق پی بری منطق الطیرم بخوان تابشجوی
 مرغ عطار از زبان حق شنید لاجرم اغیار زیشان حق برید
 چونکه حق بشناختی سرش بدین تا شود این دید تو عین الیقین
 روتواز سرو لایت گوش کن و انگهی جام نبوت نوش کن
 گرتواز جام نبوت می خوری هرگز از راه ولایت کی روی
 رد مصیبت نامه را از سر بخوان تا شود حاصل ترا مقصود جان
 گرتواز خسرو یکی گل خواستی بابل مسکین خود بگذاشتی
 خسروت سلطان گل رخسار او بابل بیدل چه داند کار او
 کار خود با او گذار و دار پاس زان که داری ملک معنی بیقیاس
 گوالهی نامه را داری بگوش جام وحدت را بگیر و نوش نوش
 گرتو پندم را بیدایی در جهان رو عزیزش دار همچو جان جان
 تا بیدایی عزت دنیا و دین و انگهی بر تخت سلطانی نشین
 رو بذکر اولیا مشغول شو و انگهی با تذکره مقبول شو
 آفرین جان آفرین بر جان بجان زآنکه هست او اشکارا در نهان Bg.

As. Soc. No. 263, near 200 pp. of 44 bayts, with pictures, written in 1186.

(132)

منطق الطیر

(P.)

Speeches of Birds, a Mathnaw by Faryd aldyn 'attār who composed it in 583 or 580. It is divided into 30 sections مقاله, and contains apologues, in most of which birds are introduced as speaking.

Bg. آفرین جان آفرین پاکرا آنکه جان بخشید زایمان خاکرا

Copies are frequent; there are several in the Móty Maḥall, Tópkhānah, and As. Soc. No. 776, 1338; Private collection, 396 pp. 11 lines, the poem has in all about 4000 verses. A very full analysis of it is in Hammer's *Gesch. d. schoenen Redek. Pers.* p. 142.

(133) بلبل نامه (P.)

The Book of the Nightingale, an apologue in which the love of the nightingale to the rose is described. It is very much in the style of the *Manfiq al-fayr*.

Bg. قلم بردار و راز دل عیان کن سر آغار بنام غیب دان کن

As. Soc. No. 1338, on the margin, 41 pp. of 20 lines.

(134) وصلت نامه (P.)

The Book of Union, by Faryd aldyn 'attár. He says with regard to the title:

نام این کردم بوصولت نامه من از آنکه وصلت دیده ام از خویشتن

He explains the wisdom of God in expelling Adam from Paradise and in bringing him by the removal from his divine presence, to the knowledge of himself and the love of God. Like the other works of 'attár it consists chiefly of apologues.

Bg. ابتدا اول بنام کردگار خالق هفت و شش و پنج و چهار

Tópkhánah, 50 pp. 30 bayts, As. Soc. No. 1338, on the margin, 75 pp. of 20 bayts.

(135) پند نامه فرید الدین عطار (P.)

The Book of Councils of Faryd aldyn 'attár. It is also called, according to Hammer-Purgstall, وصیت نامه, but this is probably a mistake for وصلت نامه, Bg.

حمد بیلحد مر خدای پاک را آنکه ایمان داد مشیت خاک را

Lithographed at Lucnow, Mojtabáy press, 1264, 30 pp. the margin covered with text. It is remarkable that the first verse in Sacy's edition, Paris 1819, and in Hindley's edition, London 1809, should contain a palpably wrong reading viz. حمد بیلحد آن خدی پاک را

(136) خیاط نامه (P.)

The Book of Transition, by Faryd aldyn 'attár. The name of the poem occurs in the following verse :

چو بر کاغذ نهادم نوک خامه نوشتم نام این خیاط نامه

It is divided into ten chapters فصل and treats on intellect, praise of knowledge, praise of meekness, gratitude, blame of stupidity, blame of envy, stinginess بخل, avarice حرص, causes of pride. Beginning

بنام آنکه هستی زو نشان یافت نفوس ناطقه زو نور جان یافت

As. Soc. No. 1063, 12mo. 63 pp. of 14 lines.

(137) کمنز الحقایق (P.)

Treasury of Verities, by Faryd aldyn 'attár. The author explains first the object of the religious duties: purification, prayer, fasts, pilgrimage and holy warfare, then he enters on the excellency of the soul, on the history of Mançúr, the mission of Christ and of Mahdiy, &c.

Beginning بنام آنکه اول کرد و آخر بنام آنکه باطن کرد و ظاهر

As. Soc. No. 1338, 38 pp. of 20 bayts, the copy is defective at the end.

(138)

هفت وادي

(P.)

The Seven Valleys or Stages in the life of a gnostic ; every chapter begins with a verse like this :

بعد ازین وادي عشق آید پدید

The stages which I have observed mentioned are عشق, معرفت, استغنا, توحید, فقر, حیرت, and محبت. The first seven verses are the same as in the Muṣybat-námah, and the last verse it has in common with the Asrár-námah :

شوخي و بی شرمي ما در گذار شوخي ما پیش چشم ما میار

As. Soc. No. 1338, 34 pp. 19 lines. After this follows in this copy a fragment of a poem 11 pp. 19 lines of 'attár inscribed مقالات. The first 12 verses are the same as in the هفت وادي. Then follows the verse :

عقل در سرداي او حیران بماند جان زعجز انگشت در دندان بماند

(139)

الهي نامه

(P.)

The Divine Book, by Faryd aldyn 'attár.

The poem is divided into 22 chapters مقالات and contains the story of a Khalyfah who had six sons, he requested them freely to acquaint him with all their wishes and promised to satisfy them. They did so and the first son asked for a pretty woman, and three of his brothers supported him and expressed a similar wish, the two others wished to be acquainted with the mysteries of sorcery.

The father shows them the vanity of their wishes in parables. Beginning

بنام آنکه ملکش بی زوالست بومفش عقل صاحب نطق لال است

Tópkhánah, a good copy; As. Soc. No. 1400, 260 pp. 25 lines; *Ibidem* No. 1338. In the Lucnow copy the "hamd" which is very long is omitted and it begins:

الهی نامه را آغاز کردم در کنج سعادت باز کردم

(140) اسرار نامه (P.)

The Book of Mysteries, by Faryd aldyn 'attár. The title occurs in the following verse:

زهی عطارکز بحر معانی بالماس سخن در میچکانی
ترا زبدد بعالم بار نامه که بر تو ختم شد اسرار نامه

It treats in 20 chapters مقاله on the high position of man, on the resurrection and judgment, and on the principal virtues to be practised, and vices to be avoided. The subject is illustrated by legends and parables. Bg.

بنام آنکه جانرا نور دین داد خرد را در خدا دانی یقین داد

Móty Mahall, 68 pp. of 50 lines; As. Soc. No. 1400, 154 pp. 25 bayts; *Ibidem* No. 1338, on the margin about 200 pp. 20 lines; *Ibidem* No. 274 a fair copy.

(141) دیوان عظیم (P.)

The Dywán of 'atzym. Sarkhosh (see p. 113 *suprà*) calls him 'atzymá and Wálih 'atzymáiyi, but his takhal-

luç is uniformly spelled 'atzym in the Dywán, thus in the very Ghazal from which Sarkhosh takes a verse :

منشور سرفرازی دارین را عظیم بر نام ما نوشته منصور داده اند

به منصور

The age when he flourished is fixed by several chronograms which occur in the Dywán for 1068, 1069, 1074, &c. He was a son of Mollá Qaydy, who was a nephew of Mollá Natzyry. He came to India, says Wálíh, and received a high appointment at Lahór from Sháhjahán. In making this statement Wálíh confounds him with Aqá 'atzymá. 'Atzym of Nayshapúr wrote his Dywán in his native country and not in India, and he sung the praises of Bayram 'alyy Khán 'of Khorásán and Mo-hammad Ibráhyim, to whom he gives the title of Khán b. Khán and not the praises of Sháhjahán :

Contents: Qačydahs and Tarjy'bands 95 pp. 14 or 15 bayts. Beginning

ای بسم الله كل برفرق فرقان ریخته شكر الحمد از آن در کام انسان ریخته

Ghazals 108 pp. and a few Rubá'ys. Beginning

ای عشق تن ما ز تو شد جان تو از ما ما از تو شدیم آخر دیوان و تو از ما

A Mathnawý called فوز عظیم it treats on the *Physica* of Mohammadan Philosophy, viz.: the first logos العقل الاول, the genesis of plants, animals, man, also on morals, mystical love, &c. about 200 pp. Beginning

دارم سر حمد حق تعالی ام للانسان ماتمنی

At the end is a small essay in flowery prose and two short Mathnawies.

As. Soc. No. 714, a good copy.

(142)

ديوان اوحدي

(P.)

The Dywán of Awhady. There were two contemporary poets who had this takhalluṣ, both of whom were Čúfies, and they are confounded with each other in most Tadz-kirahs.

The name of the elder of them is Awhad aldyn Hámid Kirmány. He was a pupil of Rokn aldyn and a friend of Moḥiyy aldyn al'araby, who mentions him in his *Fotúhát*. The disgusting practices which he introduced among the Darwyses, will be described in another chapter. He is according to all accounts the author of the مصباح الا نواح. According to Khóshgú, No. 53, his takhalluṣ was Awhad and not Awhady and he died in A. H. 536. This date however is a glaring mistake, for Moḥiyy aldyn his contemporary died in A. H. 638. It is likely that he died in A. H. 697. This is the date mentioned in the *Nafá'is al-máthir*.

Awhady the younger was a pupil of the preceding and it is in his honor that he assumed this takhalluṣ. He first had that of Čúfy. His name was Rokn aldyn Ispahány or, according to others, Marághy. He was a friend and contemporary of Sa'dy, and died, according to most Tadz-kirahs, in A. H. 697, five years after he had completed the Jáme Jam. According to Jámy *Nafahát aluns* No. 568 and the *Nafá'is al-máthir* and the *Habyb alsiyar* III. folio, 543, he completed this poem in A. H. 733 and died at Marághah in 738. They support their statement by two very strong facts. The date of his death they say is engraved on his tomb-stone at Marághah and the date of the composition of his Jáme Jam is recorded in the following verse of Awhady himself:

younger Awhady the following verses are quoted which I found in this Dywân :

شربتی ده که کم کند جوشش داری ده که به شود بیمار
چيست اين فاله و فغان در شهر چيست اين شور و فتنه در بازار
همه در جستجو و ان فارغ همه در گفتگو و ان بيزار
راه بسيار شد مرنجان خر دزد همراه شد ميغفن بار

The Qaṣṣdah in which these verses occur is also ascribed to the younger Awhady by Jāmy, No. 568. It is therefore clear that this MS. contains poems both of the elder and younger Awhady, the Mathnawī being by the former and the Qaṣṣdahs and Ghazals by the latter, who according to Dawlat-shāh has written 10,000 verses and according to Taqyy Kāshy 14,000. His poems were much sung by Darwishes.

Móty Maḥall, carefully written in 1018, in the middle defective, and containing to all appearance merely selections.

(143)

جام جم

(P.)

The Mirror of Jamshyd, a mystical poem by the younger Awhady, composed in 733, in imitation of the *Hadyqah* of Sanáy. This Mathnawī was so much valued, that no less than 400 copies of it were taken at Ispahán within one month after it had been composed.

قل هو الله لامر قد قال من له الحمد دائما متوال

He describes the plan of his work in the following verses, which however are not consecutive.

نامہ اولیا است این نامہ مبراورا بشهر و هنگامہ
سخن مبدئ و معاش و معاد اندرین چند بیت کردم یاد

| | |
|---------------------------|---------------------------|
| قسمتی راست کردمش بسمه دور | تا نبوشنده بر نباشد جور |
| دور اول نشاط بخشد ونور | کند از دیده خواب غفلت دور |
| اندر اید سرت بگفت و بگوی | عالمی دیگرست نماید روی |
| دویمین دور شیر گیر کند | در فنون هنر بصیر کند |
| راه یابی باز مایشها | پرده برخیزد از نمایشها |
| در سیوم دور چون کنی نوشتش | بنماید نهان را پوشش |
| روح را قوت شباب دهد | سر آرزو امل بخواب دهد |

Móty Mahall, 190 pp. 22 lines: Faraḥ-bakhsh 350 pp. 15 lines.
As. Soc. No. 743, a fine old copy.

(144)

هفت اختر

(P.)

The Seven Planets, a poem containing the story of Bahrán Sháh, by 'ayshy, composed in 1070. The title, name of author, date and number of verses 6,204, are contained in the following lines :

کرد افلاک چون بمهر نظر نام بروی نهاد هفت اختر
 کرد چون سیر اختران یک یک آفرینها بمن بگفت فلک
 باره دیگر چو کرد نظاره بارک الله بگفت صد باره
 باز تاریخ هفت اختر گفت سخن خوبتر ز شکر گفت
 گفت از خوشدلی ز روی نیاز عیشیا برگ گل بحوض انداز
 عدد بیت نیز کرد شمار شش هزارش بدید دو صد چار

As. Soc. No. 433, more than 200 pp. of 26 bayts, the commencement is wanting.

(145) انبیا نامه تصنیف عیانی (P.)

A history of the prophets who preceded *Mohammad*, in Persian verses, by Abú Isḥāq Ibrāhīm b. 'abd Allah al-Bālīh البائه *Hasany Shabistary* whose takhalluṣ was 'ayāny. The date when he wrote is not known, but he probably flourished previous to the eighth century of the *Hijrah*. Beginning

الهی بدل کلام از خامه ده نواحي دل از انبیا نامه ده
زخوان نوال تو کلام فزاي و ازین انبیا نام نام فزاي

As. Soc. No. 231, 4to. about 900 pp. of 38 bayts beautifully written, old and correct.

(146) دیوان آزاد (P.)

The *Dywān* of Myr Gholām 'alyy Āzād (see p. 142.) It contains only Ghazals and in all about 4000 verses.

Beginning برآر از مد بسم الله تیغ خوش مقالی را
مسخر کن سواد اعظم نازک خیالی را

Faraḥ-baksh, large 8vo. about 225 pp. 15 lines.

(147) مختار نامه (P.)

The History of *Mokhtár*, in Persian verses, composed by Āzād in 1131. It begins:

بنام خداوند لیل و نهار خدای نهان خالق اشکار

Faraḥ-baksh, 400 pp. 34 lines, a fine copy, there are also two copies in the *Móty Mahall*.

(148) قصاید و مقطعات تواریخ و فردیات و غیره (P.)

Persian Qačydahs, detached verses and chronograms by
Azád. Beginning

ای جمالت مقام حیرت ما بردرت حلقه دبدبه بینا

Tópkhánah, 8vo. about 600 pp. This copy is important for being to all appearance the rough copy of the author. There are places left blank, lines struck out, &c. The chronographs are for A. H. 1139, 40, 41, 43, 45 and 46.

(149) دیوان عزیز (P.)

Dywán of 'abd al'azyz Khán 'azyz of the Deccan. In one place his name is 'azyz Allah. He is probably identical with the 'azyz of the Deccan, mentioned by Shórish (see p. 210, *suprà*).

Contents: Qačydahs, Ghazals and a few Rubá'ys not alphabetically arranged, 36 pp. Beginning

مرحبا ای طوطی باغ و بهار لایزال
خوشگوارت باد چون شکر ثنائی ذوالجلال

A prose composition, called گلشن رنگ, only 6 pp. a Mathnawý 7 pp. Ghazals in the Dakhny dialect and a Persian Qačydah.

As. Soc. No. 862 about 70 pp. 17 lines, written in 1167.

(150) مثنوی عزیز الله زاهدی (P.)

The Mathnawý of 'azyz Allah Záhidy, whose takhaluç was 'azyz, and who wrote this poem in 810. In an introduction in prose, of 7 pp. 12 lines, he gives the following account of his own labour:

در سنه ۸۱۰ در هرات آمدم... تا هزار بیت مایه ساختم... در همه
 ابیات تجنیس تام رعایت کردم و همه ابیات را ذوالقافیهین گفتم
 و از تجنیس و ایهام و غیره از صنایع که ممکن بود مرعی داشتم
 و هیچ بیت را از حال عاشق و معشوق نگذاشتم و چنان ترتیب
 دادم که اول نامه گفتم پانزده بیت از زبان عاشق و در بیت آخر
 بطریقه نثر دعا کردم بعد از آن غزلی گفتم پنج بیت بعد از آن سه
 بیت قطعه بعد از قطعه فردی و بعد در حکایتی چهارده بیت
 چون برآورد دل نواز آغاز نامه کرد دل نواز آغاز

Farak-baksh, 95 pp. of 11 bayts.

(151)

دیوان ازرقی

(P.)

The Dywān of Abú-l-Maḥāsín Abú Bakr Zayn aldyn *Azraqy*. He was according to Nitzámy 'arúdhī (*Chahār Maqálah*, quoted in the *Kholáṭah* of Taqyy Káshy) a native of Herát and a son of Isma'yl Warráq, who was of Marw. He introduced himself into the society and confidence of the Seljúqy prince Toghán-sháh I. the seat of whose government was Nayshápúr by the composition of a most obscene book entitled *Alfy yah Shalfyyah* الفیه شلفیه which he illustrated with pictures. From the description which Hájy Khalyfah Nos. 1153 and 1615, and Jámy, *Baháristan* edit. Schlechta-Wssehrd p. 88 give of it, it appears to have been a version of the *Kók-shashter*, to be mentioned hereafter. *Azraqy* is also the author of the book *Sindbád* سندباد and of several other works, which he dedicated to his patron. Taqyy Káshy says that the copy of his Dywān which he saw, did not contain more than two thousand verses. He died at Herát in A. H. 527. (*Mohammad 'awfy* 10, 2; *Kholá-*

çah No. 9; Dawlatsháh 2, 1; Hammer p. 129.) This Dywán contains merely Qačydahs, in all about 1800 verses.

چه موجب اینکه هرساعت زوي اين نيلگون دريا
زمين را سايدان گردد به پيش گنبد خضرا

Móty Maħall a good copy in folio, 44 pp. of 17 lines; private collection 14 pp. of 17 bayts. This copy does not contain the Qačydah with which the other copy commences, but it contains the Rúbá'y quoted by Dawlat-sháh.

Beginning

زنوز قبه زرين ائينكه نعتال زمين تفته فرو پيشد آتشين سربال

(152)

ديوان بدر چاچ

(P.)

The Dywán of Badr aldyn (Khoshgú writes Fakhr aldyn) Moħammad Cháchy who is usually called Badre Chách, that is to say the full moon of Chách, or the Badr aldyn of Chách. Chách is the ancient name of the Tashkand, the birth-place of the poet. Attracted by the liberality of Sultán Moħammad Sháh, a son of Toghluq, he came to India and spent the greater part of his life at his court, and composed many Dywáns in his praise. In his Dywán occurs the date 745 in the following verse:

بسال دولت شه بود غره شعبان كه سوى مملكت ديوكير شد نورمان

Khoshgú identifies him erroneously with Badr aldyn Jájarmy, who died in 686.

Contents: Qačydahs in praise of God, in praise of his patron, and in praise of Dilly, &c. at the end are a few Qif'ahs.

Beginning حمد آن سلطان عالم را كه عالم پرور است
آفس او در راه ايمان افس و جان را رهبر است

(|) Lithographed at Lucnow, Mohammady press, 1261, 108 pp. edited by Lāla Badry Náth and Hádiy 'alyy with háshiyah and at the end a vocabulary of difficult words and phrases. MS. copies are not rare, there are several at Lucnow: also Asiat. Soc. No. 763.

(P.) حملهٔ حیدری تصنیف محمد رفیع خان باذل (153)

The Lion's Attack, being a Mathnawý, by Mohammad Rafy' Khán whose takhalluṣ is Bádzil. He was a descendant of Ja'far Sarónd Mashhady. Wálih says that he was born at Mashhad, but Ārzú, who knew him personally, informs us, that his father or grandfather came from Mashhad to India, and that Bádzil was a native of Dilly. He was commandant of the fort of Gwályár, and when he lost his appointment on the death of 'álamgyr he lived in retirement at Dilly, where he died in 1123, the chronogram on his death is *جا مهر عالی بچندش داد*. Besides this poem, he left a Dywán (see pp. 110, 140).

This epos which consists of 40,000 verses and is not much shorter than the Sháh-námah is a rhymed version of the *Ma'árij alnóbúwat*, and contains the biography of the prophet and of his son-in-law 'alyy; the author completed it in 1119, after he had been engaged in it for fifty years.

Beginning

بنام خداوند بسیار بخش خرد بخش و دین بخش و دینار بخش

Lithographed at Lucnow, A. H. 1268, 2 vols. folio 238 and 329 pp. of 50 bayts, MS. copies are frequent.

(P.) نان و حلوا (154)

Bread and Sweetmeat, a Mathnawý, by the great Shy'ah divine Bahá aldyn 'ámily whose takhalluṣ was Baháiyi.

He was a native of 'ámil but spent the greater part of his life at Ispahán. He died in 1030, and his corpse was carried to Mashhad for interment. The chronogram on his death is *بى بها شىخ بهائى گو*. Besides this Mathnawý and many Arabic works, which will be enumerated hereafter, he left a Dywán and a Kashkúl or *Adversaria*, of which there is a very beautiful copy in the Farah-bakhsh library. Abú Talib also ascribes to him a Mathnawý called *شیر و شكر*. For farther information regarding him and his other works, I refer to the chapter on Shy'ah theology.

This poem is considered as an introduction to the Mathnawý of Jalál aldyn Rúmy. It begins after a few lines of preface in prose

ايها اللاهية عن العهد القديم ايها السامعي عن الذبيح القويم

As. Soc. No. 869, 22 pp. of 15 bayts, copies are frequent.

(155) اعجاز الالغاز تصنيف بهائي (A. P.)

Inimitable Riddles by the same Baháy.

The author does not give the solution of the riddles.

Specimen : *اخبرونى عن اسم كتاب اقله من حروف النورانية و اكثره من حروف الزيادة*

Beginning *اما بعد الحمد والصلوة فيقول احوج الخلق*

Private collection, B. 15 pp. of 12 lines.

(156) ديوان بهجت (P.)

The Dywán of Bahjat, we learn from his poems that he was at Lucnow in 1212 (see p. 211 *suprà*).

This Dywân contains chiefly Ghazals, at the end is a very silly Qačydah in praise of the اهل فرنگ Euro-peans.

Beginning

ای داد نام پاک تو زینت نلام را در نظم و نثر حمد تو باعث نظام را

As. Soc. No. 699, a good copy, about 600 pp. 14 bayts.

(157) وصلت نامه بهلول (P.)

The Book of Union by Shaykh Bahlól. The title and name of the author occur in these lines :

نام این کردم بوصلت نامه من زآنکه وصلت دیده ام از خویشتن
هرکه میخواهد که او واصل شود درد بهلولش مگر حاصل شود

The author imitates Faryd aldyn 'attâr in making a litany of his poem, for example he goes on in this strain through a number of verses,

| | |
|-----------------------------|--------------------------|
| درد مارا داد راه مصطفی | درد مارا داد سر اولیا |
| درد مارا داد حال صوفیان | درد مارا داد سیر عارفان |
| درد مارا داد مردم صد صفا | درد مارا داد مردم صد عطا |
| عاشقان این دم در آ در سرجان | تا بیدایی سر عشق لامکان |

As. Soc. No. 1240, 100 pp. 15 lines, well written in 1066.

(158) دیوان بهلول (P.)

The Dywân of Bahlól. It contains Ghazals alphabetically arranged.

Beginning

شب نمی از بهر عشق دوست گل شد خاک ما
مخزن اسرار شد خاک گل غمناک ما

As. Soc. No. 759, small 8vo. a modern inferior copy imperfect at the end.

(159) دلائل ظاهره تصنيف بليغ (P.)

Clear Evidence by Balygh or Balyghy. The title is a chronogram for 1186.

The object of the book, which is partly in prose and partly in verse, and consists chiefly of extracts from Indian poets, seems to be, to show that natives of India who have written Persian verses are not so contemptible as the Yránians make them. To prove this he gives notices and extracts of Myr Khosraw, Myrzá Jalál Asyr, Náçir 'alyy, Myrzá By-dil, &c. At the end are stories, &c.

Bg. حمد عليمى كه در يك لفظ كن معاني تصانيف طبقات

Móty Mañall, 8vo. 49 pp. 15 lines.

(160) تلون قدرت تصنيف بليغ (P.)

The Changeableness of Power, being a Dywán of Ghazals by Balygh. The title seems to be a chronogram for 1180.

Contents: After a short Preface follow Ghazals about 200 pp. of 14 bayts, which begin:

نگاهى كو كه بيند جلوه شاه الهى را

Tópkhánah, 8vo. a fair copy.

(161) مكالمه بليغ (P.)

Eloquent Words or poetry of Balygh. This title is a chronogram for 1178.

Contents: After a preface in prose of 4 pp. Fards and Rubá'ys alphabetically arranged 150 pp. of 15 lines.

Beginning الهى جوهر نقر برده نغز زبانمرا

Tópkhánah, 8vo. a fair copy.

(162)

ديوان بني

(P.)

The Dywán of Bannáiy. His father was a respectable architect at Herát, the birth-place of the poet, and his takhalluṣ is derived from banná, builder.

He was a very clever and witty man and skilled in almost every art and science, he was a profound Ḥúfí, an exquisite calligraph and a distinguished composer of music. On account of his erudition, it was said that he was the Mollá of poets and the poet for Mollás. His conceit roused the jealousy of Myr 'alyy Shyr: a spiteful expression of his being reported to him, his indignation was so great that Bannáiy was obliged to leave his native country. He went into the 'iráq and was kindly received by Sultán Ya'qúb to whom he dedicated his *بهرام و بهروز*. After some time he returned to Herát and tried to conciliate the favour of the Myr by writing a Qaṣṣdah in his praise. He presented it but received no reward, and he therefore substituted the name of Sultán Aḥmad Myrzá for that of 'alyy Shyr, saying that he would not give away his daughters without dowry. Myr 'alyy Shyr was so enraged at this, that he obtained a death-warrant against him. He fled to Má-wará-l-nahr and was received at the court of Sultán 'alyy Myrzá b. Sultán Aḥmad Myrzá b. Sultán Abú Sa'yd; and he wrote for him a Qaṣṣdah called *مجمع الغرائب* in the dialect of Marw. His fortunes were still in the ascendant when Moḥammad Khán Shaybány took possession of Má-wará-l-nahr. He conferred the title of King of Poets upon him, and when he marched into Khorásán he gave him opportunities to revenge himself on the poets of his native country, who had persecuted him. He returned from Herát to Má-

wará-lnahr and was killed in the massacre of Sháh Ismá'yl in 918. In some Ghazals in which he imitates *Háfiz* he uses the takhalluṣ of *Hály*. Taqyy Káshy has seen about 6000 verses of Ghazals and Qaṣydaḥs of his. (Sámy, No. 213; Táqyy Káshy, No. 169.)

This copy of the Dywán contains only Ghazals. Bg.

زهی از لعل شیرین تو شور افتاده در سورها
زده نیشکر از رشک قدت بر خویش خنجرها

Móty Maḥall, 65 pp. 15 lines. This copy seems to contain but a very small portion of the Dywán, some of the verses quoted in the *Atishkadah* p. 201 are found in it.

(163) رموز الطاهرین تصنیف باقر علی (P.)

Hints of the Pure, a mystical poem, by Báqir 'alyy Khán, a son of Gholám 'alyy Khán Madany, he says that he was induced to write this poem by the study of the Mathnawý of Mawlawý Rúmy. From the introduction, it would appear that he wrote under Moḥammad Sháh (reigned from 1132 to 1161).

در زمان شاه عالم پادشاه آن محمد شاه غازی دین پناه

At the end he gives three chronograms apparently for 1139, one of them runs :—

جستم از دل سال اتمام کتاب داد از الهام غیبی این جواب
سال اتمامش درین مصراع بین سر قران با رموز الطاهرین

The other equally gives $1135 + 4 = 1139$.

چو جستم سال اتمام از نیاز گفت پیر عقل و آن دانای داز
ازید قدرت مدد جو و بخوان سال تاریخ است رازی خسروان

هزار آفرین باد بر جان جان

As. Soc. 612, 8vo. 232 pp. 17 bayts.

(164) گلشن اسرار تصنیف باقر علی (P.)

The Rose Garden of Mysteries, a mystical Mathnawý, by Báqir 'ályy. The title, name of author, and date, 1165 — 20 = 1145, are contained in the last lines :

این زمان باقر علی حد ادب پیش گیر ودل بنه بر فضل رب
از خرد جستم چو تاریخ کتاب داد از الهام غیبی این جواب
از سر گفتار بگذر نیکبین گلشن اسرار شد تاریخ این
وقف مدح المادحین عن وصفه حار فکر العارفین فی صنعہ Bg.

As. Soc. 562, 154 pp. 14 lines.

(165) دیوان باقر کاشی خرد (P.)

The Dywán of Báqir Káshy, a younger brother of Mollá Maqṣúd Khordah-farúsh, he was a good poet, and exquisite calligraph ; in the former art, he was a pupil of Mohtasham and in the latter of Myr Mo'izz aldyn Moḥammad of Káshán. Sháh 'abbás imprisoned him on the suspicion of some fault, but after he had suffered one year's incarceration, his innocence was proved and the Sháh heaped favours upon him. Subsequently he visited Karbalá and remained two years there in the society of learned men, then he proceeded to Káshán and finally he went to India and entered the service of Ibráhym Pádsháh. It is now twenty years, says the author of the *Máthir Rahymy*, that he holds an appointment in the library of the Khánkhánán. It appears from the *Ātish-kadah* p. 324, that he subsequently again returned to his home. In his poems occur the names of Akbar, Ibráhym 'ádil-sháh and Tzohúry.

Contents: Ghazals 142 pp. 15 bayts, alphabetically arranged. Beginning

یارب آن سوز فکن در دل دیوانه ما که کلیم آید و آتش بد از خانه ما

Rubá'ys 32 pp. 6 Rubá'ys on a page, Tarjy'bands 53 pages and a Mathnawý called Maykhánah (the wine-shop) 22 pp 17 lines. It begins:

بمیشانه ائی فقیرانه ائی شکسته شو آنکه بمیشانه ائی

Another mystical Mathnawý, divided into *نزل* and treating on God and His attributes, unity and plurality, transfiguration of the prophet, solitude, poverty, fear, hope, &c. 50 pages. Beginning

بسم الله و به نستعین تنزیل من رب العالمین

Qačydahs chiefly in praise of the Imáms 50 pp. 16 lines.

Móty Mahall, not very legible; As. Soc. No. 1283, 12mo. a splendid old copy, Ghazals and Rubá'ys 230 pp. of 14 or 15 bayts, the Maykhánah 23 pp. of 16 bayts, Tarkybbands, &c. 54 pp., Dywán of Qačydahs and some minor poems 95 pp. Beginning of Qačydahs ای مصحف جمال ترا زیور آفتاب

(166)

دیوان بیروم

(P.)

The Dywán of Mohámmad Bayram Khán, who died in 968, the chronogram on his death is شهید شد محمد بیروم (see pp. 56, 72.)

Contents: Qačydahs in praise of the prophet and the Imáms 22 pp. 12 lines. Beginning

شهی که بگذرد از نه سپهر افسراو اگر غلام علی نیست خاك بر سراو

Persian Ghazals, 22 pp. of 10 lines. They begin:

تا سرو دید نازی ان نهال را از سرنهاد دغدغه اعتدال را

Chagatay Ghazals, followed by *Qit'ahs* 36 pp.

Móty Mañall, a fair copy.

(167) *بدماوت or رت پدم تصنیف بزمی* (P.)

The story of Rat Syn and Padam, a poem of 3,014 verses, by Bazmy of *Karj*. He resided for some time at Shyráz and came during the reign of Jahángyr to *Gujrát*, and composed this poem in the year 1028, as appears from the following verses :

در سال هزار بیست و هشت این سلک خیال منتظم گشت
شد با سه هزار چار ده در این درج ز موج طبع من پر
ای نام تو نقش لوح جانها در مانده بوصف تو زبانها Bg.

Móty Mañall, 8vo. 224 pp. of 12 lines, a beautifully written copy ; As. Soc. No. 294, 8vo., the last verses which contain the date are wanting in this copy, but the name of the author occurs in it.

بزمی روش زمانه این است دریای و را کرانه این است

(168) *دیوان برهمن* (P.)

The Dywán of Chandra Bhán Brahman of Patyálah or Láhór. He was Myr Munshiy of Sháhjahán, and was employed by him as ambassador to Hindú kings. Besides this Dywán he left letter-forms called چارچمن.

Contents : Short Ghazals and 38 Rubá'ys. Bg.

ای برتر از تصور و وهم گمان ما ای در میان ما و برون از میان ما

Tópkhánah, 106 pp. 13 lines ; Móty Mañall, this copy contains 97 pp. of 17 lines of Ghazals and 16 pp. of Tarjy'bands ; As. Soc. No. 538, copied in 1171.

(169) دیوان برهان (P.)

The Dywān of Burhān, who is probably identical with the poet of this takhalluṣ mentioned in page 154.

Contents: Qaṣydahs in praise of the Imāms 53 pp. of 17 lines. Beginning

ای ذات تو از شائبهٔ شرک میرا با آنکه شدی از دل هر ذره هویدا
Ghazals 70 pp. 16 l. and six Rubá'ys. Beginning

ز سر چون رشته قطع راه کن در وادی دلها
که تا آیند چون گوهر با استقلال منزلها

Tópkhānah, 8vo. a fair copy.

(170) تاریخ سعادت تصنیف پیدار (P.)

The History of Happiness being an account of the progress of the dynasty which rules over Oudh from Shujá' aldawlah to Sa'adat 'alyy Khān (to whose name the title is an allusion), in verses by Imām-bakhsh *By-dūr* of Ambālah (Umballa), composed in 1227.

Bg. بقام خدا کو جهان آفرید بحکمت زبان در دهان آفرید

Móty Mahall, 164 pp. of 9 lines, a splendid copy, written in 1227.

(171) گلشن سعادت تصنیف پیدار (P.)

The Rose Garden of Happiness, being a Mathnawī containing the praises of Nawāb Sa'adat 'alyy Khān, and descriptions of the Dilkushā (this is the name of a

palace built for the Nawáb by Sir Gore Ouseley) of Faraḥ-baksh and other palaces and gardens of the Nawáb by the same By-dár. Beginning

خدایا بده آتش عشق خیز و زان آتش آور شررهای تیز

Móty Maḥall, 92 pp. of 9 lines, an autograph, written in 1227.

(172) (P.) دستورنامه تصنیف بیدار

The Book of Usage, being a Mathnawý in praise of Gháziy aldyn Haydar and Naçyr aldyn Haydar, by the same poetaster. Beginning

بغام آن خداوند جهاندار زبان را در دهانم داد گفتار

Móty Maḥall 500 pp. of 8 lines, an autograph, written in 1232.

(173) (P.) گلزار نامه تصنیف بیدار

The Book of the Rose Garden, a Mathnawý in praise of the same, by the same. Beginning

بنام آنکه بخشیده بجانها زیاد خون بهر دلها تپشها

Faraḥ-baksh, 75 pp. of 7 lines, elegant writing.

(174) (P.) دیوان غزل میرزا بیدل

The Dywán of Ghazals of 'abd al-Qádir By-díl. He derived his origin from the Chaghatáy tribe called Birlás and Olús, but he was born at 'atzymábád (Paṭna), and

died at Dilly on the 4th of Çafar 1133. Though he was not a learned man he had a profound and extensive knowledge of Çúfy literature, and his predilection for mysticism shows itself even in his satyres. (See pp. 119 and 213, see also *Arzú Majma'*, and *Azád Khizánah*.)

This Dywán contains merely Ghazals. Beginning

باوج کبریا گریه‌لوی عجز است راه آنجا

سرموی گرانجا خم شوی بشکن کلاه اینجا

Móty Mahall, 2,310 pp. of 14 lines, a very fine copy.

(175) دیوان رباعیات میرزا بیدل (P.)

Collection of Tetrastichs of Myrzá By-dil, they are alphabetically arranged. Beginning of

اول ترکیب وضع و نسبت در یاب آنکه ربط معنی و صورت در یاب
عالم گاری به پشت ماهی است سوار آن ماهی بر هوا حقیقت در یاب

Private collection, about 500 pp. 8 Rubá'ys in a page, written in 1133, in the commencement a few pages are wanting.

(176) (Perhaps) طلسم خیرت (P.)

An allegorical story by Myrzá By-dil, if I understand the following chronogram correctly, it was composed in $1(1)5 + 1012 - 214 = 1125$.

کهن تاریخی عقل زمان یاب پی تاریخ نظمش بود بیتاب

سراندیشه تا دزدید در جیب برون آورد گنج عالم ز غیب

In this allegory, mind is the king, the body is the kingdom, idiosyncrasis the bride, health a son (prince); the

liver is the castle; solicitude the army; the temperaments or humours are the commanders of the army, &c.

Bg. بنام آنکه دل کاشانه اوست نفس کرد متاع خانه اوست

Tópkhánah, about 300 pp. of 15 lines.

(177) گلگشت حقیقت تصنیف بیدل (P.)

The Walk of Truth, a Mathnawý by Myrzá By-dil, containing chiefly descriptions, as a description of a mountain, of a cloud, of the rainbow, of the dawn of morning, &c. also religious and philosophical reflections.

طپش فرسوده شوق ناله تمثال

Móty Mahall, 26 pp. of 45 lines, incomplete.

(178) محیط اعظم تصنیف بیدل (P.)

The Great Ocean, a mystical Mathnawý, by Myrzá By-dil. The title is a chronogram for 1078, when the poem was completed. It begins after a short preface in prose and a few lines in a different metre.

خوش آندم که در بزمگاه قدم می بود بی نشا و کیف و کم
مفره ز اندیشه حادثات مبرا ز درد غبار صفات

As. Soc. No. 992, 71 pp. 35 bayts.

(279) دیوان صدیقی (P.)

Dywán of Çadafy. All what we know of this author we learn from the postscript: "Here ends the composition of Çadafy whose sobriquet is Mohámmad Sháh.

This copy was written by *Mohammad Ghayúr*, the brother of the author, during the reign of 'álamgyr." In the beginning it is stated that the true title of the book is راز العارفین but that it is usually called *Dywáne Çadafy*. It contains only Ghazals. Beginning

ای زوصفت در زبانم گوهر خوش آبها وی زنامت شد کشاده هردری ابوابها

Móty Mahall, 446 pp. of 11 lines.

(180) چهار باغ حیدری تصنیف صادق (P.)

The Four Gardens of *Haydar*, by Çádiğ 'ally Çádiğ. The book is dedicated to, and named after, Gháziy aldyn *Haydar*, who died in 1242, and contains rather selections from ancient authors than original poetry. It is divided into four chapters باغ. 1, *Sarápá* or description of the beloved; 2, Selections from ancient poets; 3, Artificial poems صدائع; 4, Chronograms of old poets, anecdotes, witty sayings, &c. Beginning

حمد ببعد و ثنای ببعد خالقى را كه او هام

Farah-baksh, about 200 pp. of 9 lines, a splendid copy.

(181) کلیات صهبایى (P.)

Complete poetical works of 'abd al-Báqiğ Çahbáy, who flourished in 1063, as appears from the following chronogram found in his *Dywán* (see also pp. 125, and 157):

خرد سال طلوعش را رقم کرد بهفت اقلیم زیب افزای اورنگ

Contents: Ghazals 400 pp. 10 lines. They begin

خواهم از بحر سخن قطره وجدانی را كه بنامت كنم آرایش دیوانی را

Tarjy'bands, Qačydahs in praise of 'álamgyr, Zéb alni-sá, &c. 150 pp.

Móty Maħall, an old carefully written copy.

(182) ناز و نیاز (P.)

Blandishment and Devotion, a Mathnawý. Towards the end, the words *Moħammad Čáliħ* are written in red ink on the margin, it is possible that this is the name of the author. The date of the composition 930, is contained in the poem and it is dedicated to Khán 'obayd Allah. Niyáz or Devotion, a native of the town of 'ishq, and Náz or Blandishment are personified in this allegorical story.

Beginning

ای وجود تو اصل هر اشیا گشته اشیا ز صنع تو پیدا

As. Soc. 1240, 110 pp. 15 bayts, a fine copy written in 1069.

(183) دیوان صالح (P.)

Dywán of Čáliħ. I have not been able to identify the author, he may be the same as the preceding. It contains merely Ghazals, and begins :

محبّت از غم دنیا و دین رهاند مرا

As. Soc. 1408, 33 pp. 17 lines, it appears to contain merely selections.

(184) دیوان صرّفی (P.)

The Dywán of Čarfy. It is probable that the author of this Dywán is Čaláh aldyn Čarfy ; the identity however is not fully established. He was of Sávah and a

contemporary of Maqçady, 'ahdy and Tzaryfy Sâwajy. When he began to devote himself to poetry, he went to Kâshân, where in those days Mohtasham was the great master in this art, and stayed there ten years and made the acquaintance of several poets of note, as Wâhshy of Báfiq, Ghayraty of Shyrâz, and Hâtim, Fahmy, Shujâ' and Radhy'âiy natives of Kâshân and of Myr Haydar Mo'ammâiy Kâshy. The last named poet as well as Mohtasham revised his verses. As soon as he had attained celebrity, he went to India where he died. (*Mâthire Rahymy*, MS. As. Soc. No. 45, folio 596; see also pp. 31 and 60 *suprà*).

Contents: Ghazals, 396 pp. of 13 bayts; Rubá'ys 22 pp. 10 bayts.

Beginning

ای هوای ترا بدل مارا انت مهوای و انت من اهوای

Móty Mañall, 12mo., a splendid copy.

(185)

دیوان میدی

(P.)

The Dywân of Myr Çaydy of Teherân, he came under Shâh Solaymân to celebrity, and went in 1064 to India, where he died. Abú Tâlib says that his Dywân has 4000 verses, and that in one instance he received a present of 5000 Rupees from Jahân-âray Bégam, the daughter of Jahângyr, and in another, one lakh for his poems. (*Âtishk*. p. 287 and pp. 99, 125, 112 *suprà*).

Contents: Ghazals and Rubá'ys about 100 pp. 12 lines.

شد بسکه از خرام تو تغییر حالها از جا در آمدند بگلشن نهالها

Tópkhánah, a bad copy; Móty Mañall, 134 pp. 15 bayts, a good copy; As. Soc. 1406, 99 pp. of 13 bayts; *Ibidem* No. 1272, written in 1094, this copy contains besides the Ghazals also Qaçydahs, some

in praise of persons in Persia, but most of them in praise of Sháh-jahán, and a few Qit'ahs and two short Mathnawies, 55 pp. 12 bayts.

Beginning گردون نصیب دیده من کرد بی حساب

There are two other copies in the Society's Library, one No. 1181 is defective at the commencement, and the other No. 1408 contains merely selections.

(186)

خلاصه کبیر دیوان مائب

(P.)

Selecta majora from the Dywán of Myrzá Mohammad 'alyy Çáyib. His father, a merchant by profession, was one of the Tabryzians تبارز who Sháh 'abbás caused to settle at Ispahán in a quarter of the town called after him 'abbásábád, they were like the Kashmyries at Dilly, a clever and industrious race, and many of them were goldsmiths. Çáyib was first instructed in poetry by the Hakym Roknáyi Káshy, and subsequently his verses were revised by the Hakym Shifáyi Ispahány. According to Shyr Khán Lody, p. 140, he came first as a merchant to India, his poetical talents introduced him at the Court of Sháh-jahán, and he remained at Dilly until Tzafar Khán (see p. 325 *suprà*) took charge of the Government of Kashmyr. Attracted by the liberality of this nobleman and the beauty of the climate, he accompanied him to that country. Azád says that when a young man, Çáyib made the pilgrimage to Makkah and returned to Persia, subsequently towards the end of the reign of Jahángyr he again left his native country with a view of going to India. When he had reached Kábul Tzafar Khán, who at that time acted as governor on the part of his father, Abú-l-Hasan Torbaty, induced him to take up his residence with him. On the death of Jahán-

gyr his successor Sháhjahán bestowed the Government of Kábul on Lashkar Khán, when Tzafar Khán hastened to the presence of his new sovereign accompanied by Çáyib, and found him making conquests in the Deccan, A. H. 1039. Here Çáyib remained some time till his father came from Ispahán with the hope of prevailing upon him to return to his native country. In furtherance of this object Çáyib composed a Qačydah in praise of Khwájah Abú-l-Hasan and his son Tzafar Khán, in which he solicits their permission to depart. But the emperor having returned to Agra in 1041 and shortly after appointing Tzafar Khán governor of Kashmyr, Çáyib accompanied him to that country, and after a short stay there, returned to Persia, where Sháh 'abbás II. bestowed the title of king of poets upon him. He died in 1081 and is buried at Ispahán.

Sa'dy, says Abú Talib, may be considered as the originator of the Ghazals, Bába Fighány gave it new life, and his manner was in vogue, until Çáyib wrote Ghazals in an entirely new style, and he may therefore be considered as the founder of the new school. (Ouseley, *Notes Pers. Poets*, p. 227, see also pp. 90, 125, 112, 151 *suprà*.)

Contents: Qačydahs, 16 pp. of 48 bayts. Bg.

ای سواد عنبرین قامت سویدای زمین

Ghazals, 536 pp. of 46 lines; Qif'ahs, Mafla's, Rubá'ys, &c. 119 pp. Beginning of Ghazals:

اگر ندمد بسم الله بودی تاج عنوانها نکشتی تا قیامت نوخط شرازه دیوانها

Móty Ma'all, a good copy, written in 1081, the title خلاصه کبیر is in the postscript; there is a copy of a fragment of the complete Dywán in the Móty Ma'all, 776 pp. of 19 bayts, it contains merely the Ghazals rhyming in d, which in the preceding copy fill 160 pages, it is probably the second out of three or four volumes, it begins:

آنها آنچه سرور خرامان تواند بارها مشاطه زلف پریان تواند

A splendid copy of the *Dywán* of the Ghazals of Čáyib, is in the As. Soc. No. 54, small folio about 700 pp. of 38 bayts, it was written for Sháh 'abbás, and begins like the Selecta: اگر نه مد بسم الله بودی

There has been lithographed at Lucnow, Moçtafáy Press, 1264, 12mo. 168 pp. of 12 bayts, a book of selections from the *Dywán* of Čáyib under the title of انتخاب دیوان صائب. We are informed in a short preface which is in prose, that Darwysh 'ámiláyi Balkhy paid a visit to Čáyib at Ispahán, and having obtained his *Dywán*, he made selections from it which he called مرآة الجمال some authors however call them واجب السقوط, the latter I suspected is the correct title. The printed *Intikháb* is founded upon them and contains Ghazals and Rubá'ys and begins: غیر حق را میدهمی ره در حریم دل چرا

There is a splendid MS. in the Mótý Mañall, 444 pp. of 19 lines entitled نگار آرایش containing verses of Čáyib, most of which are descriptions of various objects; as, a mirror, arrow, bow, peacock, &c. It begins:

خورد دانست انکه جرم خویش را بپچاره شد آدم از جنت برای گندمی اواره شد

In the Tópkhánah, (250 pp. 40 bayts) a copy of the same work has the title of مرآة الجمال. It is totally different from the lithographed selections from the *Dywán* of Čáyib.

In the Asiatic Society, No. 666, 352 pp. 14 bayts is a MS. inscribed مرآة الجمال صائب. It is a serápá or description of the beauty of the human figure, and consists of verses taken from the *Dywán* of Čáyib, they are arranged under 21 chapters, containing the description of the eyebrows, eye, nose, &c. and the verses in each chapter are alphabetically arranged. This no doubt is the genuine *Mirât aljamál*, and like the preceding work it has nothing in common with the *Intikháb* printed at Lucnow. Beginning

ای روی چون بهشت ترا کوثر اینده

(187)

ساتی نامه تصنیف صوفی

(P.)

The Cup-bearer, a poem by Mollá Mohammad Čúfy of Amol, or according to the *Atishkadah*, p. 243, of Ispahán.

He composed this poem in 1000 (see pp. 33 and 88 *suprà*). Beginning

الا ای دل مانده از کار و بار بمستی و دیوانگی سر بر آر

Moty Mahall, 28 pp. of 11 bayts.

(188)

گلدسته عشق

(P.)

The Nosegay of Love, a Mathnawy containing the story of Kámrúp, by Tékchand Chand a son of Balrá'm. At the end was the date of the composition, but it has been torn away. From the introduction it appears that the poet flourished under 'álamgyr, and that he was a native of Búryah in Sahrand.

سپاس و حمد حق متعال بیچون کز بر پا شد این گردنده گردون

Tópkhánah, 190 pp. of 16 bayts.

(189)

دیوان داهی

(P.)

The Dywán of Nitzám aldyn Maḥmúd b. al-Hasan Hosayny of Shyráz, who had the takhalluṣ of Dá'iy. He informs us in the preface that in 865, when fifty years of age, he collected the poems which he had made during the preceding forty years into a Dywán. Taqyy Káshy, No. 166, says that he was of the school سلسله of Ni'mat Allah, and he praises his Mathnawy called مشاهد. Iláhy says he was a disciple of Ni'mat Allah, and as this saint died in 827 he may have known him. Wálih, Nos. 4 and 16, distinguishes between Sháh Dá'iy and Dá'iy Shyrázy but apparently without sufficient grounds. The author divides his Dywán into three parts

Beginning of 1st part : ای مرا مونس جان بسم الله

Beginning of 2nd part : بلبل اگر ناله برآرد روا است

Beginning of 3rd part : لله الحمد که از فیض مجدد مارا

Móty Mahall, 346 pp. of 17 bayts, a beautiful copy.

(190) رباعیات میر درد (P.)

Tetrastiches of the great Çúfy poet Myr *Dard* in alphabetical order. He was a son of 'andalyb and a disciple of Sháh Gulshan and died in 1199 (see p. 218 *suprà*.)

از داغ جنون گلست بر سر مارا از آتش عشق شعله در بر مارا

Tópkhánah, 80 pp. of 10 bayts, written in 1202 by Myr Fakhr aldyn Hosayny, whose takhalluḡ was Máhir, and who is mentioned in pp. 252 and 223 *suprà*.

(191) دیوان دردمند (P.)

The Dywán of Dardmand, who died in 1176 or 1179, (see pp. 219, 194, 155, 150). It contains merely Ghazals.

جز بومف نوظطان کی واشود لبها مرا

Tópkhánah, 18 pp. of 12 bayts, this copy contains probably merely extracts.

(192) دیوان درکی (P.)

The Dywán of Darky of Qomm, he was a contemporary of Sháh 'abbás and died in the Deccan (Wálih; Yúsof 'alyy Khán; and p. 92 *suprà*).

Contents: Ghazals, 400 pp. 15 bayts; Rubá'ys, 10 pp. 12 bayts.

Beginning

ای ثنایت زینت دیباچه عنوان ما نقطه نام تو خال چهره دیوان ما
Tópkhánah, a very beautiful copy.

(193) دیوان ذره (P.)

The Dywán of Myrzá Bhuchchú *Dzarrah*, he gives us the date, 1188, when he completed this book in the following Rubá'y.

مدشکر بذات عالیت رب رحیم بخشید شفای کامل از لطف عمیم
جمعی بودند در تلاش تاریخ ذره بدیده یاقوت از فضل کریم

It contains Ghazals, some Tarjy'bands, &c. Bg.

محبت ده حد جانا نه ام را اجابت (not legible) ام را

Móty Mahall, the first half wanting, 132 pp. 13 bayts.

(194) مدایح المشایخ تصنیف ذوقی (P.)

Qačydahs in praise of the principal Shaykhs of the Qádiry order of Darwyses, by Mohyy aldyn *Dzawqy*, a son of Abú-l-Hasan of Pillawr near Cawnpore.

The author says in a short preface which is in prose, that he wasted six days on this composition. Every Qačydah is in praise of a Shaykh or saint beginning with Mohámmad, and every verse in it ends with the name of the respective saint. Beginning

رحمة العالمین رسول الله هم امان هم امین رسول الله

As. Soc. No. 838 about 100 pp. of 15 bayts, written in 1189.

(195) شکرستان خیال انتخاب دیوان ذوقی (P.)

The Sugar Pot of Imagination, being selections from the Dywán of *Dzawqy* of Belgrám. Beginning

بعد از حمد و ثنای رازقی که ذائقه حلاوت پرستان را

Lithographed Lucnow, Moṭṭafy Press, 1262, 8vo. 20 pp. on the margin is a Persian cookery book, called *خوان نعمت*.

(196)

دیوان فصیحی

(P.)

The Dywán of Myrzá Faṣṣḥy Anṣáry of Herát. He was in the service of Mortadhà Quly Shámlú and a contemporary of Hakym Shifáiyi, and when this poet was on a visit to Hosayn Khán Shámlú, governor of Herát, they wrote satyres against each other. He intended several times to come to India, but was prevented by his countrymen who were proud of his fame, but in 1004, he sent his Dywán to Agra. Among his pupils are Nátzim Herawy, Jalál Asyr and Darwysh Wálih, he died in 1046 (*Ārzú*; *A'tishkadah* p. 204; and *suprà* pp. 151, 91, 127, 113).

Contents: Ghazals 109 pp. of 13 bayts; Rubá'ys 11 pp. Beginning of Ghazals:

خدایا روزی مطالب پرستان ساز راحت را
که جذت دوزخ است آتش پرستان محبت را

Qaṣydahs about 100 pp. and again Rubá'ys 20 pp. Beginning of Qaṣydahs:

ساقیا می ده که در جوش است خون نوبهار

Tópkhánah, two copies, one without the Qaṣydahs; As. Soc. No. 1126, the Qaṣydahs begin in this copy *دلم بگرفت زاین زبا پوشان ملانی* the text of this copy seems to differ widely from the Lucnow copies, at the end is a short Mathnawý. Beginning *سبحان الله چه بارگشت*

(197)

قصه عشق شاه و ماه تصنیف فضلی

(P.)

The Loves of Sháh and Máh, a Mathnawý by Fadhly (see p. 92 *suprà*). The title is a chronogram for 1051,

the year when it was composed. The number of verses 12,260, is stated somewhat figuratively at the end of the poem :

| | |
|----------------------------|----------------------------|
| چون شد این کاخ مرتفع بنیان | استوار آمدش همه ارکان |
| خانهایش دو ازده آمد | منزل آفتاب و مه آمد |
| چون بیوت کواکب سیار | لیک هر خانه داشت خانه هزار |
| و آنچه بر جمله خانها افزود | دو صد و شصت بیت زاید بود |
| یا البی غریق عصیانیم | از ره آفت خطا و نسیانیم |

Tópkhánah, a fair copy.

(198)

دیوان فغفور

(P.)

The Dywán of *Hakym Faghfúr Láhiyy*. He also used the takhalluṣ of Qasmy and Myr. In Abū Tālib he has the name of *Hakym Mohammad Hosayn Faghfúr Yazdy*. He was of a Sayyid family of Láhy-ján in Gylán, and possessed almost every accomplishment: he knew Arabic well, composed beautiful melodies, wrote an elegant hand, was a clever chess-player and excelled as a physician, in this art he was a pupil of his uncle Tāj aldyn *Hosayn* who was a pupil of the celebrated Çadr alshary'at Gylány. He seems also to have possessed some skill in arithmetic, and is the author of a useful treatise on counting with the fingers در حساب اصابع. After he had visited, partly on account of political disturbances, Mázanderán, Adzarbáyján and Armenia, he came to Ispahán which was then a great seat of learning, and made the acquaintance of *Hakym Shifayiy* and other men of note. Being a man of independent fortune, he was not under the necessity of gaining his subsistence by writing panegyrics on great men, yet he was received with

great distinction by 'alyy Quly Khán Shámlú, who held a high office at the court of Sháh 'abbás. In 1012, he went to India, on the road he made several poems in praise of the Khánkhánán, for which he received the most liberal presents, and he was introduced by him to Sháh Parwyz, a son of Jahángyr, who took him in 1025 into his service. He died at Iláhábád in 1028 or 1030. (*Máhthire Rah.* folio 627 and *suprà* pp. 151, 91.)

The Dywán contains Qačydahs, most of them in praise of Sháh Parwyz, and Ghazals. As the copy is defective in the beginning and end, I take a chronogram from it for 1024.

قلم بر لوح زد چون فال تاریخ بكرسي ايت الكرسي بر آمد

Móty Makall about 150 pp. of 23 lines, the margin covered with text, beautifully written.

(199)

ديوان فلکی

(P.)

The Dywán of Abú-l-nitzám Jalál aldyn Mohammad *Falaky* Shirwány. He was born in a place called Shamájy *شماجي* and he, as well as Anwary, was a pupil of Abú-l-'olà of Ganjah, some authors say that Anwary was a pupil of Falaky. His patrón was Manúshihr Shirwánsháh, the ruler of Shirwán. He was skilled in mathematics and astrology and left a book on the latter subject. It is the predilection for this science, which induced him to choose the takhalluḡ of Falaky (the man of the spheres of heaven) though according to Ulugh Bég it was an unhappy choice. He died in 577. Táqyy Káshy has seen about 7000 verses of his, and Abú Tálíb 3000. Beginning of the Qačydahs:

سپهر موجدن معالی محیط نقطه عالم جهان جود و صروت چراغ دوده آدم

Móty Mañall, two copies, one 12mo. 72 pp. of 14 or 15 bayts, written at Agra in an elegant hand in 1015, prefixed is a short biography of the author.

(200)

دیوان فانی

(P.)

The Dywán of Mollá Mohsin *Fáníy* of Kashmyr, he was in poetry a pupil of Mollá Çarfy Kashmyry, and in Çúfism a disciple of the Shaykh Mohibb Allah Iláhábády. For some time he held the office of the Çadarat of Iláhábád and was much respected, but when Sultán Murád-bakhsh conquered Balkh, a copy of the Dywán of Mohsin was found in the library of Nadzr Mohammad Khán, the fugitive sovereign of that kingdom, which contained panegyrics on him; Sháhjahán was so much enraged at his duplicity, that he removed him from his post, but he allowed him a pension. Fáníy returned to his native country Kashmyr, and spent his time in instructing young men. He was enamoured of a public woman of the name of Nájy, with whom unfortunately Tzafar Khán fell also in love, and their rivalry led to enmity between them. Fáníy died in 1081 and left a Dywán of 6000 or 7000 verses. (*Mirát alkhiyál*, p. 254; *Ārzú*, and *suprà* pp. 113, 117, 116.)

This copy of the Dywán contains merely Ghazals.

Beginning بمیدان کمان سنجہ مردان زور بازو را
بدست اوردہ ام من ہم ز ابروی ترازورا

Móty Mañall, 48 pp.

(201)

قصاید خواجہ محمد دھدار فانی

(P.)

The Qacydahs of Khwájah Mohammad Mo'yn aldyn b. Mohammad b. Mahmúd Dihdár *Fáníy*. He came to

India and stood in high favour with 'abd al-Rahym the Khánkhánán. He died in 1016 and left several works on Qúfism as حاشیه نفحات , حاشیه رشحات , شرح خطبة , حاشیه برگلشن راز البدیان .

The Dywán contains besides Qačydahs, which are in praise of God, and the prophet, and the Imáms, also a few Tarjy'bands.

Beginning

حریف بزم خدایم لب مقال کشود کجادی که در آید دمی بگفت و شنود

Móty Mašall, 8vo. 388 pp. of 17 lines, a beautiful copy, written in 1030.

(202) هفت دلبر تصنیف فانی (P.)

The seven Sweet-hearts, a Mathnawý by Fáníy who dedicated it to Akbar. It contains seven stories related in seven nights.

Beginning

حمد گویم خدای عالم را که شرف بخش داد آدم را

Tópkhánah, about 100 pp. 32 lines.

(203) دیوان فقیر (P.)

The Dywán of Myr Sham's aldyn *Faqyr*, he had also the takhalluç of Maftún. In 1179, he went from Dilly to Lucnow, and he was still alive in 1180 when Yúsof 'aly Khán wrote. Abú Talib says in one place that he was drowned in 1180, and in other places he says, in 1181, he farther states that he left about 15,000 verses. (See pp. 158 and 223 *suprà*.)

Contents: Qačydahs, in praise of the prophet, the Imáms, &c. also logogriphs and chronograms, 44 pp.

Beginning ای غم عشق تو شوری در جهان انداخته

A Mathnawý which has the title تصویر محبت and contains the story of Rám Chand, the son of the Betel Vender, 82 pp. 11 lines composed in 1156, the title is a chronogram.

Bg. خداوند ادا دلی ده شعله سانم که از شورش فتنه آتش بجایم

Ghazals 104 pp.; Rubá'ys 12 pp. Beginning of Ghazals:

ای در طلب نام تو آواره نشانها گم کرده ره معنی وصف تو بیانها

Seal

Móty Mañall, the autograph written in 1157; Tópkhánah, a copy bearing the seal and signature of the author, the seal bears the date 1160; As. Soc. No. 1223, 128 pp. 13 bayts, a bad copy, it contains merely the Ghazals and Rubá'ys.

(204) مثنوی والہ سلطان تصنیف فقیر (P.)

The Loves of the Poet Wálih, who is the author of the Tadzkirah, see pp. 132 *suprà*, and of Khadyjah Bégam, the daughter of Hasan 'alyy Khán, by Faqyr who composed this poem in 1160, as stated in the following verses:

آمد چو بدل خیال تاریخ شد نظم منبع سال تاریخ
تاریخ دیگر ز شخص معنی ظاعر شودت اگر بجوئی

It contains 3,230 bayts and begins:

ای والہ حسن دلکشت جان عشق تو بہر دو کون سلطان

Farah-bakhsh copied in 1161; As. Soc. No. 464, 332 pp. 11 lines.

(205) شمس الضحی (P.)

The Noon-Sun, a Mathnawý by Faqyr, in praise of the Imáms, it is therefore also called معجزات چہارہ معصوم.

He composed it in 1249—76 = 1173 and it contains more than 8000 verses as stated in these words:

سایه از نام او چو دوز آمد سال تاریخ در ظهور آمد
عدد بیتها ز هشت هزار آید افزون اگر کنند شمار
ای بنامت زبان سحر طراز نطق را داده مایه اعجاز
Faraḥ-bakhsh, 280 pp. 31 lines.

(206) تحفة الشباب (P.)

The Present of Youth, a short Mathnawý composed by Faqyr in 1143 as stated in the conclusion:

سال این منظوم گرام دلست یک هزار و یکصد و سه با چل است
مرحبا ای صبح ایام وصال مرحبا ای افتاب بی زوال
Bg.

Tópkhánah, In a note which I have taken of a volume of the Móty Maḥall containing this and the preceding Mathnawý, the name of the author is written ملا محسن میر شمس الدین دهلوی

(207) مولد امام مهدی (P.)

The Birth and Miracles of Imám Mahdiy, a Mathnawý by Faqyr. It begins:

خداوند را تفرید بنمای بروی من در توحید بکشای
Tópkhánah, 300 pp. 17 lines.

(208) کلیات فرد (P.)

Complete poetical works of Abú-l-Hasan *Fard*, who is called Ni'maty, because his father was the saint Sháh Ni'mat Allah, and he is also called Mojoyby, because Mojoyb a man of great learning and sanctity was his grandfather.

Fard followed the profession of his ancestors—that of a saint—and died in 1265.

Contents: two Dywāns of Ghazals 338 pp. and 465 pp. generally of 20 bayts; Rubá'ys, Qaṣydaḥs and Mathnawies, &c. from p. 466 to 586. Beginning

ای نعمت تو پیش ز حد قیاس ما کی درخور نوال تو باشد سپاس ما

Printed, Calcutta, 1268, 4to. in two volumes.

(209)

مثنوی فارغ

(P.)

A Poetical Story composed by Fárig in 1000. All we know regarding the author and his poem, we learn from the following verses:

| | |
|--------------------------|----------------------------|
| جان محمد درست قول سلیم | خلف پاک میر ابراهیم |
| قصه نثر پیش من آورد | کین سخن نظم کن چو دانی کرد |
| سال تاریخ این خجسته کتاب | سنه الف است از طریق حساب |
| که درین سال شاه عالمگیر | کرد گیلان بعدل خرد تسخیر |

It is dedicated to Sháh 'abbás and begins:

لله الملك انه مالك هو باقی وغیره هالك

Móty Maḥall, 8vo. 90 pp. defective at the end.

(210)

دیوان فرید احوال

(P.)

The Dywān of Faryd aldyn Aḥwal (the squinting) whose takhalluṣ is Faryd. He was a native of Isfaráyn in Khorásán, but he came first to celebrity at Ispahán, *Ādzor* p. 247 and *Khoshgú* I. No. 180 are therefore of opinion that he was a native of Ispahán. He was a clever poet and very good musician. As soon as his merits were acknowledged he went to Shyráz, and his talents were an introduction for him to the court of the Ātábukhs,

at which he spent the greater part of his life. He was a contemporary and rival of Imámy and by order of his patron Khwájah Nitzám aldyn Abú Bakr, the Wazyr of 'adhod aldyn Sa'd, several poetical contests took place between them. He died at Ispahán and left a Dywán, of which Táqyy Káshy has seen 5000 verses. (Dawlat-sháh 3; *Khol. alash'ár*, No. 44.)

This copy of his Dywán contains Qačydahs and a few Qif'ahs, most of his poems are in praise of 'adhod aldyn Abú Bakr b. Aby Naçr, one is on Spring and some on moral subjects. Beginning

یا راهب الحیوة ویا حی لم یزل علمت محیط کلي وجزو یست درازل

Móty Mahall, 38 pp. 44 bayts; a splendid copy.

(211)

دیوان فوجي

(P.)

The Dywán of Myrzá Mohammad Moqym *Fawjy*. He was born at Shyráz and his takhalluç, which means campaigner, is derived from his early profession. He came to India and was attached to the service of Sháh Shujá', a son of Sháhjahán and resided in Bengal.* After a long residence in India he made the pilgrimage to Makkah, and returned to his fatherland but died a short time after his arrival (*Arzú*; Shyr Khán Lódy, p. 259 and *suprà* p. 96.) We find in his Dywán the following chronogram for 1059:

بیر خرد ز شادی تاریخ سال ان خندید و گفت اب نشاط و رواق عیش

* Sarkhúsh of whose *Tadzkirah*, I consulted two copies, one belonging to me and one to Mr. Hall, says simply فوجي از شغرای بنگاله بود اما صاحب فکر بوده (see p. 113 *suprà*). I fear this notice is incomplete, for in one of the Lucnow copies of Sarkhúsh, it is stated that Fawjy came under Sháhjahán to India.

Contents : Qačydahs and Tarjy'bands, 110 pp. 19 bayts.
ای جهان را از جمال خویش بینا ساخته خاک را ائینه رخسار زینا ساخته

Ghazals, 210 pp. 14 lines. Beginning

نهان از دیده ها رفت بخلوت خانه دلها

شدی در پرده پنهان از میان برخاست حایلها

Rubá'ys, Mafla's, Chronograms, 40 pp.

Móty Maħall, a good copy.

؟ (رفته)

(212) دیوان فیض (P.)

The Dywán of the distinguished mystical philosopher and theologian, Mollá Mohsin Káshány, whose takhalluṣ as a poet was Faydh, and he was therefore commonly called Akhúnde Faydh. He was a nephew of Mawláná Dhiyá aldyn Núráy Káshy, and in tradition a pupil of Baháy (see p. 369 *suprà*), and of Sayyid Májid Bokháráy and he was by marriage connected with the philosopher Čadrá Shyrázy. Mohsin, says Ādzor, succeeded to bring reason and positive religion, and dialectics and Čufism into harmony. He flourished under Sháh 'abbás II. who treated him with great respect, and he has written a great number of works many of which will be described in their respective places. Ādzor mentions كُتَابِ اصفی and كُتَابِ صافی which are two commentaries on the Qorân, حجة البیضا and كُتَابِ وافی on Hadyth and Law, and حجة البیضا on ethics. He died at Káshán under or after Sháh Solaymán, and his tomb is a place of pilgrimage (*A'tishkádah*, p. 330 ; Wálih, No. 122, for a further notice see the chapter on Čufism).

Contents : A preface in prose 21 pp. 18 lines, containing a vocabulary of Čúfy terms, which has the title of المشوق. He says that mystical poetry is of five kinds : either true love عشق حقیقی is poetically described or it

consists of dithyrambs, in which the poet describes his desire to meet the beloved, or he describes the beauty of the divinity which he beholds in the mirror of the perfection of the human figure, or he writes moral sentences, or he paints the love of the initiated (literally of the perfect saint). On the first four subjects Faydh wrote a book called "the desire of love" شوق عشق and on the fifth he wrote one which has the title of شوق المهدى. Subsequently he divided the Shawke 'ishq into its four constituent parts and gave to each part a separate name, viz; 1, Desire of Love شوق العشق; 2, Desire of Truth شوق الحقیق; 3, Desire of Beauty شوق الجمال; 4, Desire of Perfection شوق الکمال. He gives to expressions like the curl, the mole, the cheek, &c. the metaphorical meaning which is explained in the Gulshane Ráz. It appears this copy contains only the first part, viz. the شوق العشق for I find no such division in it as mentioned above. It consists of Qačydahs, alphabetically arranged, 24 pages of 18 bayts. They begin:

چه سان گویم ثنای حق تعالی ندم چون من سزای حق تعالی

Ghazals, 186 pages and some Rubá'ys:

ای در هوای وصل تو گسترده جانها مالها

Móty Makall, an elegantly written copy.

(213)

روضة الفيض

(P.)

The Garden of Grace or of Faydh, a Mathnawý by Faydh al-Hasan of Saháranpore, whose takhalluç is Faydh, composed in 1263.

Beginning

ای که من مرغ ثنا خوان توام طوطی شاخ گلستان توام

Lithographed, Lucnow, Mortadhy press, s. A. 36 pp. the margin covered with text.

(214)

کلیات فیضی

(P.)

Complete poetical works of Faydhy (see pp. 127, and 62 *suprà*). According to Táqyy Awhady *apud* Ārzú, he left in all about 20,000 verses.

Contents: A preface in prose 6 pp.: Qačydahs, Tarjy'-bands and Marthiyahs 194 pp. of 17 bayts. Bg.

یا ازلی الظهور یا ابدی الخفا نورک فوق النظر حسنک فوق الثنا

Ghazals in alphabetical order about 400 pp.

Beginning مستانه سخن میرسد از دل بلب ما

An Arabic poem without dots, Mo'ammás, chronograms, Mafla's, Rubá'ys, &c. about 200 pp.

As. Soc. No. 911, an elegant copy; Mótý Maħall without the Qačydahs 406 pp. of 13 bayts, written in 1004; *Ibidem* another copy containing the Qačydahs and preface in prose, 584 pp. of 21 bayts. || ✓

(215)

مرکز ادوار

(P.)

The Centre of Circles, a Mathnawý by Faydhy. This poem is also called مبداء فیض.

منكه چنين گنج نهان يافتم از نظر شاه جهان يافتم

شد چو ز فیض ازل انجام او مبدا فیض نهم نام او

In the Lucnow copy is a postscript to this poem, which contains very interesting details regarding the literary labours and plans of the author, and I therefore insert it here. سال سی ام الهی نهصد و نود و سه هجری ان فارس عرصه سخنوری را پسینج ان شد که زمین خسته را جولانگاه طبع اسمان گرای سازد • برابر مخزن اسرار مرکز ادوار سه هزار بیت گوهر افزای بینش گردد • مقابل خسرو شیرین سلیمان و بلقیس نو باوه از بستان سرای دانش سر بر زند • بجای لیلی و مجنون دل دمن که از

this is by
Abul Kamil

داستانهای باستانی هندوستان است از باطن فیاض تراوش نماید
و هر يك بچهار هزار بیت پدرايه بلند نامي گیرد * و در وزن هفت بیکر
هفت کشور به پنج هزار بیت پذیرای آبادي شود * و در بحر سکندرنامه
اکبرنامه قرار گرفت که در همانقدر ابیات فهرسی از جراید شکوه
شاهنشاهی نگاشته آید * و در همان روزگار آغاز نخستین کتاب شد
بسم الله الرحمن الرحيم گنج ازل راحت طلسم قدیم Beginning

Tópkhánah, 180 pp. of 15 bayts; Mótý Mañall, 122 pp. of 21
bayts; As. Soc., 32 pp. of 60 bayts.

(216) (P.) فل دمن

Nal Daman, a Mathnawý by Faydhý.

Beginning ای درنگ و بوی نو ز آغاز

Lithographed at Lucnow, Mortadhy press, 1263, 144 pp. in three
columns, one column covering the inner háshiyah, on the outer
háshiyah is a short gloss. Lithographed, Calcutta, 1831, 8vo.

(217) (P.) دیوان فائز

The Dywán of Fáyiz (see pp. 127 and 158 *suprà*).

Contents: Ghazals 94 pp. of 15 bayts and a few
Rubá'ys.

Beginning

الهي درغم اباد جنونم بادشاهي ده مرا از ترك دنيا دولت صاحب كلاهي ده

Mótý Mañall, a fair copy.

(218) (P.) جار جنامه

"The George-námah of Mullá Feruz bin Káwus, chief
priest of the Pársi Kadmis of Bombay, edited by his

nephew Mullá Rustam bin Kaykobád, Bombay, lithographed by R. Prera, 1837," 3 volumes 8vo. 400 pp. 702 pp. and 833 pp. of 21 bayts of text. The book contains a history of India from its discovery by the Portuguese to the conquest of Puna by the English in 1817, the author says that he completed the first volume in 1814, and there is a portrait in it representing him at the age of seventy-three years. First verse :

خجسته در آغاز و در ابتدا بود بیگمان نام پاک خدا

(219) دیوان فدوی (P.)

The Dywán of Fidwy who flourished in the middle of the eleventh century of the Hijrah, as is shown by several chronograms contained among his poems for 1051, 1057, 1059, &c.

Contents : Ghazals, 160 pp. of 26 lines, Qačydahs, a Mathnawy, Rubá'ys, &c. 33 pp. 26 lines. Beginning

پاک ز جمله عنص است حضرت ذوالجلال ما
داده ز آب زندگی پرورش نهال ما

Tópkhánah, a good copy.

(220) دیوان فغانی (P.)

The Dywán of Bába Fighány of Shyráz. His father being an artizan, he was not brought up for the profession of letters, and it was his extraordinary talent for poetry which caused him to abandon his original vocation. Arzú says, as the poets of Khorásán did not appreciate his compositions, he left his home and went to Sulzán

Ya'qúb. This would imply that he first tried his luck at the court of Sultán Hosayn Myrzá and Myr 'aly Shyr; for under "the poets of Khorásán" no doubt the poets which surrounded that court are meant. Sámy and Taqyy Káshy relate that he proceeded to Tabryz and was soon acknowledged by the literati of that part of the country, as the best poet of the age. His reputation recommended him to Sultán Ya'qúb who conferred the title of Bábá or Bábáye Sho'ará upon him and appointed him his principal court poet. After the death of his patron he went to Khorásán and settled at Abyward. As he was a confirmed drunkard, the governor of that place allowed him two pounds of meat and two pints of wine a day. Finally he came so far in his vice that he allowed himself to be employed as a porter by the people of the wineshop. Towards the end of his life he went to Mashhad, and when Sháh Ismá'yl took that town he made a celebrated Qačydah on Imám Músà and in praise of the sháh. He died in 925.

He is one of the best Ghazal writers, and is therefore called the little Háfiz, Taqyy Káshy has seen a Dywán of 6000 verses of his. (Bland, *A Cent. of Pers. Ghazals*; Sámy, No. 215).

Contents: Qačydahs 9 pp. 16 bayts. Beginning

زبان خامه ندارد سرزقوم و رسوم بجز مذاقب ذات مقدس مخدوم

Ghazals in alphabetical order, 268 pp. 16 bayts. Bg.

ای سر نامه نام تو عقل گره کشای را ذکر تو مطلع غزل طبع سخن سرائی را

Móty Mašall, an old clear copy, at the end some pages are wanting. Another copy 402 pp. 15 lines; copies without the Qačydahs are very frequent; As. Soc. 1397, 222 pp. 14 bayts; two copies are in my collection.

(221) رباعیات فکری (P.)

The Rubá'ys of Sayyid Mohammad *Fikry* of Herát who was originally a weaver, and is therefore called Jámah-báf. He came in 969 to India and gained, through his great talents for making epigrams, the favour of Akbar. He died in India in 973. The chronogram on his death is سفر نمود میر رباعی (see pp. 52, 62, 44 *suprà*, the mistake of Taqyy Káshy in supposing that he was still alive in 985 is to be accounted for by the great distance).

Specimen

دارد فکری سری که سامانش نیست
درد ایست بدل نهان که درمانش نیست

Móty Maḥall 74 pp. the commencement is wanting.

(222) شاهنامه (P.)

The Sháh-námah or book of kings by Firdawsy. Firdawsy means the Paradisian, and is the takhalluṣ of Abú-l-Qásim Hasan (or Manṣúr) b. Isháq. Some authors say that he chose this takhalluṣ because his father was gardener in a garden called Firdaws. He was born near Tús in A. H. 328. He came to Ghaznah to find redress against the oppression which his family suffered at the hands of the governor of Tús. Sultán Maḥmúd the conqueror of India who resided at Ghaznah had formed the plan of having the poetical records of the history of Persia put into a new garb, and he entrusted various poets of his court with episodes to put them into verse. Firdawsy in his place had at Tús, at the suggestion of his teacher Asady, been engaged in the same task. Not long after his arrival at Ghaznah, Maḥmúd having seen his per-

formance, gave him the preference over all his court poets, and entrusted him with the completion of the work. At first he was liberally rewarded by the king, but subsequently owing to the intrigues of the minister Maymandy he was obliged to leave the court of Maḥmúd and wrote satyres against him. He died at *Tús* in 411.

Mohammad 'awfy says that 20,000 verses of the *Sháh-námah* are by Daqyqy, and the other 60,000 by Firdawsy. Táqyy Káshy further informs us that the last 4000 verses are by Asady who completed the book at the request of Firdawsy during his last illness. According to this account the *Sháh-námah* would have 80,000 verses, but the copies now extant, contain from 46 to 56,000 verses. It appears from Mohammad 'awfy's account that in his time, 670 years ago, complete copies of the *Sháh-námah* were rare, the text usually read being "The Selection اختيارات from the *Sháh-námah*" made by Khwájah Mas'úd. This statement gives us a clue for explaining why the MSS. now extant differ so much in the number of verses: we may suppose that some copyists of the selections referred to the original, and enlarged them by making farther extracts from it.

The name of Daqyqy was, according to the *Ātishkádah*, Mañçúr b. *Āḥmad*, he was a native of Bokhárá and flourished under the Sámánide dynasty, and it is said that he put the story of Gustásp into verse by order of Núh b. Mañçúr who was deposed in A. H. 387.

Asady *Túsy* was the teacher of Firdawsy. He died during the reign of Mas'úd the son of Maḥmúd, his portion of the *Sháh-námah* begins with the inroad of the Arabs into Persia. He is also the author of a poem

called Gershásp-námah گرشاسب نامه and of some Qačydahs and of dialogues containing disputations.

I have given a full notice of Khwájah Mas'úd who made the Selections from the Sháh-námah in the Journal of the Asiatic Society of Bengal, Vol. 22 p. 442. He died in 525 and left three thick Dywáns, one in the Persian, one in the Arabic and one in the Hindústány language of that day. He is the earliest Musalman poet who wrote in Hindústány of whom we have any account.

Beginning بنام خداوند جان و خرد

Fine MS. copies are frequent. The first complete edition has been made by Major Macan with very great trouble and expense, Calcutta, 1829, 4 vols. 8vo.; lithographed at Bombay, 1266, with pictures; edited with a French translation and a very learned introduction, &c. by Mohl, Paris, 1838-43, this edition is very splendid but not yet complete. An abridged translation into Urdu has been lithographed at Dilly; on the abstract of the Sháh-námah in Persian prose, see the chapter on history.

(223)

یوسف و زلیخا

(P.)

Yúsof and Zalykhá, a romantic epose by the author of the Sháh-námah.

Beginning

به اخبار و گفتار پیغمبران سخن راند هرکس به قدر توان

Tópkhánah, about 400 pp. 39 lines; As. Soc. No. 605. Mr. Morley has promised an edition of this interesting but rare work.

(224)

دیوان فیریبی

(P.)

The Dywán of Firyby. According to the postscript the name of Firyby was Sháhpúr and he was of Teherán.

The verses quoted of poets of this takhalluṣ in Wálih and in the *Nafá'iyis almáthir* are not found in this Dywán.

Contents: Ghazals 54 pp. 22 lines, Rubá'ys, &c. 9 pp.

Bg. *برد براه عدم هجر یار مرا نگه ندارد اگر ذوق انتظار مرا*

Móty Maḥall, a bad copy apparently containing merely selections, written in 1165.

(225) *دیوان فطرت* (P.)

The Dywán of Myr Mo'izz *Fitrát* who died in 1106 and not in 1101 as stated above (see pp. 109, 128, 151, 137 *suprà*).

Contents: A Qaṣydah in praise of 'alyy; Ghazals 200 pp. 18 bayts. Beginning of Ghazals:

تمام از شور سودایت نمکدان کاسه سر

Tópkhánah, defective at the end; As. Soc. No. 1397, in this copy and in one copy of the Tópkhánah, the Ghazals begin:

جنونم کوس شهرت زد بدامن چون کشم مارا

There is another copy in the As. Soc. No. 873, containing Ghazals and Rubá'ys, alphabetically arranged 88 pp. 16 bayts. Bg.

به پیروی شد فزون داغ محبت جسم زارم را

(226) *دیوان فرصت* (P.)

The Dywán of Moḥammad Bég *Furṣat*. He was in the service of Sháh 'abbás II. and died under Sháh Solaymán (Wálih; see also p. 127 *suprà*). It contains merely Ghazals.

Beginning

خدایا تعبہ داغ محبت کن دل مارا زیارتخانه شور جنون اب و گل مارا

Tópkhánah, 170 pp. 15 bayts, probably merely extracts.

(227)

نسبت نامه شهریارى

(P.)

نسب ✓

The History of the Qotobsháhian dynasty of Golconda, in 18,600 verses, from its commencement to Mohammad Quly, composed by Hosayn 'aly Sháh Fursy فرسى in 1016.

✓
 Beginning خست اى خردمند دانش فزای : بانرا بنام خدا برکشای
 Mótý Mahall, 480 pp. of 40 lines written in 1019 at Láhór; As. Soc. No. 50, it was like the other copy written at Láhór and has the same number of pages. In the As. Soc. No. 35, folio 272 pp. of 38 bayts defective. In the commencement is a poem which has the title of توارىخ قطبشاهى it is divided into four cantos مقاله and appears to be an abstract of the Nasab-námah; in page 5 line 6 occurs the takhalluḡ of Fursy, but in the postscript it is ascribed to Hirá Lál Khóshdil, Munshiy of Haydar Quly Khán, and his takhalluḡ also appears in the poem :

خدايا تو آن سيد كامگار بدارى هميشه چرگل در بهار
 كه خوشدل بودى خوش نانا گسزاست چو او فيض بخشى دگر كمتر است

(P.) ديوان غالب مسمى بحدايق الاحداق لزمره العشاق (228)

Gardens for the Eyes of the Crowds of Lovers, being the Dywán of Mohammad Sa'd Ghálíb. He informs us in the preface that he devoted himself from childhood to poetry and read many poetical works, and that he was sixty years of age when he collected his productions into this Dywán, at the end he gives us the date, 1101, of its completion :

سال تمام او چو طلب كردم از خرد آمد ندا ز غيب كه ترتيب نيك داد

Contents: preface in prose.

Beginning سپاس لطافت اقتباس و شكر نزاهت لباس

Ghazals 170 pp. of 17 bayts; Tarjy'bands, short Mathnawies, Rubá'ys, &c. 96 pp.

Beginning of Ghazals, الهي مهربان كن بر من آن شوخ جفا جو را

Mótý Mahall, a very fine copy.

- (229) قصاید فخر الدین غالب (P.)

The *Qaṣydahs* of Myr Fakhr aldyn Mohammad Hosayny *Ghālib*, he says at the end that he completed this collection in the 6th year of Mohammad Shāh—1136.

Beginning من و ابرو کمان شوخی که عالم گشته قویانش
Móty Maḥall, 226 pp. of 8 bayts, apparently an autograph.

- (230) دیوان مرزا اسد الله خان غالب (P.)

The *Dywān* of Myrzá Asad Allah Khán *Ghālib*, who is now, 1853, alive at Dilly (see p. 228). I am told that he is engaged at the request of the king of Dilly in compiling a history of the Moghol Emperors of India from Tymur to this day.

Beginning یگانه یزدان را بزیانیکه بخشیده ارست
Lithographed at Dilly, 1261, 8vo. 506 pp.

- (231) مثنوی غنیمت (P.)

The *Mathnawý* of Mohammad Akram *Ghanymat* (see pp. 127, 113). It has the title of نیرنگ عشق it was composed under Awrangzéb, and contains the story of Shāhid and 'azyz.

Beginning بنام شاهد نازک خیالان عزیز خاطر اشفته حالان

Lithographed, Luenow, Mortadhawy press s. a. (about 1263), 35 pp. of 46 bayts with glosses by Mohammad Ḡālib and others. In the *Tópkhānah* are two copies of the *Dywān* of *Ghanymat*, it consists of *Ghazals*, 150 pp. 11 lines.

Beginning ای سایه سحاب عطای تو کشتها کردی ز کوجه تو هوای بهشتها

- (232) دیوان غنی (P.)

The *Dywān* of Mawlānā Mohammad Tāhir *Ghanyy* of Kashmyr, who died in 1079. He was a pupil of Mollá

Mohsin Fáníy and his takhalluṣ is a chronogram for the year in which he chose it, viz. 1060; Wálih has seen about 2000 verses of his (see *suprà* pp. 113, 107, 151, 127).

Contents: a preface in prose by Myrzá Mohammad Máhir who collected the poems:

Beginning ای ذات تو سر دفتر افراد وجود

Ghazals 126 pp.; appendix 11 pp. containing miscellaneous poems among them chronograms on the death of Kalym d. 1061, of Iláhy d. 1052, of the Amyr al-omará Islám Khán d. 1074.

Beginning جذونی کو کہ از قید خرد بیرون کشم پارا

Lithographed, Lucnow, Moṭṭafā press, 1261, 144 pp. with copious marginal notes and a short biography of the author.

(233) اثار شباب تصنیف غزالی مشہدی (P.)

Remnants of youth, this is the title of a Dywán of Ghazzály of Mashhad, which he dedicated to Akbar. He came early in life from Khorásán to Ardestán in the 'iráq and after a long stay in that city he proceeded to Káshán. His poetical talents were of the highest order and his fame spread all over Persia, but as he was a great free-thinker he found it advisable to expatriate himself from his native country, and to take refuge in India where he found a most favorable reception at the court of Akbar (see p. 61 *suprà*). His poems might throw much light upon the philosophy of the time of Akbar and it is therefore very desirable that they be collected and preserved. Taqyy Káshy has seen besides this Dywán another Dywán of Ghazals entitled انیة الخیال and one of Qaṣydahs named بحر مذتب and he believes that he has left a third Dywán of Ghazals

which he has not seen. Besides he composed three Mathnawies in imitation of the Makhzane Asrār which are entitled *نقش بدیع افوار* مشهد افوار and a Mathnawiy entitled *عاشق و معشوق* in imitation of Khosraw wa Shyryn, and one entitled *محمود و ایاز* in imitation of Laylá wa Majnún, he also imitated Kátiby and wrote a poem of 500 verses, which can be read in two metres, has a double rhyme and abounds in puns تجنیس.

Contents : a preface partly in prose and partly in verse, Qaṣydahs, Tarjy'bands, 76 pp. 15 lines. Beginning.

بسم الله الرحمن الرحيم ایندست شهاب از پی دیو رجیم

Ghazals alphabetically arranged 388 pp. 14 bayts.

Beginning ای ز کمال کبریا هر دو جهان روای تو

A Sáḡiy-námah, Rubá'ys, Qif'ahs, &c. 66 pp.

As. Soc. No. 319, a bad copy, written in 1184.

(234)

دیوان گرامی

(P.)

The Dywán of Girámy. I have not been able to find in the Dywán the quotations which occur in Tadzkirahs from poets of this takhalluṣ.

Contents : Ghazals about 800 pp. of 9 bayts.

Beginning شست و شوی ده بخون عاشقان میخانه را

A few Qaṣydahs, Rubá'ys, Tarjy'bands, &c. 76 pp.

As. Soc. No. 590, a good copy. There is a fragment of a Dywán of Girámy in the Mótý Maḥall, 52 pp. 13 bayts, in which mention is made of Nádír-sháh's return from India to Persia, but I do not know whether this fragment and the above Dywán are by the same poet.

(235)

دیوان غیاث

(P.)

The Dywán of Ghiyáth Halwáy, he was of Shyráz but settled at Ispahán, he lost his eyesight and is there-

fore called Ghiyáthe Kúr, the blind Ghiyáth, by Wálih. He died by a fall from the roof of a house under Sháh Čafyy (see p. 91 *suprà*; *A'tishkadah* p. 388).

Contents: Qačydahs 26 pp. of 12 bayts.

Beginning چه نور است ای که پیدا و نهان بیند اعیانش

Ghazals 180 pp. 11 lines. They begin:

ای گرم جوش از تودرون پیاله ها شوق ت فیله سوخته در مغز لاله ها
Móty Maħall, an old MS. without date.

(236) لمعات الطاهرین تصنیف غلام علی خان (P.)

Flashes of the Pure, by Gholám 'alyy Khán *Gholám*, who it appears from the preface flourished under 'alamgyr Awrangzéb, and was a contemporary of Sayyid Rahmat Allah *Káfiy*.

Contents: a preface partly in prose and partly in verse 64 pp. a mystical Mathnawý divided into 110 chapters 64 pp. upwards of 1000 pages of 12 bayts. Beginning of Mathnawý. بسم الله الرحمن نعم الرحيم حكيم قدیر علي عظیم

As Soc. No. 319, a good copy.

(237) محبوب نیرنگ تصنیف گلابی (P.)

The Fascinating Sweetheart, a love story in the form of poetical epistles, by Khwájah Mohammd Táhír *Guláby*, who composed it in India in 1133. The chronogram is ریاض الفواد. It begins after a short preface in prose: پس از حمد و ثنای ایزد پاک از نعت و درد شاه لولاک

As. Soc. No. 1206, 500 pp. 11 bayts, an autograph written in 1133.

(238) کلیات حاذق (P.)

Complete poetical works of Hakym Hádziq. He belonged to a family of distinguished physicians which was

originally of Lahyján in Gylán. His grandfather *Hakym* 'abd al-Razzâq enjoyed a great reputation in Persia and was in high favour with Khán *Ahmad* the ruler of Gylán and with Sháh *Tahmâsp*. He had three sons, Abú-l-Fath in whose praise 'orfy and others have written panegyrics, Núr aldyn *Mohammad Qarâry* and Najyb aldyn *Humám*, who is the father of *Hâdziq*. After the death of their father, the three brothers went to Ardebyl to prosecute their studies. And subsequently they proceeded from Ardebyl, in the disguise of merchants, to India. They were introduced at court and Abú-l-Fath gained the entire confidence of Akbar and was one of the most influential men about him, but, says *Badâw-ny*, he was a great free-thinker. He died in 997. *Humám* was less distinguished than his brother and died in 1004. *Hâdziq* was born at *Fathpúr Sykry* as he informs us himself.

اگرچه مولد من است فتحپور ولیک روانی دامن پر ز نور یونانی است

Though he was not a very good physician the reputation of his father and uncle was an introduction for him and under the patronage of the Khánkhánán he attained to rank and wealth. *Naçrâbâdy* says that he was extremely egotistical and considered himself equal as a poet to *Anwary*. (*Máthire Rahymy* fol. 619).

Contents: Ghazals, *Qaçyda*hs, *Qif*'ahs not alphabetically arranged and *Mathnawies*. Beginning wanting.

Móty Mahall, an autograph, written in 1033, 476 pp. of 11 lines.

At the end is the following postscript: روز چهارشنبه نوزدهم شهر ذي القعدة كه منظم است در سنت يک هزار و سي و سه در تصبه شود هره علی سبيل الاستعجال در عرصه پانزده روز مسوده نمود راقم وقابله الراجي الى غفران ربه و مزيد کرمة عبد الحاذق بن حکيم همام گيلاني

(239) دیوان حافظ (P.)

The Dywán of Shams aldyn Mohammad Háfiz of Shyráz. He is the greatest Ghazal writer of the Persians, and died in 791. Sir Gore Ouseley *Not. of Pers. Poets* p. 23 has given a very full and elegant biography of this poet, which renders any farther account superfluous. The Dywán has been arranged by Mohammad Gulandám.

Beginning *إلا يا أيها الساقى ادر كاسا وناولها*

Beautiful copies of this Dywán are very frequent, yet it is not much read in upper India. It was printed in Calcutta 1791, this is the best edit. but rare; it has been reprinted, Calcutta 4to. but without improvement. Lithographed Calcutta, 1826, Cawnpore, 1831, 8vo.; Bombay, 1828, small 4to. carelessly done, the text is independent of that of the Calcutta editions; *ibidem*, 1267, 8vo. this again is an independent text, very elegant but not very correct; Teherán, Tabryz, Constantinople 1257, Bulak 1256.

(240) مخمسات غزلهای حافظ (P.)

The Ghazals of Háfiz converted into Mokhammas' by a poet of the takhalluṣ of 'alyy.

Contents: a short preface in prose. Mokhammas' alphabetically arranged.

Beninning *فقدام در ره عشقت بیست و جوی منزلها*

Tópkhánah 350 pp. 5 Mokham. in a page.

(241) كشف الاستار من وجوه مشكلات الاسفار (P.)

Removal of the Veils from the difficulties of Books, by Mohammad Afdhal (Sarkhush?) of Iláhábád. He informs us in the preface, that in this work the difficulties of Persian poets which are generally read in India are

explained with the exception of the Mathnawý of Jalál aldyn Rúmy and the *Hadyqah*, and that it consists of sixteen treatises رساله. He probably devoted to every poet a separate treatise, this however is not clearly stated. This is the seventh treatise and contains a commentary on *Háfiz*, and we gather from it that the preceding number contains a commentary on the *Sikandar-námah*. The Commentator flourished under Sháhjahán.

زبان میکشایم بشکر خدا که از کشف استار ان بیتها
Tópkhánah, 180 pp. 17 lines; Móty Maħall, 136 pp. 23 lines.

(242) شرح دیوان حافظ (P.)

A commentary on the *Dywán* of *Háfiz*, erroneously ascribed to Mawlána Hilály. The anonymous author flourished under Awrangzéb and refers in one instance to a book in the Emperor's library. He explains difficult verses and tries to force a mystical meaning into them.

الایا ایها الساقی الخ الا حرف تنبيه يا حرف ندا ايها وصله وتوسط Bg.

Major Anderson's collection, Svo. about 50 pp. 24 lines copied in 1123 in a cramped hand: I had it copied and it fills about 800 pp. Svo. of 13 lines. In the Móty Maħall is a commentary without a preface, Svo. 256 pp. of 21 lines, which begins: الایا الخ الا حرف تنبيه I have a commentary by an anonymous author, without introduction which begins الایا الخ الا حرف تنبيه است وايها حرف ندا والیا کلمه یست که معرف بالام الایا الخ الا حرف تنبيه است وايها برای فصل است در میان حرف ندا

(243) شرح بعض ابیات دیوان حافظ (P.)

Commentary on some of the verses of *Háfiz*, by *Mohammad Ibráhým b. Mohammad Sa'yd*. He says in the preface that though only few verses are explained in this book, it may be considered as a commentary on the

whole Dywán because in explaining one verse he endeavoured to throw light on many others.

Beginning اندیشه حمد شایسته نعمای الهی تصویر بست

First verse explained دوش از مسجد سوی میخانه آمد پدر ما

Móty Makall, 110 pp. 23 lines.

(244) دیوان حالتي (P.)

The Dywán of Qásim Bég Hālaty; though born and brought up at Teherán, he seems to have spent the greater part of his life at Qazwyn. The time when he flourished is fixed by a number of chronograms for 954, 963, 985, &c. which occur in his Dywán, thus the date of the accession of Sháh Ismà'yl, 983, is commemorated in the following verse:

بر تخت سلطنت چو نشست قضا نوشت تاریخ این جلوس نه نوشیروان عصر

Contents: Ghazals 135 pp. of 15 bayts. Beginning.

می شنیدم ز بس پرده شب اواز ترا می توان یافت از آن حسن تو و ناز ترا

Mo'ammás, Rubá'ys, Qif'ahs and chronograms, about 100 pp., at the end are some Qacydahs, &c.

Móty Makall, a splendid copy, dated 1011.

(245) دیوان حالتي (P.)

The Dywán of Sayyid 'abd Allah Hály, a pupil of Qáyib (see p. 138 *suprà*).

It contains merely Ghazals.

Beginning نظر باید ز خود بوشید جویای تجلی را

As. Soc. No. 704, 176 pp. of 13 bayts, a fair copy. In the As. Soc. No. 910, about 400 pp. of 15 bayts, is a Mathnaw by a poet of the takhalluq of Hály, a disciple of Khwájah Qo'eb adyn Mohámmad Yakyà b. 'obayd Allah. It is entitled نهال باغ ارام and contains the story of Bihráz and Bahrám. Beginning wanting, last verse با جاذبک وائق ظنی یا سمیع الدعاء اجب علی

(246) عصمت نامه تصنیف حمید (P.)

The Book of Innocence, a poem celebrating the loves of Sâtin and Mynâ, composed by *Hamyd* in 1016, during the reign of Jahângyr. He is probably identical with Mollâ *Hamyd* who has written the history of the commencement of Shâhjahân's reign (see p. 109).

Bg. ای کنج نہان و پردہ غیب اسم تو طلسم کنج لا ریب.

Móty Maḥall, 56 pp. of 16 bayts, a splendid copy, dated 1097.

(247) دیوان حسن دہلوی (P.)

Sijda
The Dywân of Khwâjah, or Amyr Najm aldyn *Hasan* *Sinjary*, a son of 'alâ aldyn of Dilly. *Hasan* was his name as well as his takhalluṣ. He spent the greater part of his life in his native city, Dilly, and was a disciple of Nitzâm aldyn Awliyâ and an intimate friend of Amyr Khosraw and Dhiyâ Barany. The latter author says of him that he had never seen so quiet, abstemious and holy a man as *Hasan*. He died at Déógyr according to the *Mirât alkhiyâl*, p. 67, in 707 but this is the date with which his memoirs of Nitzâm aldyn which have the title فواید الفوائد begin, they end with the year 720. Taqyy Kâshy says he died twenty years after Amyr Khosraw, and Tâlib says he died in 738. He left besides a Dywân of about 10,000 verses, and the memoirs just mentioned, also another prose work entitled سیر الاولیا and, according to Jâmy, *Nafahât*, several Mathnawies. Taqyy Kâshy ascribes to him also a commentary on some Qaṣydahs of Khâqâny ('abd al-*Haqq* Dihlawy, *Biogr. of Indian Saints*; Bland, *A Cent. of Pers. Ghaz.* Khoshgú; *Habyb alsiyar* III. folio 613).

Contents: Qačydahs 35 pp. of 14 bayts. Beginning
ای حاتم جهان و جهان داور حکیم محدث همه بدایع و نو مبدع قدیم

Ghazals 410 pp. 13 bayts; Rubá'ys 23 pp. 9 bayts.

Bg. ای برفراز سرو برآورده ماه را بر ماه کج نهاده بشوخی کلاه را

Móty Maħall; Tópkhánah; As. Soc. No. 663, a splendid copy, which offers important variants; Ibidem 412. This copy begins:

رسید وقت صباح روزید باد صبا

(248)

دیوان حسن شاملو

(P.)

The Dywán of Hosayn Shámlú, who had the takhalluğ of Hasan. He was governor of Herát under Sháh 'abbás II, and under Sháh Solaymán, who died in 1109, (*Atish-kadah* p. 23).

Contents: a preface in prose, 3 pp.; Rubá'ys alphabetically arranged about 50 pp. of 10 bayts and a few Ghazals. Beginning of poetry:

یارب این مخمور غفلت را می اسرار ده همچو آهم بر در دلهای روشن بار ده

Tópkhánah, apparently incomplete.

(249)

لحفه میمونه شریفه

(P.)

A Mathnawý of Mohammad Hasan of Dilly, who flourished in 1013, as appears from a chronogram which he made on the death of a friend.

بود ثلاث و عشر سال فزون از هزار قطب حرم فوت شد حضرت عبدالوهاب

The Mathnawý is interspersed with Qačydahs and Qit'ahs and contains the praises of the prophet, of his chaste wives and of great saints.

Bg. بسم الله الرحمن الرحيم كرد خدا رحمت خود را عميم

Móty Maħall, 280 pp. of 14 lines.

(250)

دیوان هاشم

(P.)

The Dywán of Hâshim. We learn from his Dywán that he was a Naqshbandy Çúfy, and flourished at Burbânpûr in the Deccan in 1030, he was a disciple of Ahmad Fâruqy, who died in 1034, and on whose death he made upwards of seventy chronograms. It appears that he was still alive in 1056.

Contents: a Qaçydah, a Shash-band, some Rubá'ys, a Tarjy'-band called خبرگاه لیلی 45 pp. of 16 bayts.

Beginning اگر برسی ز قدش سرور باغ راستان آمد

A Sáqi-y-námah divided into seven cantos اختر 16 pp.; several short Mathnawies 74 pp.; Ghazals 144 pp.; Rubá'ys, chronograms, 112 pp.

Beginning of Ghazals: بسم الله عنوان ما

As. Soc. No. 402, a splendid copy, written in 1066, probably for the author. I copy his spiritual genealogy to Naqshband as it bears on the history of Çúfism.

الف ثانی را مذکور کام جانها راز لال
پیر ایشان خواجه باقی در دریای شهود
مرشد او والد او خواجه درویش ولی
شیخ او خواجه عبد الله سراجوار دین
پیر او سلطان بهاء الحق والدین نقشبند
شیخ احمد مجمع البحرین علم حال و قال
شیخ ایشان خواجگی امکنه بدر التمال
قدوة عالم محمد زاهد اورا پیر و خال
پیر ایشان شیخ یعقوب ان مه چرخ کمال
خواجه نوشید این می از خمخانه میر کلال

(251)

مظهر الآثار تصنیف هاشمی

(P.)

A mystical Mathnawy, by Hâshimiy Kirmány, who died in 948 (see pp. 87, 55). The title of the book, name of the author, place where he composed it, viz. Tatah, and date of composition 940, are stated in the Khátimah.

After a very long introduction containing principally the praises of Mohammad and some saints, as Ni'mat

Allah Walýy, Mohammad Láhijy, &c. follow first three chapters called روضه and then twenty chapters inscribed مرعظه. Beginning

بسم الله الرحمن الرحيم فاتحه آرای كلام قدیم

As. Soc. No. 560, near 200 pp. 13 bayts, beautifully written in 1095.

(252) لیلی مجنون هاتفی (P.)

The Loves of Laylá and Majnún, a poem by 'abd Allah *Hátify* of Jám. He was the son of Jámý's sister, and spent his life in great ease in a garden near his native city. His fame was very great even during his lifetime, and in 927 when Sháh Isma'yl in his return from the conquest of Khorásán passed through Jám, he paid him a visit and prevailed upon him to describe his victorious career in an epos. The poet consented, but died in the same year before it was completed, he only composed one thousand verses of it. Having a particular talent for the Mathnawý, it was his ambition to imitate the five poems of Nitzámý, he wrote however only four. (Sám No. 211; Ouseley p. 143).

The poem begins with a verse of Jámý :

این نامه كه خامه كرد بنیاد توقيع قبول روزيش باد
طغراش بنام پادشاهی كافرشت چو عرش بارگاهی

Móty Mañall, a splendid copy, 60 pp. 31 bayts, transcribed by Mawláná 'abd Allah in 908, from the autograph; private collection 141 pp. 15 bayts; printed, Calcutta, 1788. A Laylá Majnún has also been published at Tabryz, but it is not stated whose.

(253) تیمور نامه هاتفی (P.)

The exploits of Týmúr, a romantic epos by Hátify in which he imitates the Sikandar-námah of Nitzámy. At the end he gives an account of his former productions.

Beginning بنام خدائی که فکرو خرد نیارد که با کنه او پی برد

Móty Maḥall, 156 pp. of 31 bayts, copied in 908 from the autograph; Farah-baksh 225 pp. 17 lines; As. Soc. Nos. 357, 762.

(254) شیرین و خسرو (P.)

The Loves of Shyrin and Khosraw, by Hátify. He informs us in the introduction that after the completion of Laylá Majnún, his uncle Jámy advised him to compose this poem. Bg.

خداوندا بعشقم زندگی ده بفرم تاج عز بندی نه

Móty Maḥall, 66 pp. 31 bayts, copied from the autograph in 908.

(255) هفت منظر هاتفی (P.)

The Seven Aspects, a Mathnawý by Hátify, in which he imitates the Haft Paykar of Nitzámy.

Beginning این نگارنده صحیفه غیب نام تو صدر صفه لاریب

As. Soc. No. 599, 252 pp. 14 bayts, a good copy.

(256) دیوان حاتم (P.)

The Dywán of Hátim (see p. 235 *suprà*).

Contents: Ghazals 90 pp. 13 bayts; Rubá'ys and Fards 6 pp. Beginning

همچو نی از سوز دل آتش بجان داریم ما نالها در کوچه های استخوان داریم ما

Móty Maḥall, an autograph written in 1179, as we learn from the postscript *تحریر فی تاریخ هجدهم شهر رجب سنه یک هزار و یکصد و هفتاد و نه* هجری قایله و کاتبه فقیر حاتم. It appears that he made subsequently additions, or some one else used the blank leaves as an album, for after this postscript we find chronograms for 1190 and 1194, it is, however, not clear whether they are written in the same hand or not. In the same copy is the Urdú Dywán of the same poet to be mentioned hereafter.

(257) دیوان حیدر کلوج (P.)

The Dywán of *Haydar* of Herát. As he was originally a baker he is called *Haydare Kalúj* or *Haydare Kalychah*, Sám No. 232 speaks of him in the present tense (see p. 74 *suprà* see also *Ātishk.* p. 202).

Contents: Ghazals, 84 pp. 14 bayts. Bg.

ای در دوجہان دولت وصلت ہوس ما وصل تو بصد کونہ ہوس ملتہس ما

Móty Maḥall, this copy probably contains merely selections.

(258) دیوان حیدر (P.)

Dywán of *Haydar*. It consists of Qaṣydahs in praise of Naṣyr aldyn *Haydar* who reigned from 1242 to 1252. Beginning

مطلع دیوان حیدر مصدر حمد خدا مصرعش بال سما و مصرعش بال ہما

Faraḥ-bakhsh, about 100 pp. of 9 bayts. In the Tópkhánáh is a Dywán of Ghazals and Rubá'ys of *Haydar*, but I have not ascertained which *Haydar*. It has 120 pp. of 12 bayts. Bg.

بیارب یاربم تا روز بے ماہ رخت شبہا شب و روز از خدا وصل تو مستخراہم بیا رہا

Another Dywán of Ghazals of a poet of the takhalluṣ of *Haydar* in the same collection (about 100 pp. 11 bayts) begins:

ای ہرید و فیک از تو شدہ نامزد ما از روز ازل بر تو عیدان نیک و بد ما

(259) دیوان حیرتی (P.)

The Dywán of *Hayraty*. He was originally of Marw but he declared himself that he was of Tún. Wálíh says that he was of Má-wará-l nahr. He came early to Ray and spent several years in that city. Subsequently after a visit to Baghdád he went to Adzarbáyján; being much given to drinking he found it necessary to proceed to Mazánderán, where that vice was less punished, and he spent five years in the house of Áqá Rostam, the governor of that province. In reward for a Qaṣṣdah which he composed in praise of Sháh Tahmásp, he obtained the title of king of poets and was called to court, and after a short residence there he was requested to compose a Mathnawý under the title *مناجاة المباح*. In order to enjoy greater rest for his literary labours, and perhaps also to indulge more freely in his habitual vice, drunkenness, he went to Káshán, which he considered as his home, and he was murdered there in 961. He left besides the above mentioned epos another Mathnawý to which he gave the title of گلزار and which is an imitation of the Bostán. All his verses amount to about 40,000. (Taqyy Káshy No. 234; *A'tishkadah* p. 95; *Khizánah' ámirah*; and p. 75 *suprà*).

Contents: Ghazals, about 400 pp. 15 lines. Bg.

ای بجان بندۀ ات سفید و سیاہ ما بر خداوندی تو خلق کراہ ما

Móty Maḥall, a bad imperfect copy, ending with the letter mym.

(260) کلیات حزین (P.)

Complete poetical works of *Hazyn*, who died in 1180 (see page 135 *suprà*). He collected his works in 1155; up to that time his poems formed four Dywáns.

- Contents : a preface in prose 3 pp. Beginning
 افتتاح نامه نام آوران کیدمان خدیو سخن
 Forty-six Qačydahs 100 pp. of 20 bayts. Beginning
 غیرنقی غیوت یکنای بی همناستی نقش لاد چشم وحدت بین من الاستی
 Sixty-two Qif'ahs, 28 pp. Beginning
 باخاتم النبیین غمخوار عالمی تو پیش تو چون فزالم از جور اسمانی
 1,451 Ghazals, 700 pp. 18 bayts; 484 Rub'ays, and
 792 verses of Fards, &c. Beginning
 دین دردمی بی پایان درین طوفان شور افزا
 a Mathnawī, containing chiefly stories, 30 pp.
 18 bayts. Beginning after a short preface in prose :
 ثنایای شایسته دلدار را سپاس فراوان زما یار را
 A Mathnawī in imitation of the *Hadyqah*, it has the
 title بدیعة البدیعة, 62 pp.
 كلما في الوجود ليس سواه وحده لا اله الا الله Beginning
 آغاز است پیر خرابات را که شست از دم لوث طامات را
 a Mathnawī, 14 pp. Beginning
 بنام آنکه اذر را چمن ساخت دل دوزخ شر را انجمن ساخت
 a Mathnawī, 6 pp. Beginning
 ای دل افسرده خروشت کجا است خاموشی از مزمه جوش کجا است
 a Mathnawī, 15 pp. Beginning
 بنام نگارنده هست و بود فرازنده این رواق کبود
 a Mathnawī, 22 pp. Beginning
 ساقی زمینی موحدا نه ظلمت بر شرک از میانه
 Mótý Maḥall, a splendid copy. Most of his works are in the
 As. Soc. Nos. 411 and 1034.

(261)

دیوان هجری

(P.)

The Dywán of Hijry. He was of Kúnbán كرنبلان but lived in Bengal, and in several of his poems he expresses

a lively desire to see his home again. The Dywán contains several chronograms for 1171, 1174, 1180, &c.

Contents: a Qačydah in praise of 'alyy. This is a most wonderful composition. If you read the first letter of every Mičra', you have a Qit'ah in praise of Nawáb Sayyid Mohámmad Ridhá Khán Motzaffar-jang. Some letters in the Qačydah are written in red, if you read them by themselves you have a Ghazal, and certain letters in the Ghazal form a Rubá'y, and certain letters in the Rubá'y form a Mičra'. Beginning

منبع و سر چشمه احسان علیست حیدر صفدر جهان را جان علیست

Qačydahs, Tarjy'-bands; Ghazals, &c. 226 pp. 10 bayts; Rubá'ys 20 pp. Beginning of Ghazals.

بده حسن قبولی از کرم یارب بیانم را

Móty Mašall, a splendid copy, written in 1194; As. Soc. No. 354, a fine copy, written in 1192.

(262)

دیوان هلالی

(P.)

The Dywán of Badr aldyn Hilály. He was by origin of Chaghatây, but was born at Astrábád. He received a good education and was skilled in science. It is on account of this combination of poetical talents with erudition that he is called the Little Jámy. He went early in life to Herát, which was then under the patronage of Myr 'alyy Shyr, the great seat of learning, and made the acquaintance of many celebrated poets, among them Nargisy, with whom however he had several controversies. When he had attained to celebrity he visited 'iráq and Adzarbáyján, and was every where well received by the great; he remained for some time with prince Abú-lnaçr Sám Myrzá, the author of the Tadzkirah mentioned in

page 12 *suprà*. Love for his native soil brought him back to Herát, which town had in the meanwhile been taken by 'abd Allah Khán U'zbek. He made a Qačydah in his praise, which was well received, but his enemies persuaded the Khán that he was a heretic, and he was put to death on this charge in 939. The author of the *Atishkadah* p. 34, ascribes to Hilály, besides the two Mathnawies to be mentioned below, a Laylá ó Majnún (Sám No. 210; Taqyy Káshy No. 207; Khoshgú II. No. 60). Beginning

ای نور خدا در نظر از روی تو ما را بگذار که در روی تو بینیم خدا را
Lithographed, Lucnow, Mortadhwary press, 1263, 35 pp. three columns in a page. This copy does not contain the Qačydahs; Tóp-khánah, MS. 176 pp. 12 bayts.

(263)

صفات العشاقین

(P.)

Qualities of Lovers, a Mathnawy by Hilály divided into ten chapters Beginning
مقاله.

خداوندا دبی از غیب بکشای جمال شاعد لاریب بکشای
Tópkhánah, 80 pp. 13 bayts, written in A. H. 913; As. Soc. No. 1240, 84 pp. 15 bayts, a good copy, written in 1066. *Ibidem* No. 991, a good copy, written in 970.

(264)

شاه و گدا

(P.)

The King and the Beggar, a mystical Mathnawy, by Hilály in 1344 verses. Beginning

ای وجود تو اصل هر موجود هستی و بودی و خواهی بود
As. Soc. No. 1498, 12mo. 112 pp. 12 bayts.

(265) دیوان ناصر خسرو حجت (P.)

The *Dywán* of Náçire Khosraw *Hojjat*. It appears from more than one passage of his poems that he was of Khorásán (and not of Ispahán) and flourished under the Fátimite Khalyfah Ma'add b. 'ally Mostançir, who succeeded in 427 and died in 487.

ترا باد از جهان ناصر امام حق مستنصر
مبدان افضل تو قاصر ازین بنده خراسانی

He was apparently a man of very brilliant talents and an original mind, and acquainted with all the sciences cultivated in his days. Being himself descended from 'ally, he mixed himself up in the religious and political disputes which then divided the *Mohammadan* world, and was one of the great champions of the *Shy'ahs*. His turn for philosophical speculations moreover made him, even among his own party, suspected of free-thinking, nay of being an adept of the black art. It is said that he believed in metempsychosis. He was in consequence exposed to many persecutions. His biographers inform us that he was a school-fellow of the philosopher Faryáby. When he had obtained a name he went to Egypt and was appointed Wazyr by the Khalyfah Mostançir, subsequently he was compelled to take flight from Egypt to Baghdád, and obtained a high office, but after a short time he was obliged to yield to persecution and he fled to Khorásán, and finally he retired to Badakhshán and led the life of an ascetic taking a cave as his habitation. He died in 481, and is buried in the cave in which he lived. Some authors say that he died in 431. Among his poems is a *Qaçydah* in praise of 'imad aldyn Abú-l-Ma'aliy ruler of Badakhshán. It is said that he left many works, among them are some

on the occult sciences, Taqyy Káshy has inserted a short memoir of his which has the title رسالة القدامة في زاد القدامة in a Persian translation into his Tadzkirah. He composed it towards the end of his life. Dawlat-sháh mentions two works of *Hojjat*:—the كنز الحقائق which is in prose and the روشناي نامه, which is a Mathnawý. Jámy in his Baháristán mentions a سفرنامه or Journal of *Hojjat* in which he gives an account of his travels to various countries (probably also to India) and of his disputations with learned men. His Dywán has, according to Dawlat-sháh, 30,000 verses, and according to Taqyy 20,000. It consists of Qačydahs most of which treat on philosophy and morals.

Bg.

آب خوش بی تشنه بس ناخوش بود مرد سیر آب آب خوش را منکرست

Another copy commences :

پادشاه بر کامهای دل که باشد پارسا پارسا شو تا شوی بر مراد پادشاه

Móty Mahall, a splendid copy, written in 1037; private collection, a good copy 284 pp. 23 lines. A copy of the روشناي نامه is in the library of Leyden, see Dozy's *Catalogus*, it was composed in 343 (443 ?), it is divided into several Maqálahs and treats on philosophical subjects.

(266)

رياض الصالحين

(P.)

The Gardens of the Good, being a Tarkyb-band, with Qačydahs on the margin by Motzaffar Hosayn, who had the takhalluṣ of Hosayn, and who is called Shahyd, martyr, by the copyist, this means that he either fell in battle or was unjustly put to death.

Beginning دوستان اشفته حال و بیسرو سامان منم

Tópkhánah, 28 pp. copied by Mohammad 'aly b. Mohammad-baksh Ashúb b. Mohammad Ghiyáth Badakhshy.

(267) کلیات حسینی (P.)

Complete poetical works of *Hosayny*, collected in 1145. He may be identical with *Hosayn-dóst Hosayny* (see pp. 134 *suprà*).

Contents : a short preface.

Beginning دیباچه دیوان حسینی چو به بدینی

Mathnawies, Qačydahs, chronograms, &c. 250 pp. ; Ghazals 200 pp. of 13 lines. Beginning of Ghazals :

کرده ام ورد زبان تا مد بسم الله را شمع بزم دل نمودم ذکر الا الله را

Móty Maħall, a very elegant copy in 16mo.

(268) زاد المسافرين تصنیف حسینی (P.)

Provision for Travellers by Amyr Kabyr aldyn *Hosayn* b. 'álim b. Abú-l-*Hosayn Hosayny* of a village in Ghór. He possessed considerable learning, and was a great Čúfy, and a disciple of Bahá aldyn Zakariyá of Multán, where he first devoted himself to Čúfism ; when he had attained to perfection in it, he went to Herát and found many disciples. He travelled much and was a friend of Awħady and Fakhr aldyn 'iráqy, the author of the لمعات. Jámy Nafahát, No. 568, says, he died on the 16th Shawwál 718 ; this is wrong, for it appears that he composed this poem in 729.

در هفتصد و بیست و نه زهجرت کشت اخراين كتاب ختمت

Dawlatsháh says he died in 719 and according to another copy in 729. He left besides the *Zád* and *Kanz alromúz* a Dywán and several prose works as the روح مزاج and نزهة الراح and صراط المستقیم and الراح which will be described in the chapter on Čúfism.

The Zád almosáfiryn may be considered as an imitation of the *Hadyqah* of Sanáy. It is divided into eight chapters ^{مقاله} containing the rules of ascetic life, interspersed with apologues and legends of saints ^{حکایت}.

Beginning ^{ای برتر از آن همه که گذشت} ^{آنکه پدید یا نهفتند}

As. Soc. No. 1477, 12mo. 103 pp. 14 lines, much injured; Tópkhánah, 45 pp. of 34 bayts, this copy begins: ^{ای اول تو درای اول}

(269)

کنز الرموز

(P.)

Treasury of Mysteries, a poem by Myr Hosayny.

After the praise of God and his prophet, and of Shiháb aldyn Sohrawardy, of Shiháb aldyn Zakariyá, of Shaykh Çadr aldyn Mohámmad Zakariyá and of the Amyr Kabyr ^{در آینه مضحجه} ^{نور الله} Núr Allah Modhaji'ah, the poet proceeds to give a mystical explanation of the religious duties of the Islám, of mystical love, abstinence, &c. Bg.

^{باز طبعم را هوای دیگر است} ^{بلبل جانرا نوای دیگر است}

As. Soc. No. 1048, 12mo. 86 pp. 12 bayts. Tópkhánah, about 750 bayts.

(270)

مطلع العاشقين

(P.)

A collection of descriptive poems and verses from various poets, by Hosayn Hosayny Tab^asy. It is divided into 47 chapters ^{باب} and contains descriptions of and bon-mots on the human form, flowers, night, fire, wine, sword, pigeons, shape, shadow, mirror, bow, arrow, warm bath, new moon, 'yd, autumn, &c.

Beginning ^{سپاس بی قیاس قادر بر آن که دل عاشقان}

Móty Mahall, 164 pp. 14 lines.

(271) دیوان هما (P.)

The Dywán of Sayyid Imtiyáz Khán *Humá*, a son of Mo'tamid Khán and a brother of Sayyid Ahmad Khán *Dhamyr*. It contains merely Ghazals. Beginning

بدست غم چو جان امد بلب ساقی بد ما را
می کز دل برد بونش غم دنیا و عقبی را

Tópkhánah, about 60 pp. 10 bayts, written by 'alyy Básiṭy.

(272) دیوان همایون (P.)

The Dywán of Amyr Humáyún of Isfaráyin. He went early in life to Tabryz, and was supported by the Qádhīy 'ysà and Sulṭán Ya'qúb, who called him the second Khosraw خسرو کرجك, after the death of his patrons he came to a place in the neighbourhood of Káshán, where he had a powerful friend and he died there in 902 (Sám No. 23; Taqyy Káshy No. 153; *A'tishk*. p. 94).

Contents: Ghazals. Beginning

بی توجائی که شوه خاک دل آنجا تا ابد ناله بر آید: دل چاک آنجا

Tópkhánah, 80 pp. 15 bayts; As. Soc. No. 238, 25 pp. 13 bayts, a splendid copy but containing mere extracts.

(273) خاور نامه تصنیف ابن حسام (P.)

The Book of the East, a Mathnawý by Mohámmad *Ibn Hosam* of Khwáf in Qohistán. He was a very pious man and possessed considerable learning, and was able to write Arabic as well as Persian poetry. His piety was so great that some consider him a saint. He was a disciple of Çadr aldyn Mohámmad Rawwásy 'okáshy and spent much of his time in solitude. He died in 875

and left a *Dywán* of *Qačydahs* containing about 4000 verses, and a collection of *Ghazals* (*Dawlat-sháh*, 7, 3; *Taqyy Káshy* No. 119).

This epic poem contains an account of the wars of 'alyy, of the wars of *Bahman* and *Sháh Tahmásp*, &c. *Taqyy Káshy* says, though it is not founded on history, it has considerable poetical merit. Beginning

نخستین مراین نامه دلکشای سخن نقش بستم بنام خدای

Móty Mašall, 540 pp. 31 bayts, a splendid copy; *As. Soc.* No. 1316, 828 pp. 19 bayts, a splendid copy: *Ibidem* Nos. 1311 (incomplete), and 1325, this copy begins بنام خداوند جان خرد.

(274)

کلیات ابن یمین

(P.)

The complete poetical works of the *Amyr Fakhr aldyn Maḥmúd b. Amyr Yamyn aldyn Moḥammad Mostawfiy of Faryúmad*, which is three days journey from *Sabzwár*, he is generally known by his *takhalluḡ*, *Ibn Yamyn*, i. e. the son of *Yamyn aldyn*. He was of a wealthy *Tatar* family and exceedingly liberal and charitable, he was therefore generally respected, and it is said that repeatedly the governorship of some province of *Khorásán* was offered to him, but he refused to accept it. He died in his native town in 745, and left panegyrics on the *Sarabḍár* (or *Sarabḍál*) princes and some *Ghazals*, but it is particularly his *Qit'ahs* which are celebrated, many of his poems however were lost by him in 743 in war. *Qit'ah* or *Moqatta'ah* is defined to be a poem consisting of several verses of the same metre and rhyme, but without a *Maḥla'*. If it has a *Maḥla'* it is either a *Qačydah* or a *Ghazal*. It may be added that most *Qačydahs* are panegyrics and most *Ghazals* are erotic poems, whereas *Qit'ahs* contain

more frequently moral reflexions, yet many are panegyrics. (Iláhy ; Taqyy Káshy No. 76 ; Dawlat-sháh 5, 7).

Contents : A preface by one of his friends, it is dated 753, 20pp. Bg. الحمد لله الذي خلق بقدرة العالمة من الماء

Qačydahs, all of which are panegyrics, about 200 pp.

Beginning اي دیده در شناختن حال كائذات

Rubá'ys and Qit'ahs about 250 pp. 15 bayts. Bg.

بنام خدای که هستی ازوست زیردستی و زیردستی ازوست

Tópkhánah, a splendid old copy ; in the same collection there are three copies of the Dywán of Ibn Yamyn, the fullest copy has about 300 pp. of 14 bayts, containing Ghazals, Tarjy'bands, &c.

Beginning اي خداوند قادر یکتا مبدء كون خالق اشیا

In other shorter copies, the first 13 Ghazals are omitted, they begin : تعالی الله که بنمودان دلارا جمال خویش را بر ما هم از ما

Selections from Ibn Yamyn, As. Soc. No. 1134, written in 1055.

Beginning بیا از این بعین ای دوست بشنو

The Qit'ahs of Ibn Yamyn have been very elegantly translated into German, Ibn Jemin's Bruchstücke aus dem Persischen von Baron O. M. von Schlechta-Wssehrd, Vienna, 1852.

(275)

دیوان عصمت

(P.)

The Dywán of Khwájah Fakhr aldyn 'içmat Allah 'içmat of Bokhárá. He was descended from 'alyy, and his ancestors were settled at Bokhárá. His father Khwájah Mas'úd was one of the most distinguished men of that city and a good poet. 'içmat received a good education and was well informed even in history and mathematics. He stood in high favor with the prince Naçyr aldyn Sulfán Khalyl, a son of Myrán-sháh, and he used in his honor in some of his Qačydahs the takhal-luç of Naçyry. He died at an advanced age in 829. It

is said that he imitated chiefly Myr Khosraw. Khoshgú says that his Dywán comprises about 20,000 verses (Taqqy Káshy No. 106; Dawlat-sháh, 6, 5; *Habyb alsiyar*).

Contents: Qačydahs and Qifáhs in praise of Sultán Khalyf, Sultán Ibráhym, Ulugh Bég, &c. about 400 pp. 15 bayts. تعالی الله زهی قیوم دانا تعالی الله زهی حی توانا

Ghazals about 200 pp.; Mo'ammás, Rubá'ys, &c. 13 pp. Beginning ای زعشق اواره در کون و مکان انداخته

Móty Mañall, small 4to. beautifully written by Myrak Bokhary in 1030. //

(276)

قصاید اکسیر

(P.)

The Qačydahs of Myrzá 'atzymáy *Iksyr* of Ispahán. He was in the service of 'umdat almulk Ačaf-jáh and Čafdar-jang, and died under Nawáb Siráj aldawlah. In his Dywán are chronograms for 1140, 43, 47, 48, 51, 53, the latest which I observed is for 1157. (*Anyś alahib-bá*, and p. 162 *suprà*).

Contents: a short preface in prose, Qačydahs, and at the end a few Qit'ahs, &c.

Beginning of preface: سپاس بیقاس مزاور احدیست.

Beginning of Qačydahs: مرا زلزله درد دوری دلدار.

Móty Mañall 326 pp. of 17 lines, a splendid copy.

(277)

دیوان الهی

(P.)

The Dywán of Myr Iláhy, a son of Hojjat aldyn of Sa'dábád near Hamadán, he was a contemporary and friend of Taqqy Awhady (see p. 95) and of Mohámmad

Ján Qodsy. The Dywán contains a chronogram for 1052 and according to a chronogram on his death by Ghanyy he died the same year, but Tálíb places his death in 1060 and Siráj in 1064. The author of the Hamésháh Bahár confounds him with the Hakym Masyh alzamán Iláhy, who came to India under Akbar (see p. 66 *suprà*).

Contents: Qačydahs and Ghazals are mixed, and they are not throughout alphabetically arranged, about 500 pp. of 15 bayts. Last verses rhyming in alif.

بدل خوشست الهی نگهبانی راز زبان شناس مکن حرف لب گذارید

A Mathnawý in praise of Sháhjahán, 26 pp. and some Ruba'ys. Beginning بسم الله الرحمن الرحيم قافله سالار كلام حكيم

Private collection, the commencement and end are wanting, and the last pages much injured.

(278)

ديوان الهام

(P.)

The Dywán of Ilhám. He is probably identical with the poet Malúl, to be mentioned lower down.

Contents: Ghazals, 160 pp. 13 lines.

Beginning هست اعجاز مسیحا حرفی از دیوان ما

Qačydahs, 48 pp. 14 bayts.

Beginning نطق من راز نهان را در بیان انداخته

Faraš-bakhs, a very carefully written copy, 8vo.

(279)

کلیات عمان فقیه

(P.)

Complete poetical works of the Khwájah 'imád aldyn Faqyh, whose takhalluṣ is 'imád. He was a native of Kirmán, and when he had completed his studies at Shyráz

he proceeded after a visit to his home to Yazd, with a view of being initiated by 'izz aldyn Maḥmūd Káshány, the translator of the 'awárif alma'arif into the mysteries of Čúfism. During the reign of Moḥammad Motzaffar who died in 741 and Sháh Shujá', he founded a Khánqáh in Kirmán, and the fame of his sanctity was so great, that instead of paying a fee to a physician, the inhabitants brought the sick to him that he might cure them by his breath and prayers. Among his numerous disciples was a cat, who used to say prayers with him. To this circumstance refers the verse of *Háfiz*.

ای کبک خوشخرام کجا میروی بغاز غره مشو که گریه عابد نماز کرد

Most authors place his death in 773, but Taqyy Káshy and Sir G. Ouseley p. 195 have 793. The former of these two authors has seen a *Dywán* of about 8000 verses.

Contents: 1. مصباح الهداية. The Torch of Guidance, a mystical Mathnawý, 160 pp. 18 bayts, it is divided into ten chapters باب and each of them is subdivided into ten sections فصل composed in A. H. 716 + 34 = 750.

چو دل در شهریار از مهر بستم فدا از غیب تاریخش بدستم

Bg. بنام آنکه جانوا دانش آموخت بنور عقل شمع مجلس افروخت

2. Ghazals, near 200 pp. and a few Rubá'ys.

Beginning هر دم از عطای تو کام دگر مرا

3. مؤنس الأبرار Companion of the Righteous, a Mathnawý, 66 pp. in two cantos مقاله, the first is mystical, and the second contains visions of the poet in which the prophet, Khidhr, &c. appeared to him, and episodes from his own life: he composed this poem in 766.

هفتصد و شصت و شش سال بود کاخر این نظم نکو فال بود

Bg. حمد الهی نگار ای دبیر چون رقم از مشک بر هر سریر

4. مقطعات Occasional poems, 65 pp., most of them are panegyrics on Sultán Sháh Shujá', Wazyr Shams aldyn,

Rokn aldyn 'amyd almulk, Qádhyy 'alyy Yazdy, Queen Radhyyat aldyn, Fath Allah Yazdy, &c.

Beginning ای حکمت زبانرا فضل الخطاب داد

5. محبت نامه A poem on mystical love, 53 pp. divided into ten cantos مقاله, composed in 731.

ز هجرت شد هفتصد و سی و یک

بنام خدائی که توفیق ازوست دل زنده را نور توفیق ازوست Bg.

6. محبت نامه صاحب دلان The Book of Love, 48 pp. in eight chapters باب composed in 722, the name is a chronogram. It begins after a short preface in prose.

بنام آنکه در کاشانه دل محبت را معین کرد منزل

7. ده نامه A Mathnawyy divided into ten Epistles addressed to the king, &c. 40 pp. Beginning

بنام آنکه معجز نامه اوست حروف کائنات از خامه اوست

As. Soc. No. 337, a good copy, but some pages wanting; Mótý Mahall, written in 997, incomplete.

(280) گلدسته تصنیف عماد الدین محمد (P.)

The Nosegay, a Mathnawyy composed in 1075, by imád aldyn Mohammad, who as he informs us, was a native of India (see p. 116 *suprà*). Beginning

ای بنوشاهی و ملک جاردان از تو شد کون و مکان و لامکان

Tópkhánah, 18 pp. 34 bayts.

(281) بدایع الاخبار عماد (P.)

Strange Stories, a Mathnawyy of 1,634 verses by 'imád. The title is a chronogram for 1037.

Contents: a preface in prose, Mathnawyy divided into eight chapters باب ۱ توحید ۲ صفت مسامانی ۳ صفت عشق باب

۴ مبرو شکر ۵ ترک دنیا ۶ دانستن قدر عمر ۷ مذمت دنیا ۸ قضا
و قدر

Bg. ای صفات تو صفای دل ما ز آب عشق تو مخمر گل ما

Móty Maḥall, copied in 1075.

(282)

دیوان عمادی

(P.)

Dywán of 'imad aldyn *'imády*, the panegyrist of 'imád aldyn Daylamy, who, if he is identical with the 'imád aldawlah mentioned in the Shyráz-namáh, died in 333. It is said that 'imády was born at Ghaznah, and therefore he is called Ghaznawwy, and he resided at Shahryár not far from Ráy, and he has therefore also the patronymic of Shahryáry. Some authors however maintain that 'imády Ghaznawwy and 'imady Shahryáry were two distinct poets, the former of whom flourished at the time of Maḥmúd, and the latter under the Seljúqians. If the distinction be founded, this Dywán must be ascribed to 'imády Ghaznawwy, because the verses quoted by 'awfy of that poet are found in it. This question has been discussed at some length by the author of the Haft Iqlym, Khoshgú and Taqyy Káshy; the latter places the death of 'imády Shahryáry in 573. This Dywán consists of Qačy-dahs or panegyrics.

سبحان خالقي كه بياراست از دو حرف

این هفت قبه را كه به شش روز بر كشید

Móty Maḥall, 108 pp. 14 lines, another copy has 40 pp. of 44 bayts.

(283)

دیوان اعامی

(P.)

The Dywán of Abú 'abd Allah Moḥammad (or Abú Moḥammad 'abd Allah) b. Abú Bakr 'othmán *Imámy*.

He was of Herát, but spent the greater part of his life in Kirmán and Ispahán. He possessed much learning, and was a contemporary of Sa'dy, whom in the opinion of some critics, he surpassed in the Qačydah. He died in 686 or 674.

The poems are not alphabetically arranged, in this Dywán. It contains Qačydahs, Ghazals, and at the end 15 pp. of Rubá'ys. Bg.

در جهان جان بعون مبدع اشیا

As. Soc. No. 413, 4to. about 200 pp. of 12 verses, a splendid copy.

(284)

دیوان عراقی

(P.)

The Dywán of the Čúfy poet Fakhr aldyn Ibráhyim b. Shahryár 'iráqy of Hamadán. In his early years he learned the whole Qorán by heart, and when he was seventeen years of age he became a pupil of the celebrated Čúfy Shiháb aldyn Sohrawardy. He repented so much a hasty answer, which he had given to his spiritual guide, that he turned a wandering qalandar and went to India. At Multán he met Bahá aldyn Zakariyá who gave him his daughter in marriage, and who on his death-bed declared him as his successor and as the spiritual guide of his flock. In India he composed some very beautiful elegies expressive of his love for his native country. After twenty-five years' residence in India, being obliged to give way to the jealousy of some of the followers of Bahá aldyn, he performed the pilgrimage to Makkah and went thence to Aleppo and Rúm (Iconium?) where he met Čadr aldyn Mohámmad Qunyawy, and he studied the Fočúč of Ibn 'araby with him. Whilst he read this book he composed a work called *Lam'át* لمعات (sparks or inspirations). He

was given, even more than other Persian poets, to the disgusting crimes of which they boast in their compositions. He died in 686 or 688 : Dawlat-sháh places his death in 709.

Contents : Qačydahs and Ghazals not alphabetically arranged, 230 pp. 14 bayts, and a few Rubá'ys and Fards.

Beginning عشق جانبازان اگر جویای جانامی

As. Soc. No. 1132, a fine old copy, also No. 820, this copy seems to be much fuller, but it is badly written.

Beginning راز باریکست و شب تاریک و مرکب انگ ویدر

In the Tópkhánah is a MS. 80 pp. of 18 bayts, bearing the title of نامه عشق by "iráqy who is known by the name of Fakhr aldyn." It contains a Mathnawý and some Ghazals.

Bg. هر که جان دارد و روان دارد واجب است شکر آنکه جان دارد

(285) کار نامه تصنیف عرفان (P.)

The Exploits of 'alyy Mardán Sháh, the Amyr al-omarâ of Sháhjahán, by Mohammad Ridhá b. Mohammad Ján 'irfán of Khorásán.

After a short preface in prose, the poem begins :

بنام خدای که شد نامها ز آغاز او ختم انجامها

Tópkhánah, 350 pp. of 30 bayts. In the Mótý Maħall is a copy (possibly an autograph) of the Dywán of 'irfán, it is however, not certain whether he is identical with the author of the above Mathnawý, it is more likely that he is identical with 'abd Allah 'irfán see p. 113 *suprà*. The Dywán contains Qačydahs 42 pp. of 17 lines ; Ghazals 156 pp. 13 lines ; Rubá'ys 14 pp. Beninning of Qačydahs :

من ان نیم که دهم دل بجلوه زیبا

(286) دیوان عشقی (P.)

The Dywán of Shaykh Mohammad Wajyh 'ishqy, a son of Gholám Hosayn *Mojrim* of Patna. He was for

ten years *Tahsyldár* under the English government at Kharwar, subsequently he came to Dacca: he was still alive in 1224, but his eye-sight was much impaired (*Nastare ishq* and *suprà* p. 183.)

Contents: Ghazals, Rubá'ys and a short Mathnawý.

دَمِی که بیکر خوب تو آفرید خدا چه آفرین که نه بر آفرین شنید خدا

Collection of Mawlawý Moḥammad Wajyh, 80 pp. of 13 bayts, this book contains merely extracts from the *Kullyyát* of this poet.

(287)

دیوان عشقی

(P.)

The Dywán of 'ishqy. It contains 216 pp. 9 bayts and 27 Rubá'ys.

Beginning

ای تازه زگلزار جمالت چمن ما وز خندۀ شیرین تو شیرین دهن ما
As. Soc. No. 705, at the end, under the head *خاتمه* "conclusion" are five verses, from which we learn that the Dywán was completed in the 24th year of Moḥammad Sháh (A. H. 1154); this may be the year in which the author collected his poems, but in the last of these verses we are told that *Shaykh Burhán* is the copyist, and therefore it may also be the date of the copy. In the *Tópkhánah* is a Dywán of Sháh Abú-l-Barakat 'ishqy, containing Ghazals, 50 pp. 14 bayts, the initial verse of it is not found in the Dywán of the As. Soc. it runs: *بیا ای دل بکن در وصف ان مهر و سایلها*

(288)

دیوان عشرت

(P.)

The Dywán of Myrzá 'alyy Ridhá 'ishrat, who collected his poems into a Dywán, under Moḥammad Sháh in 1160, and died shortly after.

Contents: Ghazals 266 pp. of 12 lines; Qačydahs in praise of Shujá' aldawlah 37 pp.

Beginning

گل برگی کند رنگ نهای تو زبان را حمد تو بهار است گلستان بیانرا

A Sáqiý-námah.

Beginning

رحمت خدا تا شوم تر دماغ کشایم لب خویشتن چون ایام

Móty Ma'all and Tópkhánah, the latter copy does not contain the Sáqi-y-námah.

(289) قصائد عبد الواسع جبلي (P.)

The Qačydahs of 'abd al-Wási' b. 'abd al-Hāmiy ('abd al-Jāmi'?) *Jabaly* Sultāny. He was born in the mountains of Ghurjastān; hence his takhalluṣ, which means mountaineer; and he was descended from a family of Sayyids. According to the general opinion his early education was much neglected. Some of his biographers however contend that he could not have attained to such excellency in poetry if this had been the case, and they are of opinion that he has received a good education. From his native mountains he came to Herát, where he applied himself to study and thence he proceeded to Ghaznah. He found a patron in Bahráam Sháh, who succeeded to the throne of Ghaznah in 512 and died 543. This is the same prince to whom Sanáiyi dedicated his *Hadyqah* and for whom *Hamyd* aldyn Načyr Allah, a pupil of Abú-l-Ma'hāmid Ghaznawý translated the *Kalýlah wa Damnah* from Arabic into Persian. When Sultān Sinjar took Ghaznyn *Jabaly* composed poems in his praise and was fourteen years in his service. He died in 555 or 543. Taqyy Káshy has seen 6000 verses of *Jabaly*, Wálih says that he left about 8000 verses of which he had seen 1000. His poetry is difficult to understand, and therefore considered very beautiful ('awfy 10, 3; Dawlat-sháh 2, 2; Taqyy Káshy No. 17; Shyr Khán Lódy p. 37; Ouseley, *Biogr. Not. of Pers. poets* p. 108).

His Qačydahs are not alphabetically arranged, and begin—

که دارد چوندو معشوق نگار و چابک و دلبر
بنفشه زلف لاله روی نرگس چشم نسوین بر

As. Soc. No. 73, about 360 pp. of 15 bayts, copied in 1243.

(290) *مثنوی جعفر* (P.)

A Mathnawī by Ja'far, who was a soldier by profession, he composed it in 1065 and dedicated it to Shāhjahān.

Beginning بنام خدا ابتدا کرده ام خدا را بخود رهنما کرده ام

As. Soc. No. 929, 64 pp. of 13 bayts.

(291) *چار درویش تصنیف جافی* (P.)

The Story of the four Darwysheš by Myr Abū-l-Hasan Khān Jāfiy, (*Khāfiy*?) Beginning

بنام یزدان که مورث کام است بر زبانم همیشه این نام است

Tópkhānah, 120 pp. of 10 bayts, a beautiful copy written in 1192, probably for the author. It has the following postscript: يك قصه چار درویش تصنیف میر صاحب میرابوالحسن خان منخلص بجافی ۱۳ ربیع الثانی سنه ۱۹ جلوس شاه عالم سنه ۱۱۹۲

(292) *قصائد جغت نوابین* (P.)

Qačydahs of Jagat Narāyan, in praise of Ačaf aldawlah, who died in 1212.

Beginning خالق جان و دل تن مر خدا مالک ملک و ملک افسر خدا

Móty Mažall, 150 pp. 15 bayts.

(293) دیوان جلالی امیر اوس (P.)

The Dywán of Sayyide 'álam Mohammad *Jalál*, or *Jalály*. He informs us in a *Qit'ah* that he was a native of Ahmadábád and that his father and spiritual guide was Myr Sayyid Jalál b. *Hasan*, a descendant and follower of Sháhe 'álam *Habyb*, his entire spiritual genealogy is recorded in a *Qaṣṣdah*: he was a disciple of his father, who was a disciple of Sayyid Khán 'abd al Ghafúr, Sayyid Ahmad, Sayyid Mohammad Rájú, Mohammad Sháhe 'álam, Sayyid Burhán who settled in Gujrát, Nāṣir aldyn Mohammady, Jalál aldyn Ahmad, Makhdúm Ahrár, Sayyid Kabyr aldyn Ahmad, 'alyy and Jalál who settled in India, Mohammad and Ja'far, Sayyid Mahmúd, Ahmad, Sayyid 'abd Allah, 'alyy, Ja'far, Naqyy, Taqyy, Imám Ridhá.

Contents: *Qaṣṣdahs* 7 pp. of 14 bayts; *Ghazals* 94 pp.; *Rubá'ys* 23 pp. Beginning of *Ghazals*—

الا اي مست ناز از حد مبربی اعتدالي را

As. Soc. No. 531, a fine copy.

(294) مدح محمد شاه تصنيف عبد الجليل (P.)

A Mathnawý by 'abd al Jalyl in praise of Mohammad Sháh—succeeded in 1131—in which he describes the fireworks and other festivities of the emperor.

Bg. بهاري كرد كل عالم چمن شد شكفتن عام در هر انجمن شد

Tópkhánah, 25 pp. 25 bayts.

(295) دیوان جمال الدين (P.)

The Dywán of Jamál aldyn Mohammad of Ispahán, a son of 'abd al-Razzáq and the father of the poet Kamál

aldyn. He flourished under the Čáyid dynasty and most of his Qačydahs are encomiums on them. He died at Ispahán in 588 (Taqyy Káshy No. 29 ; Dawlat-sháh, 3, 3).

It consists of Qačydahs alphabetically arranged.

Bg. دیگر باره چه صنعت کرد با ما سپهر سرکش و فرتوت رعا.

Móty Mahall, 66 pp. 44 bayts.

(296) بیان حقایق احوال سید المرسلین (P.)

Explanation of the verities of the history of the prophet by Fadhl Allah *Jamály* of Dilly. He was a pupil of the Shaykh Samá Allah who, according to 'abd al-Haqq, died in 901, at an advanced age. Jamály was a great traveller, he made the acquaintance of Jámy (who died in 898) at Herát and wrote an account of his own travels *سفرنامه*. He was deeply versed in Čúfism and is considered as a saint. His tomb, a very elegant little building of white marble, is a short distance S. E. of the Kotob minár, eleven miles from Dilly. The Jamály mentioned in p. 48 *suprà* either is not identical with the author of this book or the date of his demise must be incorrect, as will appear by comparing the above dates. The author of the *A'thár alčanádyd*, p. 165, places the death of the author of this work in 922, and says that خسرو هند is a chronogram for it but this gives 925.

The book is divided into several parts, and each part has a separate title. The first is entitled مصباح الارواح, and the seventh and last part شرح الواصلین و رسم الغافلین. وشهد المرضیین وسیف اللجاهلین. The date of the composition of the first part, 868, is contained in the following line:

هشت سال و شصت سال و هشتصد رفته بد از هجرت شاه رعد

The work contains a mystical view of the life of Mohammad. The author usually gives one or two traditions with a Persian translation, and some explanations in prose, and then follow his illustrations which are chiefly legends in verses. The first part begins:

ای طالب انوار اسرار معانی و جویای تجلیات ظاهر

The *Sharḥ al-wāṣilīn* begins—

نام بسم الله الرحمن الرحيم می سزاید بر صراط مستقیم

As. Soc. first part, No. 632 about 400 pp. of 15 bayts, a splendid copy, at the end are Rubá'ys, &c. about 60 pp. *Sharḥ al-wāṣilīn*, As. Soc. No. 1285, written in the same hand, but in a different shape, about 400 pp. of 15 lines, it ends with the words تم الكتاب المسمى بشرح الواصلين و بانها تم الاقسام السبعة الموعود من الكتاب الوارد في بيان حقائق احوال المصطفى صلعم. After this follows a short Mathnawī, 27 pp. which has the title of مهر القلوب and probably belongs to the work. Beginning هر روز نیک آفتاب می کشد هر روز نیک.

(297)

کلیات جامی

(P.)

Complete minor poems of Núr al-dyn 'abd al-Raḥmán Jámī. He was born at Jám in 817, and died in 898. For a full account of his life I refer to Rosenzweig's *Biographische Notizen über Mewlana Abdurrahman Dschamí*, Vienna, 1840. Taqyy Káshy gives the following list of his works, many of which will be described in their places. The readings between parentheses are taken from Iláhy. شواهد النبوة • نفحات الإنس • نقد النصوص • رساله طریق صوفیان (بطریق خواجگان) • اشعة اللمعات • شرح فصوص الحکم • لوامع • شرح قصیده ابن فارض • شرح رباعیات • شرح بینین از مثنوی مولوی • لوابع • شرح بیت خسرو دهلوی • شرح حدیث ابی ذر عقیلی • سخنان خواجه پارسا • ترجمه چهل حدیث • مذاقب حضرت مولوی • مذاقب خواجه عبدالله انصاری • رساله تحقیق مذهب صوفی و متکلم و حکیم • رساله فی تحقیق الوجود • رساله سوال و جواب هندوستان

رساله لا اله الا الله • رساله مفاسك الحج (رساله منظومه در حج) • هفت اورنگ مشتمل بر هفت كتاب اول سلسله الذهب ثاني سلمان و ابسال ثالث تحفة الاحرار رابع سبعة الابرار خامس يوسف و زليخا سادس ليلى و ميجنون سابع خرد نامه اسكندري • ديوان اول و ديوان ثاني و ديوان ثالث • بهارستان • رساله كبير در معما رساله متوسط رساله صغير • رساله منظومه واصغر در معما • رساله عروض • رساله قافيه • رساله موسيقي • رساله منشات • نواید الضيائية في شرح الكافية • شرح بعضي از مفتاح الغيب منظوم و منثور •

Hāhy adds to this list : • رساله صرف و منطق • On the حليلة الحلال • حليلة عروہ • رساله عروہ • حليلة الحلال • شرح قصيدة بردة منظوم see Hāy Khal. No. 4,614, and Dorn's *Cat. des. MSS. de la Bibl. Imp. de St. Pétersb.* p. 372, it contains logogriphs extracted from the حل المطرز of Sharaf aldyn 'alyy Yazdy who died in 850.

Von Rosenzweig and Dorn, *loco cit.* give us very valuable details regarding the above works, and the former author mentions in addition ارشادية (see Hāy Khalyfah, No. 567,) تاريخ هرات and تجنيس اللغات.

Contents: the minor poems of Jāmy are divided into three Dywāns, each of which has a separate title:

1. فاتحة الشباب "Beginning of Youth;" it contains Qaḡy-dahs 90 pp. of 19 bayts; Ghazals 276 pp.; and about 170 Rubá'ys and a few Tarjy'bands.

Beginning بسم الله الرحمن الرحيم اعظم اسما عليم حكيم
2. وسطة العنقد "The Centre of the Necklace." This Dywān contains 10,000 bayts, and the author collected it in 884, when he was going on for seventy.

Beginning درين صنيفه چو آغاز كردم املا را
3. خاتمة الحيوۃ "Conclusion of Life." This Dywān fills 134 pp. of 19 lines; at the end are a few Rubá'ys. Jāmy made the fair copy of it in 896.

Beginning آنكه تسبيح حصا بر صدق او امد گواه

Two or three very beautiful copies of these Dywáns are in the Móty Mañall: every Dywán has a short preface in prose.

(298) هفت اورنگ جامی (P.)

The Constellation of the two Bears. This is the name of seven Mathnawies of Jámy, each Mathnawý has a separate name: and the last five of them together have also the title of *خمسة جامی*, they are—

1. سلسلة الذهب *Catena aurea*, it is in the same measure as the *Hadyqah* of Sanáy, the *Haft Paykar* of Nitzámy, and the *Jáme Jam* of Awñady, viz. : فاعلاتن. This poem is divided into three books. The first book fills 106 pp. of 38 bayts, making upwards of 4000 lines, but the chapter-heads, which are long and numerous, must be deducted.

Beginning لله الحمد قبل كل كلام بصفات الجلال والاکرام

The second book has 28 pp. 38 bayts.

Bg. بشنوی ای گوش بر فسانه عشق از صریح قلم نوانه عشق

Third book, 80 pp. of 38 lines.

Bg. حمد ایزد نه کار تست ایدل هرچه کار تو بار تست ایدل

2. سلامان و ابسال. The Adventures of Salámán and Absál 34 pp. 38 bayts, it is in the same measure as the *Mantiq al-tayr* of 'attár, and the Mathnawý of Jalál al-dyn Rúmy, viz. : فاعلاتن فاعلاتن فاعلات.

Bg. ای بیاد تو تاز جان عاشقان زاب لطف تو زبان عاشقان

Edited by F. Falconer, London, 1850. MS. copies are not frequent.

3. تحفة الاحرار. Present to the Free, 36 pp. of 50 bayts, It is in the measure of the *Makhzan al-asrár* of Nitzámy, viz. : مفعلن مفعلن مفعلن. It is divided into 12 cantos مقاله and it was composed in 886.

Beginning بسم الله الرحمن الرحيم هست علای سرخوان کریم

Published by F. Falconer, London, 1848; MS. As. Soc. No. 1412, a fine copy written in 981.

4. سبحة الابرار The Rosary of the Righteous, 63 pp. of 50 bayts. It is in the measure of the Noh Sipehr of Myr Khosraw, viz. فاعلان فعلان فعلن and is divided into three cantos. In some copies is a short preface. Beginning

ابتداء بسم الله الرحمن الرحيم المتوالي الاحسان

Printed at Calcutta, 1811, 4to.; Lithographed at Calcutta 1818, 4to. Edited by F. Falconer, London, 1849.

5. يوسف و زليخا The Loves of Yúsof and Zalykhá, 86 pp. 50 bayts. It is in the measure of Nitzámy's Khosraw Shyryn, viz.: مفاعيلن مفاعيلن فعولن.

Bg. الهي غنچه امید بکشی گلی از روضه جاوید بنمای

Printed at Vienna, with a German translation by Von Rosenzweig, 1824; Calcutta, 1809, 1244, 1265; Lithographed Calcutta, 1818, 4to.; Lithographed Lucnow, edited by Qudrat Akmad and Qabúl Akmad with useful notes, 1262. I have a MS. copy which was written by Myr 'imád (on whom see p. 89 *suprà*) in 1007, it is one of the most correct and beautiful Persian MSS. in existence. It is a school-book in India and therefore MS. copies are innumerable.

A commentary on Yúsof ú Zalykhá has been written by 'abd al-Wási' of Hásy. Tópkhánah 220 pp. 13 lines. Beginning محبوبترین مقالات شرح قصه سناش

Mohammad Sájid Qádiry a son of Faydh Mohammad of Jhan-jánah wrote in 1157, glosses on the margin of this poem, and they were subsequently at his request copied out by Mohammad Sháh, who added after his death a preface and made a separate work of it under the title of شرح عجیب which comprises the text and has been printed at Calcutta in 1240 and 1264, 4to. 241 pp.

زهی قادر مطلق بیچون که از قدرتش محفه

6. لیلی مجنون The Story of the two Bedouin Lovers Laylà and Majnún; this story has first been handled by Arabic poets. It is in the metre of the Tohfát al'irá-

qayn, viz, مفعول مفاعیلن فعولن. The poet informs us that he completed the poem in 889, and that it has 3860 verses.

Beginning

کوناہی این بلند بنیاد در هشتصد و نہ فتاد ہشتاد
 ورتو بشماران بری دست باشد سه هزار و ہشتصد و شست
 اے خاک تو تاج سر بلندی (سر بلندان) Beginning (or

Translated into French by Chézy, Paris, 1808, and into German by Hartmann, Leipz., 1808. (See Zenker's *Bibl. Orient.*)

7. خرد نامہ سکندری The Wisdom Book of Alexander 55 pp. 50 bayts. It is in the measure of the Firāq-nāmah of Salmān, and of the Sikandar-nāmah, Shāh-nāmah and Bóstān, viz.: فعولن فعولن فعولن فعول.

Bg. الہی کمال الہی تراست جمال جہان بادشاہی تراست

A beautiful copy of these seven poems is in the Mótý Maħall, it was written in 955, there is also a copy of the Khamsah in the same collection which was written in 921. In the As. Soc. Nos. 381 and 208, are two very fine copies of all the seven poems, the former was written by Jamāl aldyn. In complete copies, each poem has a short preface in prose. Zenker in his *Bibliotheca Orient.* Leipz. 1846, p. 55, says that the کلیات جامی or "œuvres complètes de Djami" have been printed at Calcutta, 1811, in one 4to. volume. He quotes the postscript, from which it appears that the book which he alludes to is the Roq'āte Jāmy to be mentioned hereafter.

(299) فتوح الحرمین محی لاری (P.)

Conquest of the two Holy Cities, Makkah and Mady-nah, a poem in which these two holy places and the ceremonies of the pilgrimage are described by Jāmy. His name occurs in the following verse:

گربودت از سخن من ملال نوش کن از عارف جام این مقال
 اے ہمہ کس را بدرت التجا کعبہ دل راز تو نورو صفا Bg.

Mótý Maħall, 98 pp. of 15 bayts, beautifully written in 983; As. Soc. Nos. 463, 659, 788, 985. Some copies begin ای دو جہان غرقہ آلائی تو

(300) شرح رباعیات (P.)

Theosophistic Tetrastiches with a commentary thereon and a short preface in prose by Jámý. Beginning of preface حمد الاله هو بالحمد حقیق Specimen :

واجب که وجود بخش نور کن است تصویر وجود بخشش قول کن است
گویم سخن نغز که مغز سخن است هستی است که هم هستی و هم هست کن است

Móty Maḥall, 62 pp. 17 lines, a fine copy, at the end are added some sayings of Jámý's *Pyr*, Sa'd al-dyn Káshghary; As. Soc. No. 828, 44 pp. 9 lines.

(301) دستور عشق (P.)

Dastoor-i-ishk, or the Loves of Sussee and Panoon, a Persian poem by Lallah Jentperkass, Calcutta, 1812, 8vo. I have never had an opportunity of seeing this book.

(302) لطیفه شوق تصنیف جنونی (P.)

Desirable Amusement, by Jonúny, dedicated to Awrang-zéb. The names of the poet and of the emperor occur in this verse.

گر جنونی نکردی این تحریر که نوشتی ز مدح عالمگیر

In the conclusion he informs us that he composed the poem in 1100, and that it contains upwards of 6016 verses. It consists of anecdotes which are headed لطیفه

Beginning بابل بوستان دانای می هراید چنین زگو یای

As. Soc. No. 346, 392 pp. 17 bayts, copied in 1123.

(303) کلیات جویا (P.)

Complete poetical works of Myrzá Dáráb Bég *Júyá*. He was by origin a Persian but was born in Kashmyr. He died in 1118, the chronogram on his death is سخن پر نور *Arzú* says that most poets of Kashmyr who flourished in the commencement of the 12th century were pupils of *Júyá*, as for instance Mollá Sáfi'y.

Contents: a short preface in prose; Qačydahs in praise of God and the Imáms, &c. 180 pp. 11 bayts.

Beginning مراچه حد ثنا لا اله الا الله کجا من و تو کجا لا اله الا الله
Ghazals about 500 pp. 10 bayts. Bg.

الهي زهنا سوى خود اين گمراه غافل را

Rubá'ys 38 pp. 8 bayts; and short Mathnawies, one in praise of Kashmyr.

Beginning بسم الله الرحمن الرحيم راه نمائنده اميد و بيم

Móty Mañall, copied in 1128; Tópkhánah.

(304) ديوان كلیم (P.)

The Dywán of Abú Talib *Kalym* of Hamadán, the principal court poet ملك الشعراء and panegyrist of Sháh-jahán. He died in 1061, (see pp. 90, 128, 113, 151, 116 *suprà*).

Contents: Qačydahs in praise of God, Sháh-jahán, &c. 236 pp. 17 bayts.

Beginning شوق هرکس را که در راه طلب سر میدهد

Ghazals, 329 pp.; Rubá'ys 17 pp. Beginning

بدل کردم بمستی عاقبت زهد ریائی را

Móty Mañall, several copies, one written in 1093; As. Soc. Nos. 600 and 1079, containing merely the Ghazals; *ibidem* 1442, containing his Qačydahs as well as the Ghazals.

(305) شاهنشاه نامه کلیم (P.)

The Imperial Book, by *Kalym*, being an epic poem on the exploits of Sháh-jahán.

Bg. بنام خدائیکه از شوق جود در عالم عطا کرد و سایل نبود
Móty Mañall, 710 pp. of 21 bayts.

(306) دیوان کمال اسمعیل اصبهانی (P.)

The Dywán of Kamál aldyn Ismá'yí of Ispahán, a son of Jamál (see p. 445 *suprà*) whom he surpassed. He was like his father a panegyrist of the Çá'id family and owing to the novelty of ideas he is called Khalláq alma'aniy. He also occupied himself with Çúfism, and Shiháb aldyn 'omar Sohrawardy was his spiritual guide. He was tortured to death by the Moghols who expected to find hidden property in his house on the 2d Jumádà I. 635 (some say 638) and left a Dywán of about 16,000 verses.

Contents: Panegyrics in praise of his patrons, Dhiyá aldyn Añmad Abú Bakr, Shiháb aldyn, Fakhr b. Nitzám aldyn, &c. and a few Rubá'ys.

Beginning ای جلال تو بیانها را زبان انداخته

Móty Mañall, 260 pp. 17 lines; my own collection 748 pp. 16 bayts, an old and correct copy.

(307) دیوان کمال خجندی (P.)

The Dywán of Kamál aldyn Khojandy. He devoted his whole life to ascetic exercises, and is therefore considered a saint. When a young man he made the pilgrimage to Makkah, and on his return he remained at

Tabryz. When that city was taken by Yuqtamish Khán he was carried away as a prisoner into the desert of Qipcháq, but after four years he effected his escape and returned to Tabryz, Sultán Hosayn a son of Oways received him with great respect and built a Khánqáh for him. He died during the reign of Sultán Myrán-sháh who was a great admirer and patron of his, in A. H. 803: some say he died in 792 and others in 808. Kamál was a contemporary of Háfitz, and they possessed each other's esteem, but were not personally acquainted with each other. In reference to the elder Kamál he has the following rubá'y.

دو کمال اند در جهان مشهور یکی از اصفهان دگر ز خجند
این یکی در غزل عذیم مثال و آن دگر در قصیده بے مانند

The author of the Kholáçah has seen about 10,000 verses of Kamál Khojandy (Ouseley, *Pers. poets*, p. 192; Bland, *A Cent. of Ghazals*).

Contents: A Qačydah, then Ghazals, most of which consist like those of Salmán of eight verses, they are not alphabetically arranged, 404 pp. of 11 bayts; Rubá'ys, Qit'ahs, &c. 25 pp. 19 bayts.

Beginning of Qačydahs سخن آن به نه کند اهل کمال

Bg. of Ghazals از تو یکساعت جدای خوش نمی آید مرا

Farah-baksh, a splendid copy; also several copies in the Mótý Mahall; As. Soc. Nos. 448, 573.

(308) چراغ نامه تصنیف کامل (P.)

The Lamp Book by Kámil. It consists of Ghazals all of which rhyme in chirágh, and the first letter of every verse of the first Ghazal is alif, of the second b &c.

Bg. از شب زلف او بهار چراغ وز گل روی او نگار چراغ

Lithographed at Lucnow, on the margin of the Qáf-námah, see p. 312 *suprà*.

(309) *حربه حیدری تصنیف کرم* (P.)

The History of 'ally and his son *Hosayn*, in verses by Karam, who composed it in 1135 (see p. 128 *suprà*).

Bg. *نمای که مستان کنند ابتدا بنام خدائست جل و علا*

Faraḥ-bakhsh, about 300 pp. of 50 bayts; As. Soc. No. 680, 788 pp. 18 bayts.

✓ (310) *رباعیات کریم* (P.)

The Rubá'ys of Karym. After the Rubá'ys follow Qačydahs with a short introduction in prose, from which we learn that the name of the poet was Myr Mohammad Kátzim that he was a son of Fikr, and that he flourished under *Qozobsháh* of the Deccan.

Contents: a short preface; Rubá'ys alphabetically arranged 440 pp. of 14 bayts: Qačydahs 28 pp. Bg.

هر مصرعه دیباچه مستانه من رمزبست زراز دل دیوانه من
دیباچه کریم بر رباعیاتم کنجیست که باشد ان بویرانه من

Móty Maḥall, a good copy.

h. 355, 356 (311) *مجموعه راز تصنیف کشفی* (P.)

Collection of Mysteries, by *Mohammad Čálih Kashfý*, composed in 1030.

Beginning *ای دوست بعاشقان شیدا بنمای جمال عالم آرا*

Lithographed Lucnow, Masyháy press, s. a. 21 pp. on the margin of this edition is a Mathnawý by Akbar which has the title *نپید و نهید* and begins: *بنام آنکه نه را ناله امروخت* and اختر

In the Móty Maḥall is a copy of the Qačydahs of *Kashfý*, 175 pp. 12 lines, they are chiefly in praise of the Imáms, I am not certain whether the Mathnawý and Qačydahs are by the same poet.

Beginning *ان کلین باغ وفا ان سروستان صفا*

(312) هفت بند ملا کاشی (P.)

A poem in praise of 'alyy, in seven stanzas, by Mollá Kamál aldyn Hasan (Wálih writes *Mohsin*) *Káshy*. He was born and brought up at Ámol but his family was of Káshán, and he therefore adopted the takhalluṣ of Káshy. He was a man of considerable learning and very religious, and all his poems—Taqyy Káshy has seen 6000 verses—are in praise of 'alyy and the Imáms. He died young about the year 720 (Dawlat-sháh 5, 10; Taqyy Káshy No. 63).
Beginning

السلام ای سایه ات خورشید رب العالمین

Faraḥ-baksh, 80 pp. with a commentary which has the title of *كلامی كه مطلع و مقطوع بحلیه مبانی معدن الرضا* and begins *معدن الرضا* and begins *مبانی*, there is only one line of text on each page. Another commentary has the title of *امجاز اسدی*, the author is Moḥammad 'alyy b. Moḥammad Ḥadiq Hosayny Nayshápúry, and it is dedicated to the Nawáb Shujá' aldawlah Moḥammad Khán Asad-jang (hence the title), it contains besides an explanation of the poem, the traditions to which allusion is made or supposed to be made in it, and fills 560 pp. of 19 lines. The date of the MS. is 1149.
Beginning

الحمد لله الذي خلق الانسان لعبادته واصطفاه على ما سواه

Under Ghazi aldyn Haydar d. 1242, a commentary on this poem was written (182 pp. 7 lines) of which there is a copy in the private collection A. It begins *الحمد لله العلي والصلوة والسلام على سيد الانبياء*

The poem has been lithographed, Lucnow, Sulṭány press, s. l. 21 pp. with copious glosses.

(313) دیوان کاتبی (P.)

The Dywán of Shams aldyn Moḥammad b. 'abd Allah *Kátiby*. He was born in a place not far from Tarshyz, but he proceeded early in life to Nayshápúr, and applied himself, under the tuition of Symy, to calligraphy—hence

his takhalluç. When he had attained to celebrity he proceeded to Herát and became a court poet of Baysanghor, but as a Qačyдах rhyming in نرکس which he made "to order" in imitation of one of Kamál Ismáyl did not meet with approbation, he went to Astrábád and eventually to Shirwán. He was favourably received by Amyr-záдах Ibráhym, who bestowed 1000 Dirhams upon him for the first poem which he made in his praise. It rhymes in گل. After having visited Adzarbáyján, Tabaristán and other provinces to earn his livelihood by composing panegyrics on great men, he turned a religious mendicant and took Čáyin aldyn as his spiritual guide. He diligently studied the Čúfy literature and wrote several mystical poems. He died at Astrábád in 838 or 839. According to Khoshgú he left 30,000 verses, but other authors mention only half of that number, Sir G. Ouseley's copy contains the following works, گلشن ابرار the Rose Garden of the Pure. مجمع البحرين Combination of two Metres (see on this Mathnawý p. 322 *suprà*). سی نامه Thirty Epistles. ده نامه Decalogue. Other authors add the names of the following works حسن و عشق ناصر و منصور, بهرام و گل اندام, محب و محبوب, تجنیسات.

Contents: Qačyдахs, 112 pp. 14 bayts, in praise of God and the Imáms, Čáyin aldyn, Amyr Tymúr, Myrzá Sháhrokh, Sulťán Baysanghor, Padsháh Sayf aldyn and Manuchihr b. Sulťán Ibráhym, Amyr Moħammad Mo'yn aldyn.

Beginning

ای کز آدم بخمر جان منمیر ساخته خاک ره را کیمیای مهرتوزر ساخته

Ghazals, 192 pp. 13 bayts.

Beginning

آفاق پر صدا است ز کوه کناه ما کوه کناه چند بود سنگ راه ما

Qit'ahs and Rubá'ys, among them is the following chronogram:

چو شد منوچهر را قتل واقع دلم کرد تاربخش از جان کدای
چو بشنود جان نالها کرد و گفتا منوچهر دارای دوران کجای

After the minor poems follow again Qačydašs, 60 pp. they are not in praise of princes but of other persons, and this may have been the reason for separating them from the first batch.

A Mathnawy of 58 pp. 15 lines.

Beginning باسم الله الرحمن الرحيم تاج حکومت و کلام قدیم

Another Mathnawy with a preface in prose, 56 pp.

Bg. ای شده از قدرت تو ماء و طین بود دیباجه دنیا و دین

Several smaller Mathnawies, Serápás, &c.

Móty Mašall, good copy, in all 750 pages. My notes do not contain the titles of the two larger Mathnawies. I have a beautiful old MS. containing the Ghazals and Tajnysát of Kátiby, 184 pp. 13 bayts, written in 888 by Mohammad Herawy.

(314) *فرحنامه فاطمه تصنیف کاظم* (P.)

The Book of Joy of Fatymah, an epic poem in which the life of the daughter of Mohammad is described by the physician Kátzim, who had the title of *Hádziq almulk*, and was a son of the Mojtaħid (Shy'ah divine) Haydar 'alyy Tostery Najafy. The date of the composition, 1150, is contained in the last verse.

هزار و صد و باز پنجاه بود ز هجرت نه این دولت بخ نمود

The author informs us in the preface that when he was a young man he compiled a history of the prophets and the Imáms and gave it the title *احسن السیر*. One day some one mentioned to him the *Hamlahē Haydary* of Bádzil (see p. 368 *suprà*) and the *صولت صفدری* by Mohibb 'alyy Khán, this induced him to imitate the example of these two poets, and to write a sacred epos

for which he chose Fátimah as his subject, and in four months he composed seven thousand verses, he placed at the head of his poem about 1400 verses which Moẓibb 'alyy had written in praise of Fátimah, and which formed a separate poem.

Bg. of preface زیباترین حدیثی که بابل ناطقه بیان در گلستان

Beginning of the poem بدام خداوند عرش عظیم

Móty Maḥall, 394 pp. of 19 lines.

(315) قصهٔ کامرود تصنیف کورّا مل (P.)

The Story of Kámruṭ, a poem by Chawdhry Kawṛamal, who died on the 16th May, 1848.

Bg. ای خامه بشو زبان کشای در حمد و ثنای کبریای

Lithographed, Dilly, 1265, 136 pp. of 29 bayts, edited by Kály Ráy, Deputy Collector, a son of the author.

(316) دیوان خالص (P.)

The Dywán of Myrzá Sayyid Hosayn Imtiyáz Khán Khálic, who was killed in India, in 1122 (see pp. 141, 111, 121, 150 *supra*).

Contents: After a short preface in prose, which is wanting in some copies, Ghazals, 308 pp. of 13 bayts; Rubá'ys, 16 pp. of 10 bayts.

Beginning

چنان دارند شوق وصل بسم الله عنوانها (see p. 345 *supra*).

A Mathnawý, 8 pp. 15 lines, and Qaṣydaḥs, 82 pp. 15 bayts.

Beginning

دم صبحی که موج از نور میزد نم خجلت بر روی طور میزد

Móty Maḥall, a splendid copy; my own collection, a good copy.

There is another Dywán of Kháliq in the Mótý Mahall which contains a chronogram for 1081, and which he seems to have written before he came to India. Chronogram:

تاریخ فقور استرآباد لعنت با نوشه لعین باد

It contains Ghazals and some Mathnawies, the longest of which has the title گلستان خیال. The Dywán has in all 242 pp. of 11 bayts. Beginning of Ghazals: ای زخم فیض تو تازه دل و جان ما.

(317) دیوان خاموش (ای صاحب) (P.)

The Dywán of Ráy Čáhib Rám *Khámósh*, who died previous to 1229 (see p. 167 *supra*).

Bg. ای برتر از آنکه گوید ادراک وصف تو ز علم و عقل ما پاک

As. Soc. No. 553. Collection of Mawl. Mohámmad Wajyh, Ghazals, 405 pp. Rubá'ys, &c. 65 pp. Beginning of this copy

اگر یاری نماید در راه ارهمت دلها باهی میتوان چون برق کردن قطع منزلها

(318) دیوان قصائد خاقانی (P.)

Dywán or collection of Qačydahs of Afđhal aldyn Ibráhým *Kháqány* (according to the commentator, his name was 'othmán and not Ibráhým). He was a son of 'alyy and a native of Shirwán. His verses were first corrected by Nitzám aldyn Abú-l'olá, who gave him his daughter in marriage, and introduced him at the court of Manúchihr the sovereign of Shirwán, whose title was Kháqán. In honor of this prince, he changed his former takhalluŕ *Haqáyqy* into *Kháqány*. He rose to high dignity and obtained the title of Amyr, noble; but he ill-requited the kindness of his benefactor; he and Abú-l'olá became jealous, and wrote biting satyres against each other. When *Kháqány* was tired of the life of a courtier he

solicited permission to retire, and when it was refused he fled to Baylaqán, but was arrested by the agents of the Kháqán, brought back to Shirwán and cast into prison. After some months, he was released and went on a pilgrimage to Makkah, on the road he composed his most celebrated poem the *Toḥfat al'iráqayn*. He died at Tabryz in 582 or in 595, and is buried at Surkháb, and at his side rest the poets Tzahyr Faryáby and Sháhfur Ashhary Nayshápúry, (Ouseley, *Pers. poets*, p. 157; Hammer *Schöne Redek. Pers.* p. 125; Jámy *Nafáh*. No. 569; Mohammad 'awfy, fol. 124; Taqyy Káshy, No. 23; Dawlat-sháh 2, 14; *Mirát alkhíyál*, p. 38; *A'tishkadah*, p. 53; *Khizánah 'ámirah*).

His *Dywán* consists of *Qačydahs*, and *Qit'ahs*, some are mystical, but most of them are panegyrics on the Kháqán, the Atábuk Nuçrat aldyn Qizilarslán, Sultán Ghiyáth aldyn Mohammad b. Mas'úd b. Malik-sháh, king Sayf aldyn Daráy of Darband, &c. at the end are about 120 *Rubá'ys*.

Beginning *دل من پیر تعلیمست و من طفل زبان دانش*

Móty Makall, five or six good copies, the fullest has 706 pp. of 17 lines; *As. Soc.* No. 75, this copy contains *Ghazals* as well as *Qačydahs*; *As. Soc.* Nos. 386, 578, good copies; *Ibidem*, No. 75, containing also *Ghazals*, *Rubá'ys*, &c. the poems are alphabetically arranged, which is not the case in other copies.

Beginning *عروس عافیت آنکه قبول کرد مرا*

(319)

شرح قصاید خاقانی

(P.)

A commentary on the *Qačydahs* of Kháqány, in which only difficult verses are explained, by Mohammad b. Dáwúd b. Mohammad b. Mahmúd Shádyábády.

جواهر زواهر سپاس ہے قیاس نثار حضرت صمدیت Bg.

Móty Maḥall, 592 pp. 17 lines, written in 1062; As. Soc. No. 1282, 996 pp. 9 lines; *Ibidem*, No. 1348.

(320) فرح افزا (P.)

Increase of Delight, by Qabúl Mohámmad, the author of the Haft Qulzum. This book is divided into ten chapters خزانه each of which contains a commentary on a Qacydah of Kháqány. It is the first of seven volumes of a similar nature which the author has composed, or intended to compose, and to which he gave the title of هفت گنج رفعت.

Farah-bakhsh, 550 pp. 17 lines.

(321) تحفة العراقین (P.)

Present to the two 'iraqs, or a description of these two countries, a Mathnawý by Kháqány of about 3000 verses.

Beginning بسم الله ابتدا: كلام من اليقين

Some copies have a preface which begins:

خير ما اعتصم المرء بحباله كلمة التحير بقصور باله

Copies are frequent. There are several in the Tópkhánah and Móty Maḥall, and I have no less than three, the best was written in 1090, 194 pp. 16 bayts; As. Soc. No. 467, Bg. ماييم نظارگان عمادك

(322) شرح تحفة العراقین (P.)

A commentary on the Toḥfat al-'irāqayn by Shaykh 'abd alsalám. Beginning

بعد حمد و نعت و بندگی شیخ عبد السلام غفر الله له میفرماید

The first verse commented upon is :

ماییم نظارگان غمداک این حقه سبز و مهره خاک

(323) دیوان خاشع (P.)

The Dywán of Kháshiy. It consists of Ghazals, at the end are a few Qačydahs in praise of the Imáms and several chronograms, I copy one of the latter as it fixes the date, 1092, of the poet.

کرد خاشع سال تاریخش رقم منزل محمود و جای عیش اوست

Móty Mašall, about 300 pp. 15 bayts, beginning and end wanting.

(324) ربا عیات عمر خیام (P.)

The Rubá'ys of 'omar Khayyám of Nayshápúr. He was originally a tent-maker and hence his takhalluç. Among his school fellows were Hasan Çabbágh, and a youth who subsequently filled the post of Wazyr to Malik-sháh under the title of Nitzám almulk Túsy. After he had risen to his high office he invited 'omar to come to court, and when he declined, he allowed him annually the handsome income of 2,022 mithqáls from the Nayshápúr treasury. Baron Hammer-Purgstall *Gesch. d. Schönen Redek. Pers.* p. 80 in his valuable remarks on this poet says, that he was a free-thinker and a great opponent of Çúfism. He died in 517 (Khoshgú I. No 38; *A'tishkadah*, p. 185).

After a short introduction in prose by a later author the Rubá'ys begin :

ای سوخته سوخته سوختنی دی که آتش دوزخ از تو افروختنی
تا که گوئی که بر عمر رحمت کن حق را تو کجای رحمت افروختنی

Tópkhánah, 34 pp. of 24 bayts; As. Soc. No. 1548.

(325) دیوان خیالی بخاری (P.)

The Dywán of Khiyály of Bokhárá. He was a pupil of Khwájah 'içmat Allah, and though he spent the greater part of his life in his native country, he was two years at Herát in the service of Ulugh Béğ, during whose reign, 850—853, he died. Taqyy Káshy has seen about 2000 verses of his; most of his poems are mystical.

Contents: Qaçydahs in praise of God, 10 pp. Bg.

ای حرم عزت ماکت ہے انتہا نقش دو عالم زدہ بر عالم کبریا
Ghazals, 110 pp. 13 bayts.

Beginning چوں نے اُترچہ عمری خوش می نواخت مارا
Móty Mañall, an old copy.

(326) دیوان امیر خسرو (P.)

The Dywán of Yamyn aldyn Abú-l-Hasan, who is known by the name of Myr Khosraw. He is the greatest poet among the Musalmans of India. His father Sayf aldyn Ma'múd was one of the chiefs of the tribe of Láchyn, which lives in the Hazárah near Balkh. He came to India, and became one of the nobles (military leaders) of the empire. He settled at Patyálah (Müminábád), where Khosraw was born in 651. He was only nine years of age when he lost his father, who fell in a fight against the idolators. His brother 'izz aldyn 'alyy-sháh succeeded to the post of his father, and the young Myr Khosraw was educated by his maternal grandfather 'imád almulk, who was a man of great importance, and attained the age of one hundred and thirteen years.

When he was grown up he entered with his friend Hasan the service of prince Mohammad Sultan Khán, a

son of Ghiyáth aldyn Balban, who was then governor of Multán, he was the keeper of the *Qorán* مصحفدار and *Hasan* keeper of the inkstand دراندار. After the death of his patron he came to Dilly, and entered the service of Amyr 'alyy, and subsequently he was admitted to the court of the emperor Jalál aldyn Khiljy. He rose to great importance particularly under Ghiyáth aldyn Toghlaq-sháh whom he accompanied in his march to Bengal, and to whom he dedicated his *Toghlaq námah*. Whilst the king was staying at Lokhnawty, the news of the demise of Nitzám aldyn reached the royal camp. Khosraw had been introduced to this saint by his father when only eight years of age, and he became one of his most distinguished disciples and warmest admirers, on hearing of his death he hastened back to Dilly, dressed in deep mourning, gave up the royal service, gave all he had to the poor and took up his abode at the tomb of the saint. He died six months after him in the night, from Thursday to Friday, the 29th of Dzú-lqa'dah, 725. His tomb is close to that of Nitzám aldyn, in one of the most beautiful and interesting spots near Dilly. Dawlat sháh places his death in 715, as his authority has misled many learned men as Hammer, Garcin de Tassy, Dozy, &c. I give here the chronogram on his death which is engraved over his tomb طوطی شکر مقال; another chronogram is عديم المثل. The Qúfies celebrate his wedding (death) on the 18th Raby' II. this date is commemorated in the following verse of the *Adáb al-tálibyn*:

ربیع دوم هزده در ابر رقت آن مه
زمانه چون شمار بیست داد بنم مقتصدرا

It is said by Adzory *apud* Dawlat-sháh, that Sa'dy, for whom Khosraw entertained the highest respect, came in his

old age to India and thus an opportunity was afforded Khosraw of making his personal acquaintance. He left between four and five hundred thousand verses, in some of them he has the takhalluṣ of Sultāny (Firishtah II. p. 754 ; *Safīnat alawliyá* No. 117 ; Ouseley, Pers. Poets, p. 146).

Khoshgú gives the following details regarding his works : مشهور است که نود و نه کتاب تصنیف کرده اما آنچه از مثنویات متداول است این تفصیل دارد خمسه که مطاع انوار و لیلی میچنون و خسرو شیرین و هشت بهشت و ائینه سکندری هزده هزار بیت و عشقیه چهار هزار بیت و قران السعدین پنج هزار بیت و نه سیه چهار هزار بیت و تغلق نامه ناتمام سه هزار بیت و تعداد دیوان غزل و غیره مشخص نیست و در نثر اعجاز خسروی و تاریخ دهلی و خزائن الفتوح و مذاقب هند و چند رساله دیگر در علم اسبقا (؟) و موسیقی و رساله خالق باری را هم بدو منسوب دارند که اطفال هندوستانیان بعد شناخت حروف تعجی آنرا میخوانند * و آن بتقریب گفته و آنچه در هندی زبان کارستانها کرده هیچ شاعری را دست نداده چنانکه اشعار مطایبه در میان شادها بهندوستان رایج است و لطایف و ظرایف آن غازه قبول و شهرت بر رو دارد

Contents : the minor poems are divided into four Dywāns, each of which has a separate title and preface in prose, and contains Qaṣydahs, Ghazals, Rubá'ys, &c.

1. تحفة الصغر 144 pp. of 27 lines. Beginning of preface, of which in this copy only the first page is left, حمدیکه ز او زادن تابان زاد زاد وجود بود

2. نوح وسط الحیوة 290 pp. of 27 lines. He says in the preface در دیباچه تحفة الصغر ذکر کرده شده است که بر سر هر شعری در وصف آن یک بیت ثبت افتاده است از آن جمله ابیات شعری تمام میخیزد و این خاص وضع منست که در آن کتاب مکتوبست و بعد ازین در جمله ابیات سلسله هم از آن باب خواهد بود . . . مقصود اینست که چنانکه در تحفة الصغر وضع صفت نو رفته است درین دیوان نیز طریقه غریب و اینده آمده است که بیش ازین هیچ مدصری را در نظر نیامده . . . مگر افضل الدین خاقانی که در ترجیعات نگاه داشت یک

قافیه در هر خانه وضعی است اما استاد خاقانی نامه شعر را در شارع ابیات را نداده است و هم در سر شعران نام را عنوان گردانید ولیکن بنده این قدر تصرف زیاده دارد که نامه شعر را در آخر همان شعر در بیتی درج کرده است تا آن شعر را بدان نام خوانند

بفضل الله قد سطر هذه الصفحات Beginning of preface

حمد رانم بر زبان لله رب العالمین Beginning of poetry

3. I have unfortunately lost my notes regarding this part of the Kullyyât. It is in the preface to it that Myr Khosraw states that Khwájah Mas'úd has written a Dywán in the language of India.

4. 176 pp. Beginning of the preface:

حمدیکه نقیه بقیه ان تحریر بر جراید

بقیه ایست نقیه ز فیض طبع من این Beginning of poetry

Móty Mañall, a very fine copy.

(327)

خمسه امیر خسرو

(P.)

The five Mathnawies of Amyr Khosraw. It is asserted by Khóshgú, in the life of Khwájú, that Khosraw was the first poet who imitated the Khamsah of Nitzámy.

Contents: 1. مطلع الانوار The Rising of the Lights, an allegorical and mystical poem. It was composed in 698 and consists of 3,310 verses and is divided into twenty cantos مقالة.

در همه بیت آوری اندر شمار سیصد و ده برشمر و سه هزار

سال که از چرخ کهن گشته بود از پس ششصد نود و هشت بدن

صدم که خورشید جذایش نبشت مطلع انوار خطایش نوشت

خطبه قدس است بملک قدیم بسم الله الرحمن الرحیم Beginning

2. The Loves of Shyryn and Khosraw, a romantic epos. It was composed in 698, and consists of 4,124 verses:

پس از کاکم چکیده شربت نو که زامش کرده ام شیرین و خسرو

در آغاز رجب فرخ شد این فال ز هجرت ششصد و هشت و نود سال
و گریسی نه بیتش را عدد چیست چهار الف و چهار است و صد و بیست
خداوند ادم را چشم بکشای بمعراج یقینم راه بنده ای : Bg.
3. *The Loves of Laylā and Majnūn.* It was composed in 698, and consists of 2,360 verses.

نامش که ز غیب شد مسجل لیلی مجنون بعکس اول
تاریخ ز هجرت آنچه بگذشت سالش نود است و ششصد و هشت
بیتش بشمار راستی هست جمله دو هزار سیصد و شصت
ای داده بدل خزینه راز عقل از تو شده خزینه پرداز : Begins
4. *Regulations of Alexander,* 124 pp. of 38 bayts. Beginning

جهان بادشاها خدای ترا است ازل تا ابد بادشاهی ترا است
5. *The Eight Paradises, or one week's adventures of Bahrām.* It was composed in 701, and consists of 3,350 bayts.

همه بیتش بعرض گاه شمار سیصد و پنجه و دو و سه هزار
سال هجرت یکی و هفتصد بود کین بنا برد سر بپرخ کبود

The poet gives the plan of the Khamsah in these verses.

| | |
|--------------------------|-----------------------------|
| دادی اول بگنبد دوار | روشنائی ز مطاع الانوار |
| کردی انگاه با نشاط تمام | شهد شیرین و خسرو اندر جام |
| باز در عالم خرد مندی | شور مجنون و لیلی افکندي |
| پس زبان پر در دری کردی | شرح راز سکندری کردی |
| وین زمان کز جواهر انجم | می نگاری صیغه پنجم |
| کوش کز خط چنان نویسی جست | که فزون آید از چهار نخست |
| دل نهادم بهمت والا | کارم از سینه لولوی لاا |
| کنم اول بصنفهای غریب | نکتهای کذاب را ترتیب |
| گویم افسانههای طبع فزایی | از لب لعبت فسانه سرایی |
| هر یکی را بهشت نام کنم | حور و کوثر درو تمام کنم |
| هفت باشد بهشت و کوثر هفت | هشتم ان کاندز و بود هر هفت |
| پس نویسم بکلت مشک سرشت | نام این هشت خانه هشت بهشت |
| ای کشایندۀ خزانه چون | نقش پیوند کار گاه و جرد Bg. |

Móty Maḥall, several good copies; As. Soc. Nos. 379, 1385; Laylā Majnún has been printed, Calcutta, 1811, lithogr. Cal. 1818.

(328) قصه خضرخان و دل رانی (P.)

The Story of Khidhr Khán and Dawal Rány, a poem by Myr Khosraw, he composed it in 715, and it consists of 4,200 verses. The plot of the poem is taken from the history of India.

و گردانده پرسد بیت چند است در این نامه که از عشق ارجمند است
بصد خوبی نشاندد دل و جان غم خوبی دل رانی خضرخان
چو بر بالا گشت این پرده را کس چهارالف است و دویست این قدیس
سرنامه بنام آن خداوند که دلها را بخوبان داد پیوند Bg.

Móty Maḥall, 310 pp. of 15 lines, an old copy; another copy of the same collection is most beautifully written and illustrated with pictures and belonged once to the library of Sháhjahán, it is dated 1010; As. Soc. No. 990, lettered عشيقه امير خسرو, Khoshgú, see p. 467 *suprà*, calls this poem عشيقه

(329) قران السعدین تصنیف امیر خسرو (P.)

The Conjunction of the two lucky Planets (Venus and Jupiter) by Amyr Khosraw. It is a historical poem, the heroes are Náçir aldyn and Mo'izz aldyn, but the facts are so much clad in allegories, that the only historical value of the book is, that it offers us a specimen of the singular taste of the age in which it was composed.

Beginning شكر گویم كه بتوفیق خداوند جهان

Lithographed at Lucnow, Hasany press, 1261, 8vo. 194 pp. of 21 bayts, with glosses edited by Mawl. Qudrat Allah. In the As. Soc. No. 541, is a beautiful old copy, in which the first two bayts are omitted, it begins حمد خداوند سرایم نخت.

(330) نور العين شرح قران السعدين (P.)

Light of the Eyes, being a commentary on the Qirân alsa'dayn by Núr al-*Haqq*, a son of the celebrated 'abd al-*Haqq* Dihlawy Bokháry. The preface is written by some one else. The date of the book is 1084—70=1014.

چشم عیب از میان برون آرید میشوید شرح قران السعدين

Bg. of Introduct. شكر هزاران هزار بر حضوت پروردگار خالق الاليل

Bg. of Comm. خطبه كبريا و جلال مر بادشاهي را كه بادشاهي

Tópkhánah, 156 pp. 17 lines, much injured. In the same collection is another commentary on the Qirân alsa'dayn by 'abd al-Rasúl Qásim of *Garah*, which is about forty miles east of Lucnow, it has 146 pp. of 11 lines and begins:

بعد حمد وثناي ب انتهاي صانعي را كه چنددين هزار مصنوعات

In the As. Soc. No. 598, 82 pp. of 19 lines, is a short commentary which begins منتخب شرح قران السعدين شكر گريم بتوفيق خداوند جهان

(331) کلیات خواجو کرمانی (P.)

Complete (minor) works of Khwájú Kirmány. He was born on the 20th of Dzú-l-hajj, 689. His name was Abú l'atâ Kamál aldyn Maḥmúd b. 'alyy Murshidy. He was of a distinguished family, and spent much of his time in travelling. In one of his journeys he made the acquaintance of the distinguished Čúfy 'alâ aldawlah Samnány, the author of the *مفتاح* and several other works on mysticism (see p. 81 *supra*) and became his disciple. He remained with him six years in Čúfyábád at Samnán, and devoted himself diligently to the study of mysticism. After that he returned to Kirmán and being unable to find a livelihood, he proceeded first to Ispahán and then to Shyráz where he found a liberal supporter in Abú

Isḥāq the ruler of that town. In 744 he collected his poems, but continued his literary activity till 745, he says :

شد بتاریخ هفت صد و چل و چار کامد این نقش آذری چو نگار

He died at Shyráz in 745, or according to Āzād in 753, and according to Khoshgú (who probably copied incorrectly the blunder of Dawlat-sháh, who places his death in 742) in 762.

Taqyy Káshy says that all his poetical works which he had seen, contained 20,000 verses ; Dawlat-sháh says, his Dywán alone comprises 20,000 verses, whereas Khoshgú thinks it contains half of that number. He left five Mathnawies in imitation of the Khamsah of Nitzámy. (*Habyb alsiyar* III. p. 580 ; Dawlat-sháh 4, 19 ; Taqyy Káshy 73, see also Erdmann in the *Ztschft für d. K. d. Morgl.* II. 205).

Contents: Qačydahs in praise of the Imáms, Sayf aldyn Bákharzy, Amyn aldyn Kázorúny, Sultán Motzaffar Mas'úd Sháh, &c. 42 pp. of 56 bayts ; Ghazals not alphabetically arranged, 60 pp. Beginning of Qačydahs :

ای نهاده خشت زر بر وزن سیمین بام
وی فگنده چین شب در گیسوی مشکین شام

Móty Makall, a splendid old copy, there is the date 945 at the end, which is probably the year when it was written.

(332) مثنویات خواجو کرمانی (P.)

Mathnawies of Khwájú Kirmány. 1. روضة الانوار, The Garden of Light, 34 pp. of 58 bayts, it is divided into twenty cantos مقالاة and is in the metre of the Makhzan alasarár.

Beginning زینت الروضة فی الاول بسم الله صمد مفضل

2. هما و همایون The Loves of Humá and Humáyún,
142 pp. of 44 bayts. Beginning

بغام خداوند بالا و پست که از هستیش هست شد هرچه هست

3. کمالنامه The book of Perfection, 44 pp. of 44 bayts,
it is an ethical poem, composed in 744.

Beginning بسم من لا اله الا هو

4. گهر نامه بهائی The Precious Book of Jewels, a
Mathnawý of 1,032 verses, mostly in praise of great men.
The date 745 when this poem was completed, is twice
stated at the end:

چو كردم گوهر افشان ترك خامه گهر نامه نهادم نام نامه
شب آدینه بود و روز برجیس سعود آسمان ناظر بتسدیس
ز تیروز مه یک نیم رفته ز هجرت ذال و واو و میم رفته

Beginning بغام نام بخش نامداران گدای درگاه او شهریاران

5. مفاتیح القلوب و مصابیح الغیوب Keys of the Hearts
and Torches of Mysteries, 140 pp. of 54 bayts. This
Mathnawý is divided into twenty-eight chapters باب.

The following are some of the headings: توحید و نعت و
مناقب • حقیقه و نصیحة • القسم و ما یقسم به • مدایح اوصاف
و تشبیہات • الصباح و الرواح • محاربه و مصالحه • معاشرت • مکاتبات
و مراسلات • المحبة و الوفا •

The poem is preceded by a short preface in Arabic
prose which begins:

الحمد لله الذي انزل على عبده الكتاب المبين

6. The Rose and New Year's-Day, a poetical story, 86
pp. of 56 bayts. Beginning

بغام نقش بندی صفه خاک عذار افروز مه رویان افلاک

Móty Mahall; As. Soc. 288, a fine copy written in 991, it contains
only three poems, Nos. 2, 3 and 4.

(333)

دیوان کھتری

(P.)

The Dywán of Kihtary.

Contents: Ghazals, 188 pp. 15 bayts, and four Rubá'ys. Beginning

در هر دلی نهان خبر دلستان ما بر هر رخ عیان اثر بی نشان ما

As. Soc. No. 1418. This copy has the following postscript: تمام شد دیوان کھتری تصنیف شیخ اسد اللہ منشی وزیر خان فوجدار چکله سہرند روز شنبہ بناریخ بیست و ہفتم شہر صفر سن ہجری یکہزار یکصد و نہ تحریر یافت. "Here ends the Dywán of Kihtary which was composed by Shaykh Asad Allah, writer of Wazyr Khán, the police officer of the district of Sahrand; it was copied on the 29th of Qafar, 1109." If the person who wrote this sentence understood the meaning of the word تصنیف Shaykh Asad Allah is the name of the poet, but Arabic words are used so loosely in India that it is likely that it is the name of the copyist.

✓ (334)

دیوان کنور

(P.)

The Dywán of Rájah Apurv Kishen Dev *Kunwar*. He lives now, 1853, in Sobha Bázár at Calcutta.

Contents: three Qačydahs in praise of Amjad 'alyy Sháh, king of Oudh; Ghazals 160 pp. 12 bayts; Fards, &c. 15 pp. Beginning of Ghazals:

رحیق العشق هب لي ايها الساقى بعجلتها

Faraḥ-bakhsh, written in 1845, at the end is the seal of the author, it has the date, 1250.

(335)

دستور محبت

(P.)

Usages of Love, being the story of Bismil, by Munshiy Lachmy Naráyan, a Khatry. His ancestors were of Kanjawah near Láhór, and his grandfather settled

انجام

under 'álamgyr at Dilly. He was a pupil of Arzú and resided first at Awrangábád and subsequently at Bareily, and flourished under Akmad Sháh and Aṣaf aldawlah who died in 1212. I have been told that Lachmy Naráyan died at Dilly about twenty-five years ago.

Beginning بنام آنکه حسن و عشق هر دو

Lithographed at Lucnow, Moṣṭafáy press, 1259, 22 pp.

(336)

دستور همت

(P.)

The Story of Kám-rúp, in Persian verses by Himmat Khán *Láyiqa*, a son of Islám Khán. Mohamammad Yúsof says that he was the father of Islám Khán and the son of the Khánejahán *Láyiqa*. According to another statement the poet's name was Mohamammad 'áshiq and his takhalluṣ Himmat. The former account is borne out by several verses in the Dywán.

بیا لایق سخن را مختصر کن ز دل اندیشه دیگر بدر کن

Towards the end he says :

بحمد الله كه این نظم دلارام گرفت از فکر لایق رنگ انجام
خطابش مطلع دیوان همت فروغ شمس دیوان همت
دل و چشم طمع از خوان او پر جهان خود همت خان بهادر

Yet it is probable that the Mathnawý is the production of Mohamammad 'áshiq, and that he had besides the takhalluṣ of Himmat also that of *Láyiqa*, for this poet was in the service of Himmat Khán (see Yúsof Khán's Tadzkirah and p. 113 *suprà*) to whom the poem is dedicated.

The date 1096 and name of the composition are mentioned in the following verses :

چو سال ختم کردم انتخايش بهمت خان موافق شد حسابش
دران ساعت كه ميكردم تمامش خود دستور همت گفت نامش

Beginning خداوندا بفکرم تاز جان کن

Tópkhánah, 302 pp. 15 bayts; other copies are smaller: Tópkhánah 172 pp. 24 bayts; Móty Maḥall, 294 pp. 11 bayts.

(337) دیوان لسانی شیرازی (P.)

The Dywán of Wajyh aldyn 'abd Allah *Lisámy* of Shyráz, a son of Myr Mohammad *Mushk-farúsh*. He spent the greater part of his life at Tabryz, but for some time he resided at Baghdád and after that city had been taken by Sháh Ismá'yl, he proceeded to Hamadán where he was supported by Najm aldyn II. After his death he had to endure great hardship in the fortress of Shádmán, at length however he went to Herát and subsequently to Káshán, and after an absence of fourteen years he came back to Tabryz where he died. Khoshgú places his death in 991, but it probably took place several years earlier. He left about 40,000 bayts.

This copy contains only Ghazals.

Beginning زهی عشقت بباد بی نیازی داد خرمنها
خم فتراک شوق سرکشانرا طوق گردنها

As. Soc. No. 1231, 80 pp. of 12 bayts, an old copy.

(338) دیوان مغربی (P.)

The Dywán of Mohammad Shyrin *Maghriby*. He was a native of Náyyn and a disciple of Shaykh Ismá'yl Sysy who belonged to the flock of Shaykh Núr aldyn 'abd al-Raḥmán Isfaráyiny. The reason why he chose the takhalluṣ of Maghriby, the man of the west, is that on a journey to the Maghrib (Northern Africa) he received the garb of a Darwysh from a disciple of Mohyy aldyn

'araby. He was a friend of Kamál Khojandy, and like him a profound Čúfy. It is said that jealousy for royal favour dissolved the friendship of these two holy men (see Ouseley *Pers. Poets*, p. 106). He is the author of Arabic glosses حاشیه on the Fotúhát and of the جام جهانیا. He died at Tabryz, where he had spent the greater part of his life, in 809, and is buried in Surkháb. Having been given to the most disgusting vices during his lifetime, he is considered as a saint, and his tomb is a place of pilgrimage. (Jámy, *Nafah*. No. 574; *Habyb alsiyar* III. fol. 695; *Khoshgú* II. No. 277; *Taqyy Káshy*, No. 100).

Contents: an introduction in prose, 6 pp. 19 lines; Arabic poems, 12 pp. 16 bayts; Ghazals, 94 pp. 17 bayts; Tarjy'bands and Rubá'ys 29 pp. Beginning of Ghazals.

خورشید رخت چو گشت پیدا ذرات در کون شد هویدا

Móty Maħall, a carefully written old copy; As. Soc. Nos. 1436, 722; my collection, a good copy, it contains merely the Ghazals and Rubá'ys. Baron Hammer-Purgstall, *Gesch. d. schönen Redek. Pers.* p. 78, translates three poems of Maghriby, in them occurs the following verse in which the metre would suffer, were we to read Mo'izzy.

چو خویان مظهر روی نگارند در ایشان مغربی حیران ز آنروست

In the Tópkhánah, 16 pp. 18 bayts, is a Mathnawý of Maghriby which he dedicated to Sháhrokh it begins:

بس از بدنی درین دیوان اشعار خرابات و خراباتی و خمار

(P.) گلشن راز تصنیف محمود شبستری (339)

The Rose Garden of Mysteries, by Najm aldyn (this is the honorific name of the poet according to the preface of the commentary, but in the postscript he is called Sa'd aldyn, and in one copy Sa'd b. Maħmúd) Maħmúd Jabish-tary or Shabishtary Tabryzy. He died in his native town in 720 and left among other prose works رساله شاهد

which treats on love, and which he dedicated to Shaykh Ibráhym a relation of Ismá'yl Sysy for whom he entertained an admiration bordering on madness (Khoshgú II. No. 223). He wrote this poem in 717. It is an answer in 976 verses to seventeen metaphysical questions which were proposed by Amyr Sayyid Hosayny (see p. 430 *suprà*) and contains a very useful outline of the speculations of the Çáfíes.

Beginning بنام آنکه جانرا فکرت اموخت

Tópkhánah, 80 pp. 24 bayts; printed with a German translation by Baron von Hammer-Purgstall, Pest, 1838.

(340) مفاتیح الاعجاز في شرح گلشن راز (P.)

A commentary on the preceding work by Moḥammad b. Yahyà b. 'alyy Jylány Láhijy Núr-bakhshy *Asyry* who compiled it in 877 (see p. 70 *suprà*; Dozy, *Catal. Leyd.* II. p. 117, says that this commentary was compiled in 879).

Beginning باسمك الاعظم الشامل فيضه المقدس لكل موجود

Móty Maḥall, 868 pp. 17 lines; As. Soc. No. 1281, 600 pp. of 15 lines, a very bad copy; private collection very correct. In the Móty Maḥall (9 pp. 18 lines), is a copy of a commentary on the verse بعد الحمد لله كما يستحق والصلوة. It begins تفكر رفتن از باطل سوي حق الخ

(341) دیوان مجد همکار (P.)

The Dywán of Majd aldyn Hibat Allah, who had the takhalluṣ of Majd, and is usually called Majde Hamkar, i. e. the weaver. He was of Shyráz in Fārs and has therefore the patronymic of Fārsy and he derived his

g/

descent from Anushyrván; his wit and refined manners introduced him at court, and he was in high favor with the Atábuk Sa'd b. Abú Bakr b. Zangy. After the death of his patron he went to Yazd and thence he proceeded to Ispahán, where he found a warm reception from Bahá aldyn the son of Khwájah Shams aldyn, and when he came the second time to power under Abáqá Khán he appointed him governor of Shyráz. He died in that city, upwards of ninety years of age, in 686, the same year died also Imámy Herawy and Badr aldyn Jáarmy. Taqyy Káshy, No. 47, has seen about 6,000 verses of his.

Contents: Qaṣydahs in praise of 'adhod aldyn, Tzahyr aldyn, &c. 375 pp. 15 bayts; some Qiṭ'ahs and Rubá'ys, 116 pp.

Beginning کجاست در همه ملک جهان سلیمانی
که ملک دل نسیپارد بدست شیطانی

Móty Maḥall, a splendid old copy.

(342)

دیوان مجذوب

(P.)

The Dywán of Myrzá Moḥammad Majdzúb of Tabryz. He was a great scholar and profound Čúfy. According to a chronogram, he collected this Dywán in 1063.

بی تاریخ این دیوان محشر نه خوانی باشد از لعل و گهر پر
سروش عالم غیبی بکوشم ندا در داد و گفتا خوان پر در

Tāhir Naṣrábády speaks of him in the present tense, and it would therefore appear that he was still alive in 1083, on the other hand he quotes the following chronogram of his for 1006.

بهر تاریخش آنکه درها سفت شاعران نجات دلا گفت

Besides this Dywán and the Mathnawý شاعران نجات he composed two other Mathnawies, one in the measure of

the Sháh-námah and one in the measure of the Mathnawý of Jalál aldyn Rúmy.

Contents: Ghazals, 248 pp. 14 bayts; Rubá'ys, &c. 18 pp.

Beginning الهی عبدك العامي اتاكا مقرا بالذنوب قد دعا

Móty Maḥall, a good copy; Tópkhánah, about 200 pp. of 18 bayts; As. Soc. No. 1366. This copy contains also a few Qačydahs.

(343) دیوان مخفی (P.)

The Dywán of Zéb alnisá Bégam, a daughter of 'álam-gyr; her takhalluç was Makhfiy and she died in 1114. The chronogram on her death is وادخلي جنتي.

Contents: Qačydahs, 28 pp.

Beginning دل من بلبل عشق است و باغ غم گلستانش

Ghazals, 480 pp. 12 bayts; Wásókht, Tarjy'bands, &c. 46 pp. Beginning: ای ز ابر رحمت خرم گل بستان ما

Faraḥ-bakhsh, a splendid copy; Móty Maḥall, five copies; As. Soc. No. 297.

(344) لیلی و مجنون تصنیف مکتبی شیرازی (P.)

Laylá and Majnún a Mathnawý of 2,160 verses by Maktabý who was a schoolmaster of Shyráz and composed it in 895 (see Sámy, No. 359, *A'tishkadah*, p. 392 and Dozy *Catal. Bibl. Lugd. Bat.* II. p. 121.)

چون مکتبی این کتاب بکشد تاریخ کتاب مکتبی بود
ابیات که در حساب پیوست آمد دو هزار و یکصد و شصت
ای بر احدیت ز آغاز خلق ازل و ابد هم آواز

As. Soc. No. 796, about 200 pp. of 15 bayts.

(345) دیوان مکین (P.)

The Dywán of Mohammad Fâkhir *Makyn*, who was born in 1173 and died in 1221 (see p. 162). Chronogram on his death by Mohamammad *Mohsin*,

بی سال تاریخ ان نغز شاعر رقم کرد محسن مکین رفت هیبت

Contents: *Qacydahs*, 38 pp. 17 bayts; *Ghazals*, 308 pp. 11 bayts; *Mokhammas*, 7 pp. Beginning of *Ghazals*:

مگردان جز بحرف حق خداوند زبانه را

Móty Ma'all, two copies, one was written during the author's lifetime and contains his autograph; in one copy the *Ghazals* begin:

اگر پروای عقبی داری و اندیشه مولی

(346) کلیات ملک قومی (P.)

Works of Malik Qommy. He was born and brought up at Qomm, and was in great favor with the Qizilbâshes and other great men of Persia. Yet for some unexplained reason, he left his native country and came to *Azmadnagar* in India where he met the *Khân Khánán*. This great patron of poets gave him the most kind reception and supported him. After some time Malik determined to go to Makkah. At *Byjápúr* he fell in with *Tzohúry*, who married his daughter and introduced him to *Ibráhym 'ádilsháh*. He composed a poem of 9000 verses for his patron and called it گلزار ابراهیم. According to *Azád* the name of the book is نورس. The king made him a present for it of 90,000 *Láries*. At present, 1024, says the author of the *Máthire Rah*, from whom the above details are derived, he lives in retirement and indigence. He died in the Deccan in 1025, the chronogram on his death made by *Kalym* is او سراهل سخنی بود

Contents: a preface in prose of 9 pp.; Qačydahs and some Tarjy'bands, 180 pp. 22 bayts: Ghazals, 150 pp.; about 400 Rubá'ys. Beginning of the Qačydahs:

دل استاد رموز و خاموشي ايات برهانش

9 نهمر a Mathnawý divided into 17 chapters منبع الانهار
pp. 23 bayts. Beginning

بسم الله الرحمن الرحيم اهدنا الصراط المستقيم

Another mystical Mathnawý in the style of the *Hady-qah*, 84 pp. 23 bayts, incomplete.

ای طرب ساز غم نگارنده هم نگاری وهم نگارنده Beginning

Móty Mažall. In the same collection, and in the As. Soc. No. 840, there is a Dywán of Malik Qommy, which contains some of the Qačydahs, the Ghazals and minor poems, but not the Mathnawies; ای زیامت تاج گوهر بر سر دیوان ما از نشانت بی نشانی سر خط عرفان ما Bg.

(347)

دیوان ملول

(P.)

The Dywán of Sháh Malúl of Morádábád, who had also the takhalluç of Ilhám (see pp. 239, 254, 436 *suprà*.)

Contents: Ghazals, 438 pp. 14 bayts, Bg.

شد عشق رهنمون من حیرت دلیل را در خلوت دگر ره نبود جبرئیل را
هفت میخانه a Mathnawý composed in 1191, the name is a chronogram, 34 pp. 15 bayts and a Tarjy'band.

Bg. بمن چشمکی چشم جانان نه زد که باید به میخانه پیمانه زد

Tópkhánah, a fair copy.

(348)

دیوان منصور

(P.)

The Dywán of Mançúr, he is probably identical with the poet of this takhalluç mentioned by Tâhir, see p. 103

Contents: Ghazals, 432 pp. 15 bayts.

Beginning پیامی می فرستد شوق برشورنیهان ما
 Qačydahs, 144 pp. some are in praise of Sháh 'abbás
 II. who died in 1078 and of 'abbás Quly Beg.
 Beginning ای بملک صنع صیت دار و گیر انداخته
 Móty Maħall, a good copy.

(349) دیوان منوچهری شصت گله (P.)

The Dywán of Manúchihry, who had the sobriquet of Shačt-gallah. His name was *Hakym Najm aldyn Aħmad b. Ya'qúb b. Aħmad Manúchihry*. He informs us in his poems that he is a native of Damághán, and not of Balkh as Dawlat-sháh erroneously states. He was a pupil of Abú-lfaraj Sinjary, and lived at the court of Maħmúd of Ghaznah, and of his two sons Mas'úd and Moħammad. The latter prince raised him to the rank of a Tarkhán. He acquired much wealth, and hence his sobriquet of Shačt-gallah, i. e. sixty flocks of sheep. Towards the end of his life he devoted himself to ascetic exercises under the guidance of Abú-lma'áliy 'abd alma-lik b. Moħammad Jowayny. He died in 483.

The Dywán consists almost exclusively of short Qačydahs in praise of the three princes at whose court he lived.

Beginning ای ترک من امروز نگوئی که کجائی تا کس نفرستیم و نخوانیم نیائی

Móty Maħall, small 8vo. 188 pages of 14 lines, possibly a mere extract copied in 1010.

(350) دیوان مانی کاسه گر مازندران (P.)

The Dywán of Mány. According to the copyist he was of Mázandarán and according to Sámy of Mashhad.

His father was a porcelain manufacturer, and he followed in his youth the same profession, but subsequently his talents introduced him to *Mohammad Mohsin Myrzá*, a son of *Sultán Hosayn Myrzá*, and he was killed in his service by the *Uzbeks* in 913.

Contents: after four Ghazals in praise of God, the *Dywán* begins as follows:

ای ز تو شاخ گل اموخته رعنائی را آب و رنگ از نو بود گلشن زیبائی را
Móty Maḥall, 82 pp. 17 bayts.

(P.) نون نامه و قافنامه تصنیف مقبول (351)

The *Nún-námah* and *Qáf-námah* by *Maqbúl Akmad* whose *takhalluṣ* is *Maqbúl*. I believe the poet is alive and resides at *Lucnow*. All the verses of the *Nún-námah* end in *n*, and the first letter of every verse of the first Ghazal is *alif*, of the second *b*, &c.

ای دیده مدهوش غمت عشرت جلیسون

In the *Qáf-námah*, the first letter of every verse is *q* and the first Ghazal rhymes in *alif*, the second in *b*, &c.

قادر ساز بی همنا خالق بی نمون ارض و سما

Lithographed, *Lucnow*, 1263, 16 pp.: the *Qáf-námah* is written on the margin.

(P.) دیوان مروی (352)

The *Dywán* of *Khawjah Hosayn Marwy* (see p. 63).

Contents: *Qaṣydahs*, 31 pp. of 12 bayts in praise of *Akbar*; *Ghazals*, 100 pp. and a few *Rubá'ys* among them, is a chronogram for 953, on the composition of a work of *Humáyún* which has the title of *نکتهای حکمت*

and of which in fact the title itself is a chronogram.

Beginning of Ghazals : ای بادشاه عرصه شطرنج کائنات

As. Soc. No. 842.

(353)

دیوان مسعود

(P.)

The Dywán of Khwájah Mas'úd b. Sa'd b. Salmán who died in 525, according to a Biyádh of the As. Soc. No. 931, his death happened in 420 (for 520 ?) (see p. 407 *suprà*). He usually writes "Bandah" instead of his name or takhalluṣ, but in one instance he gives us his whole name :

شکر منظومرا نخواهي يافت تو چو مسعود سعد سلمانى

I have not succeeded in finding the verses quoted by Dawlat-sháh in this Dywán, but the Rubá'y which according to Khóshgú, he sent from his prison to the Sultán is in it, it runs :

در بند تو ای شاه ملكشه بايد تا بند تو پائي تاجداري شايد

انكس كه ز پشت سعد سلمان زايده گرزهر بود ملك تو نگزايده

Khóshgú has in addition to this another Mas'úd, whom he calls Mas'úd Rázy and of whom he says that he was at the court of Sultán Mas'úd.

Contents : Qaṣydahs about 500 pp. of 21 bayts mostly in praise of Sultán Mas'úd, Ibráhyim and Bahrám Sháh, at the end are a few Ghazals and Rubá'ys and Mokhammas.

Bg. درش درروي گنبد خضرا مانده بود اين دو چشم من عميا

As. Soc. No. 1245.

(354) ✓ دیوان مسعود بک (P.)

The Dywán of Mas'úd Bakk. He uses both Mas'úd and Mas'úd Bakk as his takhalluṣ, and in the concluding verse of the last Ghazal, he gives us his full name.

مختص بهر خامه نبشست این کتاب
مسعود بک احمد محمود نخشبى

From *Ilāhy* (see p. 84 *suprà*) it would appear that he was of Má-wará-l-nahr but 'abd al-Haqq Diblawy *Akhbār alakh'yār*, p. 375 gives us a different statement. He was according to this author a relation of Sultán Fyrúz of Dilly and had originally the name of Shyr Khán; disgusted with the vanities of this world, he became a disciple of Shaykh Rokn aldyn b. Shiháb aldyn Imám (Khóshgú alters *Shiháb* aldyn into *Báhâ* aldyn) one of the most profound *Qúfies* of the school of Chishty. He wrote several works on Mysticism, one is entitled تمهیدات and is on the plan of the تمهیدات عین القضاة همدانی and another one has the title of امرأة العارفين. After his death he was buried in the tomb of his spiritual guide in the Ládú Saráy near Nitzám aldyn's mausoleum, five miles south of Dilly. The date of his demise is not known, but he probably flourished towards the end of the eighth century. Wálih says that he was a disciple of Chirágh Dilly.

Contents: Qaṣyda's, 25 pp. 15 bayts. Bg.

برای افتاب جان زشوق چرخ روحانی مظهر کن همه عالم از ان رخسار نورانی

Ghazals, 150 pp. 13 bayts and 70 Rubá'ys. Bg.

سپاس و شکر بگوئیم و حمد یزدان را که داد خلعت توحید روح انسان را

Móty Ma'all, a good copy written in 1012; As. Soc. 1371, this copy has a short preface in prose, in which the author states that he wrote this book for his brother Naṣyr aldyn. This copy begins ان سوادست نه در دیده دهد نور یقین

فروغ
نخشبى
برای افتاب جان

(355) *قصه منوچهر تصنیف مسیح* (P.)

The Story of Manúchihr, a Mathnawý by *Hátim Masyh* composed in 1070 and dedicated to Sháhjahán.

Bg. *زبسم الله اغار سازم سخن كه او آفرید این سرای سخن*
Tópkhánah, about 600 pp. of 15 bayts, a good copy.

(356) *دیوان متین* (P.)

The Dywán of Shaykh 'abd al-Ridhá b. 'abd Allah *Matyn*. He was a native of Ispahán, but of Arabic origin. He came under Bahádur Sháh to India (*Arzú* says that he came in the commencement of the reign of Mohammad Sháh,—succeeded in 1132,—to Dilly) and subsequently he went to Lucnow where he assumed the garb of a Darwysh, and received a pension from Burhán almulk Sa'ádat Khán. Having lost his pension owing to the change of rulers, he proceeded to Bengal and died about 1175, and left a Dywán of about 5000 verses (see *Arzú* and *Tálib*).

Contents: a preface in prose, 68 pp. 13 lines.

Beginning *هو المتكلم بكل لسان ومبدع المعاني والبدان*

Qačydahs in praise of the Imáms and chronograms, &c. 35 pp.; logogriphs with solution, 24 pp. Beginning of Qačydahs:

حمد الواعب خلق النطق والبدان شكر له من النعم الحمد باللسان

A story in verse 30 pp. Bg. *دبیر خامه با لفظ خدا داد*

Ghazals 200 pp. of 12 bayts and 150 Rubá'ys.

Beginning *جز حدیث عشق حرفی نیست در دیوان ما*

Móty Maħall, probably an autograph.

(357)

دیوان مظهر

(P.)

The *Dywán of Jánjánán Matzhar*. *Arzú* confirms the statement of *Shórish* (see p. 256 *suprà*) that the name of this poet was originally *Jáneján*, but that he was subsequently called *Jánjánán*, and he says that he heard it from his own lips.

Contents: preface in prose which contains an autobiography; Ghazals, 80 pp. of 13 bayts. Bg.

ابی نزد بروی گران خواب بخت ما با آنکه گریه داد بسیلاب رخت ما
 Móty Mañall; As. Soc. No. 1165. I insert here his autobiography: بعد حمد و صلوة فقیر جانچانان متخلص بمظهر پسر مرزا جان جانی: تخلص علوی نسب هندی مولد حنفی مذهب نقشبندی مشرب است احوال خود را بعرض احباب میرساند که سال شانزده از عمر بر روی این خاکسار غبار یتیمی نشست و در بست مشیت خاک خود را بدامن درویشان بست مدت می سال بر در مدرسه و خانقاه جاروب کشید و ایام گزیده عمر درین اشغال شریف گذرانید بحول الله و قوته در طول مدت زندگی دست طلب به لوث دنیای دون نیالود و پای سعی نفرمود امروز که هزار و صد و پنجاه هجریست و عمر به شصت رسیده از بست سال کنج عزت ارمیده است و به امر حضرات مشایخ بتصحیح نسخه وجود بنی نوع خود مشغول است با آنکه فرد باطل شخص او هنوز هزاران غلط دارد و هنگام جوانی به تحریک شور عشقی که نمک خمیرش بود ناله های با مزه و موزون میکرد به این تقریب نام خود را به شاعری برآورده و از والا همتی سر جمع مسودات و سواد کلیات نداشت بیشتر سرمایه سخیش بباد رفت و در باقی ارباب نقل و روایت تصرفهای نمایان کرده نسخه های غلط را رواج دادند و کور سوادان چشمی که نداشتند از انصاف پوشیده نقصان عابد به شان قابل کردند و به مغز سخن نارسیده در پوست این ناتوان افتادند و درین کم فرصتیا که اندیشه مردن پیش از پیدایش و تدبیر سفر غریبی در پیش است به اختیار خود به خسران نقصان پرداختن معلوم نوجوانی سراپا جانی جمع و تصحیح این کلمات را تکلیفم کرد بعد از تفحص از سفینه های بسیار از هشت هزار قریب یک هزار بیت انهم بی ترتیب ردیف بدست آمد و از نظر گذشت هرچه خارج ازین جمع است طرح دانند مگر از واردات تازه که بسیار کم اتفاق می افتد یا از مسودات کهن آنچه میسر آمد و از نظر می گذرد درج نموده می شود مسلم است و پیش ازین بست سال عزیزی مشتی از اشعار فقیر فراهم آورده بعرض رسانیده تمناي تحریرش کرده بود چند سطری از قلم ریخته حالا انرا معتبر نشناسد که ان مطلب در ضمن این عبارات داخل است *

(358) *مثنوي مظهر* (P.)

The Story of Chander Badan, by Matzhar (he is probably identical with the poet mentioned in p. 129 *suprà*) dedicated to Awrangzéb. Beginning

الهي مست جام بيهوشم كن : صهبای محبت سرخوشم كن
Tópkhánah, 130 pp. 15 bayts.

(359) *مخبر الواصلين* (P.)

Information for Aspirants by Abú 'abd Allah Mohamad Fádhl b. Sayyid Ahmad b. Sayyid Hosayn Hosayny Tirmidzy Akbarábády who is usually called *Matzhar alhaqq*. He flourished under Sháhjahán and composed this book as the title indicates which is a chronogram, in 1060 and died in 1101.

This book contains chronograms in verse on the principal dates in Mohamman history, particularly on the death of great men—of the prophet, of the Khalifs, of poets, &c. Bg. برترین نلمیکه عارفان معارف سخن ساری واقفان

Lithographed at Lucnow, Moçffáyy press, 1265, 12mo. 130 pp.

(360) *مثنوي مولوي رومي* (P.)

The celebrated mystical poem of Jalál aldyn Mohammad who is generally known by the name of Mawlawy Rúm or Rúmy in India, and by the name of Jalál aldyn Rúmy in Europe. Cúfy authors call him usually Mawlawy Ma'nawy. It is said that he used Mawlawy, Mawláná, Khámúsh and Shams as his takhalluç. He was born at Balkh on the 6th of Raby' I. 604, or 592. His father Bahá aldyn was a man of good family, and of great

learning and piety, and he had a very numerous circle of disciples. It is said that the ruler of Balkh, jealous of his influence with the public did everything to annoy him. At length Bahâ aldyn thought it best to leave Balkh, he proceeded with his family on a pilgrimage to Makkah, and remained on his return at Iconium the capital of that branch of the Seljûq dynasty which ruled over Rûm and hence our poet is called Rûmy. The Seljûq princes were great patrons of learning, and both Bahâ aldyn and his promising son rose soon to importance and celebrity at Iconium. After the death of his father which happened in 631, Jalâl aldyn succeeded him as the spiritual guide of his flock which soon increased by the accession of four hundred new disciples. Among the friends of Jalâl aldyn were men like Çalâh aldyn Zarkûb, and Cheleby Hosâm aldyn, who have immortalized themselves by their attainments in mystical philosophy. But the friend to whom he was most attached, and to whom almost all his Ghazals are addressed, was Shams Tabryz, a most disgusting cynic. Jalâl aldyn, according to Jâmy, died at sunset on the 5th Jumâdâ II. 672 or 671, at the age of sixty-nine years. A chronogram on his death is نور الله مرقدہ (Ouseley *Pers. poets*, p. 112).

This poem is called emphatically "the Mathnawý" or Mathnawý ma'nawý; it is divided into six cantos دفتر. The second canto was composed two years after the first in 662.

Beginning

بشوا زنی چون حکایت میکند کز جدائیها شکایت میکند

Good copies are frequent but they differ from each other. Lithographed at Bombay, 1263, 4to.; *Ibidem*, 1266, 8vo. in the Naskhy character; *Ibidem*, 1267 in Naskhta'lyq 117 + 113 + 136 + 115 + 120 + 136 pp. of 42 bayts, this is considered the most correct of the three editions; Turkish translation with commentary, Boulak, 1251,

3 vols. see Hammer-Purgstall's notice of this edition in the *Sitzungsbericht d. W. Akad.* 1851. Valuable MS. copies are in the As. Soc. Nos. 40, 138 (this copy contains also the glossary) and 604.

(361)

لب اللباب

(P.)

Extracts from the Selections of the Mathnawý of Jalál aldyn Rúmy, by Hosayn b. 'alyy Wá'itz Bayhaqy Káshify (see p. 71 *suprà*). The author made, at the request of Bahá aldyn Mohammad b. Mohammad b. al-Hosayn Balkhy Rúmy, selections from the Mathnawý and gave them the title of لباب المعنوي في انتخاب المثنوي. Subsequently at the request of some of his Qáfy friends, he made an abstract of these selections and arranged it into three chapters عين which respectively contain the verses on revealed religion مخزن ; جامع اطوار شريعت ; asceticism مخزن and theosophy مطالع انوار حقيقت. Bg.

ای کمینه بخششت ملک جهان من چه گویم چون تو دانائی نهان
بعد تقدیم وظائف ثنای حضرت واجب الوجود

Móty Maḥall, 426 pp. 19 bayts, a very fine copy is in my possession and there are two copies in the As. Soc. Nos. 421, 989. There is a copy of the لباب المعنوي in the Tópkhánah about 100 pp. 45 bayts, the text begins بشنوا زني الشيخ. The preface begins:

هذا الكتاب المثنوي المعنوي اصول الدين في كشف الاسرار الوصول والتعيين

(362)

نهر بحر مثنوي

(P.)

Stream from the Ocean of the Mathnawý, or selections from Mawlawý Rúmy made by 'alyy Akbar Kháfíy in 1081. The title is a chronogram.

Beginning الصلا مثنويينان معنوي

Móty Maḥall, 146 pp. 15 bayts, written in 1137.

(363) جواهر اللالی (P.)

Extracts from the Mathnawý, systematically arranged into sixty-three chapters by Abú Bakr Sháshy. Beginning of the short preface in prose الحمد لله رب العالمين حمد الشاكرين وعلوة.

As. Soc. No. 1164, 112 pp. of 15 bayts, written in 1065.

(364) در مكنون (P.)

The concealed Pearl, being selections from the Mathnawý systematically arranged with explanations by a disciple of Sayyid 'abd al-Fattáh Hosayny 'askary, or rather by himself.

Every chapter is headed by the words در مكنون and a few observations in prose.

Beginning الحمد لله الذي هدانا الى صراط المستقيم الذي هو مرصع

Móty Mañall, 8vo. about 300 pp.; As. Soc. No. 1270.

(365) مفتاح المعاني (P.)

A commentary on the Mathnawý of Mawlawý Jalál aldyn, by Sayyid 'abd al-Fattáh Hosayny 'askary, collected by his pupil Hidáyat Allah in 1049.

Bg. حمد و ستایش ذاتی را كه بمقتضای احببت ان اعرف

Bg. of 2d. d. الدفتر الثاني ... اگر حکمت الهی بنده را معلوم

Bg. of 3d. daft. الحكم ... حکم بکسر اول حکمتها درست گفتن

Bg. of 4th daftar الدفتر الرابع ... از آنچه مرا در اندر آورد

Bg. of 5th daftar گم ... چونکه سامع مستحجب است و با کذاقت

Bg. of 6th daftar الدفتر ... قوله تعالى انا كل يعنى آفریدیم

As. Soc. No. 581, in all about 1500 pp. of 19 lines.

(366) جواهر الاسرار وزواهر الانوار (P.)

A commentary on the Mathnawy by *Hosayn b. Hasan* who died according to *Hājy Khal.* No. 11,370, in 840. The author informs us that he had from childhood a predilection for this poem, and that at the request of his friends he wrote a work *كنوز الحقائق في رموز الدقائق* which it seems contains discourses on the Mathnawy, and, on their continued solicitations, he at length proceeded to write this commentary, of which he commenced the second book in 834. It is preceded by a preliminary-discourse divided into ten chapters *مقاله*, the first of which contains biographies of celebrated Qūfies beginning with 'alyy, and the second an explanation of some of their technical terms, in this chapter he follows *Qoshayry*. This is rather an analysis of the Mathnawy than a commentary. The text is introduced by the word *متن* or *م*. Beginning

حمد بحد و غایت و ثنای بیعد و نهایت بادشاهیرا که سرادق

As. Soc. No. 57, fol. 400 pp. of 26 lines, written with great care in 1084, it contains only the first three daftars. The account which *Hājy Khalyfah* gives of this book, is confused and erroneous.

(367) کشف اسرار معنوی در شرح ابیات مثنوی (P.)

Explanation of the theosophistic mysteries, being a commentary on the Mathnawy by 'abd al-*Hamyd b. Mo'yn aldyn Mohammad b. Mohammad Hāshim Hosayny Qāny Rifa'y* of *Tabryz*, with introductory remarks on *Jalāl aldyn Rūmy's* system of theosophy, illustrated by his own verses.

Beginning حمد بحد و ثنای بیعد ذات احدیت سمات

Móty Makall, 658 pp. of 21 lines. This volume contains merely the first part.

(368) حاشیه داعی (P.)

A commentary on the Mathnawý, by Nitzám aldyn Dá'iy (see p. 387 *suprà*). Beginning

الحمد لله رب العالمين والصلاة والسلام على خير خلقه محمد وآله وصحبه
اجمعين بدانكه اين ذاكزير يست معنوي بر موارن مثنوي كه از قلم داعي
رقم مي يابد بانصاف تلقى بايد نمود قوله من الخطبه وهو اصول اصول
اصول الدين يعنى مشتمل است بر علم حقايق الخ

First verse explained بشنو ازني الخ ترغيب باستماع اواز ني

Móty Makall, 222 pp. 22 lines, written in a clear hand; As. Soc. No. 830, there is also a copy in my collection.

(369) لطائف المعنوي من حقايق المثنوي (P.)

A commentary on the Mathnawý, by 'abd al-Latýf b. 'abd Allah 'abbásý dedicated to Sháhjahán. The author translates and explains Arabic sentences, traditions and Qorán verses, and illustrates difficult Persian verses.

شرح بعضی ابیات مشکله فارسي و ترجمه

Bg. of 2d d. مدت الخ در نفحات الانس مذکور است كه بعد ازان

Bg. of 3d. daftar الحكم حكمتها يعنى دانشهای استوار

Bg. of 4th daftar قوله الحمد ... حمد ستایش و سپاس

Bg. of 5th daftar وعنده مغائيم .. اين مجلد پنجم است

Bg. of 6th daftar گر مني .. مني اول بمعني انانیت

As. Soc. No. 846, 240 pp. of 19 lines; in the Tópkhánah is a commentary on the Mathnawý by 'abd al-Latýf, which has the title of مرآة المعنوي I do not know whether it is identical with the لطائف المعنوي. In that collection are also the fourth and fifth parts, (about 300 pp. of 28 lines) of a commentary by Myrzá Faqr Allah (*Afšryn*.) composed in 1130.

Beginning ای ضیاء الحق حاتم الدین قوئی ... چنان افقاب نور افتاده

(370) مکاشفات رضوی (P.)

A commentary on the Mathnawiy, by *Mohammad Ridhā*, compiled in 1084, after the author had retired from the service of his sovereign. The text is introduced by the word *من*.

Beginning نه هر حمدی سزاوار آفریدگار جهان و جهانیان است

Bg. of 2d daftar مدنی الخ اشارتی میفرماید بآنکه هر

Bg. of 3d daftar ای ضیا الخ یعنی روی ارادت بیار که

Bg. of 4th daftar نور الخ کما قال الله تعالی و هو الذي

Bg. of 5th daftar چاره الخ ای انچه نه مدح تست

Bg. of 6th daftar راز الخ یعنی کفایت دقیق را که صریح

As. Soc. No. 549 about 600 pp. of 13 lines, written in 1167; *Ibidem*, No. 623, the first daftar only.

(371) مخزن الاسرار (P.)

The Treasures of Mysteries, being a commentary on the Mathnawiy, by *Walyy Mohammad* of Agra, compiled in 1140. The text is introduced by *قوله*.

Beginning سپاس و ستایش مر حضرت و جرد مطلق را

As. Soc. Nos. 383 and 606, 882 pp. of 19 lines containing only the first book, No. 389 is the second volume, 352 pp. of 20 lines.

Beginning حمد می گویم خدای پاک را کوفرت خواجه لولاک را

Another volume, No. 389, contains the sixth part, about 400 pp. of 20 lines. The author completed this part in 1151.

Bg. حمد حق گویم که حمد اورا . . قوله کی بطرف حوله من لم یطف

(372) شرح مثنوی تصنیف نورالله احراری (P.)

A commentary on the Mathnawiy, by *Sháh Myr Mohammad Núr Allah Ahráry*, who according to a note in

the fly-page resided at Arcot ^{آركوته}. The text is introduced by the words ^{قوله قدس الله سره}.

Beginning الحمد لله العلى الاعلى الوهاب الذى انزل على

Bg. of 2d daftar تا ترا الخ لفظ بخت اگرچه بفتح مشهور است

Bg. of 3d daftar اى ضيا الخ سنت خود مطلق مراعات عدد طاقت است

Bg. of 4th daftar گرزبان الخ يعنى اگر از وي نميگريختم مرا

Bg. of 5th daftar سر حسام . . . سفر بكسر الاءل كتاب

Bg. of 6th d. قصه دعوت نوح . . . خجل بفتحين مصدر است

As. Soc. No. 484, 384 pp. of 21 lines.

(373) اسرار مثنوي و انوار معنوي (P.)

Mysteries of the Mathnawý, or Spiritual Lights, being a commentary on the above poem by Mo'yn aldyn 'abd Allah called Khalyfah Khwyshaky ^{خويشكي} Chisty of Qoçúr in the Punjáb who, it appears from the preface lived some years in the Deccan. He gives us the following list of his other writings : شروح متعدده ديوان خواجه : حافظ كه موسوم به بحر الفراسده و خلاصة البحر و جامع البحرين اند و شرح نزهة الارواح كه مسمى براحة الاشباح است و مخزن الحقايق و شرح كنز الدقايق و شرح حرف عاليات و معارج الولايت كه در بيان مشائخ هندوستانست •

Beginning سپاس كبريا اساس خداوندى را كه تلام

Móty Mañall, 408 pp. of 24 lines, containing only the first daftar.

(374) شرح مثنوي تصنيف عبد العزيز (P)

A commentary on the first Daftar of the Mathnawý, by 'abd al'azyz b. Shaykh 'alyy Mohammd b. Mollá Khodádád of Mathrá.

Beginning

احمد الحق حمد الحق كما هو الحق و املى على من جاء بالحق و به ظهر الحق

Tópkhánah, 110 pp. of 15 lines.

(375) کلیات شمس تبریز (P.)

Complete works of Shams Tabryz. This is the name by which in India the collection of minor poems of Jalál aldyn Rúmy is generally known, because instead of inserting his own takhalluṣ in the concluding verses of each Ghazal, the poet uses the name of this eccentric saint. Shams Tabryz died according to Jámy, *Nafahát*, in 645, some authors place his death more correctly in 660.

Contents: Ghazals, 1200 pp. of 34 bayts; Tarjy'bands, 46 pp. and about 4000 Rubá'ys. Beginning

الحمد لله الذي خلق الثريا والثريا الفاطر الفرد الذي رفع السموات العلي
Móty Maḥall, a splendid copy with occasional marginal notes. The copies usually met with of the Dywán of Shams Tabryz, contain selections from the Kullyat, some of them begin آمد بت میخانه ما
آمد بت میخانه ما other copies begin الحمد لله الذي قوته نعت الازل
Rosenzweig has published selections from the Dywán with a German translation, Vienna, 1838, 4to.

(376) دیوان میلی (P.)

The Dywán of Myrzá Quly *Mayly* of Herát (see *suprà* pp. 54, 64, 43).

Contents: Qacydahs, 60 pp. 24 bayts.

Beginning چنان حرارت خورشید بار شد جانکاه

Ghazals, 54 pp. 25 verses. Beginning

کوفریب وعده جان بلا اندوز را تابشغل انتظارش بگذرانم روز را

Tópkhánah and several copies in the Móty Maḥall, As. Soc. No. 912; my collection about 300 pp. of 15 or 16 bayts, the Ghazals begin in this copy دلا رسیده بجائی کمند ناله ما

(377) دیوان منت (P.)

The Dywán of Qamar aldyn *Minnat* (see pp. 258 and 171 *suprà*).

Contents : Ghazals about 250 pp. Mokhammas', Qita'hs and Rubá'ys, 15 pp. Beginning

ای کثرت شیون بجمالت نقابها کو برق جذبه نه بسوزد حجابها

The Loves of Hyr and Ranjhá, a Mathnawy in 1120 verses dedicated to Mr. Jones. Beginning

خداوندا طلسم راز بکشای بمن سر نیاز و ناز بزمای

Collection of Mawl. Mohammad Wajyh, written in 1214.

(378) دیوان مسکین (P.)

The Dywán of Miskyn. It consists of prayers and invocations of saints, and it would therefore appear that the author was a Darwysh; he may be identical with the Ğúfy of that name mentioned in the *Rasha'át* (see chapter on Ğúfism).

Contents : Ghazals about 1200 pp. of 14 bayts, and a few pages of miscellaneous poems, at the end is a short prose composition.

Beginning چو حمد تو بگویم یا الهی ثنای تو بگویم یا الهی

As. Soc. No. 387, a good copy.

(379) دیوان مبتلا (P.)

The Dywán of Shaykh Gholám Mohyy aldyn Mobtalá (see p. 187 *suprà*).

Contents : Ghazals, 110 pp. 12 bayts; Fards, Rubá'ys, Satyres, &c. 32 pp. Beginning

الهی برگ و بار آرزو ده شاخسارم را بهار شاخسار آرزو کن برگ و بارم را

Móty Mahall, this copy contains also the چار چمن which he composed in 1187; my private collection.

(380)

دیوان مصاحب

(P.)

The Dywán of Myrzá Moçálib, he flourished after Cáyib whom he imitates, and was probably alive in 1158.

Contents: Qaçydahs, 11 pp.; Ghazals, 200 pp. of 17 bayts; Mokhammas' &c. 16 pp. Beginning of Ghazals:

از هجر دل فگارم بشنو زمنی الها غیر از تو کس ندارم بشنو زمنی الها

Móty Maḥall, a splendid copy written in 1158, and as would appear from the postscript during the author's lifetime دیوان تمام
تصنیف بسالت و شہامت مرتبت مرزا مصاحب سنہ ۱۱۵۸. In another copy the Ghazals begin یارب رسان به لعل لب او ایاغ ما about 300 pp. of 14 bayts.

(381)

دیوان مفید

(P.)

The Dywán of Mollá Mofyḍ of Balkh (see pp. 114, 151, 107, 129 *suprà*). From a chronogram in Wálíh it appears that he died in 1091—6 = 1085.

برکشید آد و سال تاریخش گفت ملا مفید بلخی مرد

Contents: Ghazals 164 pp. of 15 bayts; about 50 Rubá'ys, among them are some chronograms, one is for 1062.

Beginning

ای خون گرفته از لب لعلت پیداله ها منسوخ در قلمرو خطت رساله ها

Móty Maḥall, written in 1149; As. Soc. No. 1177, imperfect.

(382)

دیوان محمد

(P.)

The Dywán of Mollá Mohammad Çúfy. His Sáqiyy-námah has been mentioned p. 386 *suprà* under Çúfy, it appears however from his Dywán, of which I have but a few days ago obtained the sight of a copy, that his takhalluḥ is Mohammad and not Çúfy.

Contents: Qaçydahs, 18 pp. of 14 bayts.

Beginning آه ازین آسمان آتش بار داد ازین روزگار مردم خوار
 Ghazals, 44 pp. ; Rubá'ys, 16 pp. and then the Sáqi-
 námah. Beginning

بزلّف و چهره بیا راستی غم مارا بر آفتاب به بستی شجان یلدا را
 Collection of Mawl. Moḥammad Wajyh, a fine copy.

(383) دیوان محّشم (P.)

The Dywán of Moḥtashim Káshy (see page 23 *suprà*).

Contents: Ghazals and on the margin a marṭhyyah and Qaṣydahs in praise of the Imáms. Bg.

ای گوهر نام تو تاج سردیوانها ذکر تو بصد عنوان آرایش عنوانها
 Móty Maḥall, 106 pp. of 20 lines in the text, and 14 lines in the margin. This MS. contains apparently merely selections from the three Dywáns of Moḥtashim. As. Soc. 1361, a fine old copy containing merely Ghazals, 186 pp. of 14 bayts.

(384) رساله جلالیه تصنیف ملا محّشم (P.)

A Dywán of 64 Ghazals by Mohtashim, which has the name Jalályyah became the letters of "Jalál" contain the number 64. The Ghazals are mostly expressions of friendship called forth by events in the poet's intercourse with his friends. At the request of his friend Hisáby, who commenced in 980 to compile a Tadzkirah (see p. 23 *suprà*) he put at the head of every Ghazal a few lines in prose, in which the occasion is mentioned on which it was written together with æsthetical remarks. The author compiled the Dywán in 997. The preface begins:

بر ضمیر منیر انینه

The first Ghazal begins: نیست لوزن از هوا پر بر سر شاطر جلال

Móty Maḥall, correct copy written in 1040.

(385) دیوان محیی (P.)

The Dywán of Mohyy. According to the copyist the author of these poems is Shaykh 'abd al-Qádir Gylány, whose takhalluṣ was Mohyy and who was born in 471 and died in 561 (see chapter on Qúfism). I much doubt the correctness of this statement.

Contents: Ghazals, 46 pp. of 30 bayts, another copy 45 pp. 38 bayts. Beginning

بی حجابانه درآ از در نأشانه ما که کسی نیست بجز درد تو در خانه ما
Tópkhánah, two copies. As. Soc. No. 1123, about 200 pp. of 10 bayts, is another Dywán ascribed to 'abd al-Qádir in which he has the takhalluṣ of Qádiry.

Beginning زبهرت قطره عالم زجا نیست جرعه دریا

(386) دیوان محیی (P.)

The Dywán of Mohyy who, as it appears from a chronogram contained in the Dywán, flourished in 1001.

اگر برسی از سال فوتش زمن رقم زد زمانه قلیماق گشت
تا داده است ذات تو نوین را ضیا روح القدس بخاک درت کرد المجا
Bg.

Contents: Ghazals, 198 pp. of 12 bayts; Rubá'ys and Qit'ahs, 9 pp.

Móty Mahall, a fine copy in 12mo.

(387) کلیات معزی (P.)

Complete works of Abú Bakr Mohammad Mo'izzy of Samarqand; according to Dawlat-sháh he derived his origin from Nasá, and according to Khóshgú from Nayshápúr, this however is probably a clerical error for Nasá. His father 'abd al-Malik *Burhání* was a poet and flourished under Alparslán, but did not come to celebrity. After his death Mo'izzy, who it would appear made himself first known as a poet under the successors of

Maḥmúd of *Ghaznah*, chose the military profession, and he rose under *Sulṭán Jalál aldyn Maliksháh* to a command which gave him a position at court. One evening the king with his courtiers was looking out for the new moon, the appearance of which was to terminate the fast of *Ramadhán*. The king observed it first, and *Mo'izzy* made on the spot so elegant a *Rubá'y* that he conferred the title of king of poets upon him. In this capacity he had to pay the stipends and rewards of merit to four hundred poets who adorned the court of this monarch. Subsequently he was sent on an embassy to *Rúm* (*Iconium*) and he brought back forty camels' loads of precious goods to *Ispahán*. His end was tragical, "it is said," relates *Mohammad 'awfy*, "that one day *Sinjar*, the successor of *Malik-sháh*, was practising archery in his camp, and a missing arrow pierced the body of *Mo'izzy*, who was sitting in his tent." This happened in 480 according to a note in an old album (*As. Soc. No. 931*). *Saná'y* wrote an elegy on his death. *Taqyy Káshy* however thinks that he lived to the time of the *Khwárezmsháhians*, and places his death in 542. This author has seen more than 15,000 verses of his.

Contents : *Qaṣydahs* most of them in praise of *Abú-l-Fath Mohammad Maliksháh*, *Sinjar*, the *Atábuk Nitzám almulk Abú 'alyy Hasan b. 'alyy b. Isháq*, and his son *Fakhr almulk Mohammad Qiwan aldyn*, &c. about 120 *Rubá'ys*.

Beginning

زمشرق تاحد مغرب شفا شد هر که دین دارد
که دین رونق بتائید امیر المومنین دارد

Móty Maḥall, 650 pp. 19 bayts, a splendid copy. A very beautiful copy of *Mo'izzy* is in the *As. Soc. No. 1368*, *Qaṣydahs* about 100 pp. of 15 bayts and *Rubá'ys*, 30 pp.

Beginning

باز آمد و آورد خزان لشکر سرما بشکست و هزیمت شد ازو لشکر گرما

(388) دیوان مجبر (P.)

The Dywán of Abú-l-Makárim Mojyr aldyn of Baylaqán, a town of Árán in A'dzarbáyján. He was a pupil of Kháqány, he lived for some time in his house at Shirwán and wrote several poems in his praise. Subsequently he proceeded to Tabryz and became a court poet of the A'tábuks. At the instigation of his enemies who wished to remove him from the court, he was sent to Ispahán to collect the revenue. The learned men of that city did first homage to his talents but subsequently they induced Jamál aldyn 'abd al-Razzâq and Sharaf aldyn Shufurdah to compose satyres against him, to which he wrote smart replies. He died in 594 or according to Wálih in 568 (Dawlat-sháh, 2, 16; Taqyy Káshy, No. 28; *A'tishkadah*, p. 41; Khoshgú, No. 123).

Contents: Qáçydahs chiefly in praise of the Sultán Atábuk Qizil Arslán, at the end are some Qif'ahs, elegies on the death of great persons, Rubá'ys, &c.

Beginning مسأله حیره وحدت درین مضیق خراب

که روزی صبح سلامت بماند زیر نقاب

Móty Mahall, 158 pp. of 20 bayts, a splendid copy.

(389) دیوان ملهم (P.)

The Dywán of Molham. The verses quoted in Tadzkirahs of Çálih Bég Molham (see p. 114 *suprà*) are not found in the Dywán, yet it is probable that he is the author of it. From the following chronogram which, as the commencement is wanting, I insert as a specimen, it appears that he flourished in 1118.

بعید فکر تمنای سال تاربخش نقار خانه عالی کشیده ام تعمیر

Contents: Ghazals, 116 pp. 12 bayts and 20 Rubá'ys.

Móty Mahall, imperfect.

(390) *مثنوی تصنیف ممتاز* (P.)

A Mathnawý by Momtáz in praise of 'abd al Qádir Gylány. It is divided into eleven chapters باب and has about 7000 verses. In the postscript occurs the author's name *چهرخان (sic) ولد قلم خان متخلص ممتاز* Bg.

بود قطب علوی کشف حاجات ندای صانع سبع السموات
Tópkhánah, a bad copy.

(391) *بحر موج تصنیف ممتاز* (P.)

The Tempestuous Sea, a Mathnawý by Mawlawy Ihsán Allah Momtáz (see p. 262 *suprà*) in various metres, containing legends of the prophets.

Beginning *شكر حق كاین نامی نامه زیب نو بگرفت از خامه*

Lithographed at Lucnow, Mohammady press, 1262, 152 pp. on the margin is *ممتاز انشا* Letter-forms by the same author. This edition has been made by Báqir 'alyy a son of Thábit 'alyy Khán.

(392) *دیوان مشتاق* (P.)

The Dywán of Moshtáq. It contains merely Ghazals.

Beginning

الهی بلبل گلزار حمدت کن زبانم را چو گل لیریزبوی خویش می گردان دعانم را

Móty Mahall, 160 pp. 23 bayts, margin covered with text.

(393) *دیوان موبد* (P.)

The Dywán of Zindah Rám Múbed of Kashmyr. He was a pupil of Myrzá 'abd al-Ghanyy Bég Qabúl and died in 1172. Chronogram on his death:

سحر از دل مهر گشت هانفی نه موبد بملت سخن شاه بود

Contents: a preface written by Tyká Rám *Tzafar* containing a short biographical notice of the author; Qačydahs, 15 pp. of 15 bayts. Beginning

ای نه فلک از دست طلسمات تو برپا بر نور زمهرت مه و خورشید و ثریا

Chronograms 21 pp. (one on the accession of Sháh 'álam); a Mathnawy 34 pp. it begins:

ناگهان پیدا شده طوفان نوح تنگ آمد خلق را در جسم روح

Mokhammas', 40 pp.; Ghazals, 200 pp. and about 200 Rubá'ys. Beginning of Ghazals:

کرد تا تعلیم بسم الله بپر دل مرا شد یک تعلیم اسان نقطه مشکل مرا

Faraš-bakhsh; Móty Mašall, 642 pp. of 11 lines.

(394)

دیوان موجد

(P.)

The Dywán of Mújid. At the end is the following postscript ۱۱۷۸ راقمه مرزا فخر الدین احمد سنة ۱۱۷۸ "Written by Myrzá Fakhr aldyn Aḥmad in 1178" The copy is so full of erasures and corrections that I am led to think that it is an autograph, and that Mújid is the takhalluṣ of Fakhr aldyn Aḥmad; I find however no poet of this name mentioned in any Tadzkirah.

Contents: Qačydahs in praise of the Imáms, and the Marthyyah of Moktashim which was originally a Haft-band rendered in Mokhammas', 33 pp. Bg.

بهر شهود حق که درین معشر آمدیم چون نام از نکیس بسر محضر آمدیم

Ghazals, 144 pp. 14 bayts and about 220 Rubá'ys, at the end is a Mathnawy.

Beginning ای حمد تو گویان همه تن روح روانها

Tópkhánah.

(395)

کلیات معجز

(P.)

Complete works of *Mohammad Nitzám Khán Mu'jiz*. He was an Afghán. When 'abd al-Latíf Khán *Tanhá* was treasurer of the Çúbah of Kábul he made his acquaintance, and had his verses corrected by him, subsequently he came to Dilly and supported himself by teaching Persian literature, being particularly skilled in unravelling the sense of obscure passages of poets. He died at Dilly in 1162. (*Ārzú*; see also *suprà* pp. 159, 129).

Contents: *Qačydahs*, chronograms (one for 1152), *Rubá'ys* and short *Mathnawies*, 198 pp. of 19 bayts.

ای در طلب تو کوه و دریا در شیشه ساعت از تو صحرا

Ghazals, 900 pp. 17 bayts; *Mokhammas'*, *Rubá'ys* 50 pp. Beginning of *Ghazals*:

ای گفتگوی عشق تو خون کرد سینها

Móty Maḥall, copied by *Sorúry* a pupil of the author; another copy equally written by *Sorúry* in 1205, is in my possession.

(396)

دیوان مومن

(P.)

The *Dywán* of Myr *Mohammad Mūmin* (see p. 42).

Contents: a *Rubá'y* and three *Ghazals*, 360 pp. of 13 bayts.

Beginning

بسمك البداة يا منك بدا بسم الله ای بيد تو زد درد دوا بسم الله

Marthyyahs, *Rubá'ys* and *Qačydahs* in praise of the *Imáms*, *Sháh 'abbás*, *Sháh Mohammad Quly* and *Mohammad Qotobsháh* about 100 pp.

Beginning کردگارا بحق ذات شریف نبوی

آن پناهی که ازو پشت امید است قوی

Móty Maḥall, two beautiful copies, one written in 1120.

(397) دیوان منصف (P.)

The Dywán of Fádhl Khán *Munçif*. In 1116 he built a new house as we learn from this tetrastich:

سال اتمام و طرح این تازه مکان جستم زخرد که بود معمار جهان
گفت باشد مضاف تاریخش بان اباد خانه فاضل خان

Contents: Qačydaḥs, 40 pp. of 14 bayts. Bg.

گشت زبار گنه قامتم از بس دونا شد خط پیدائیم همچو نیکین نقشها

Ghazals, 120 pp. and some Rubá'ys. Bg

یارب زنگ هستی تن باز کن مرا تاراج عشق خانه برانداز کن مرا

Tópkhánah; Mótý Maḥall, three imperfect copies; As. Soc. No. 923. I have a beautiful copy of the Ghazals and Rubá'ys written in 1193.

(398) دیوان مونس (P.)

The Dywán of *Hájý Múnis*. He informs us at the end, that he collected his poems in India in 1135.

ز هجرت سنه احمد یگانه هزار و صد و سی پنجمی زمانه

Contents: Ghazals, 116 pp. of 10 bayts.

Beginning ای مونس غمخوار ما الله اكبر باشد

Mathnawy, 11 pp. Beginning

بیا ای عشق ای دمساز همراز که بی تو مشکلمست بردن پی راز

Mótý Maḥall, a very clear copy; Tópkhánah, 110 pp. 12 bayts.

(399) دیوان منشی (P.)

The Dywán of Jeswant Ráy Munshiy. He is probably identical with the author of Sassy and Panú. He made a fair copy of his Dywán in 1124.

Contents: Ghazals, 150 pp. and a short prose composition. Beginning

ای پرشکر ز نام تو دهانما طوطی سبق گرفته ز نطق زبانما

As. Soc. No. 1413, an autograph.

(400)

سسی پنو

(P.)

Sassy and Panú, a story in verse composed in 1140 by Munshiy, who was familiarly called Anderjyt, and is probably identical with the preceding poet. The author gives us the following account of himself.

مرا در عرف اندرجیت نام است مرا منشی تخلص در کلام است
 وطن گاهم بود در ملک پنجاب نکر در قصبه سرسبز و شاداب
 مرا چون از وطن قسمت جدا کرد به بزم شیخ عالم آشنا کرد
 بجان شاد و طبع فارغ البال نمودم خدمتش تا نوزده سال
 چو شیخ از دار فانی رخت برداشت مرا مید شهابتخان نگهداشت
 کز نوم منشی عبد الصمد خان خدا را صد هزاران فضل و احسان
 سن عشر از جلوس ظل یزدان محمد شاه غازی شاه شاهان
 الهی بر دم نور صفا بخش بچشم از خاک راهت تو تیا بخش

Bg. Tópkhánah, 170 pp. of 13 bayts.

(401)

دیوان مرشد

(P.)

The Dywán of Murshid Khán of Yazdajard. He was a contemporary of Jahángyr and an encomiast of the Khánkhánán (see *Máthire Rah*).

Contents: Ghazals, 72 pp. of 16 bayts; about 70 Rubá'ys; on the margin Qacydahs, some in praise of Jahángyr, 59 pp. of 26 bayts.

Beginning

یارب بحرمت نفس شعله بار ما کز نور دل فروغ چراغ مزار ما

Móty Mahall, a fine old copy.

(402)

دیوان مشفقی بخاری

(P.)

The Dywán of Mushfiqy who was born at Bokhárá in 945 (see p. 64 *suprà*). We learn from a chronogram that he collected this, his second Dywán, in 983.

Contents: Ghazals, 176 pp. of 13 bayts; Qif'ahs, &c. 15 pp. Beginning

هر چند کعبه شد پی محو گناه ما شد باز فرش دیر مغان دام راه ما

As. Soc. No. 631, a fine old copy. In the Tópkhánah, (about 100 pp. of 15 bayts,) is a Dywán of Qačydahs of Mushfiq. They are not alphabetically arranged, and contain the praises of the Imáms and mystical reflexions. Beginning حمد روزی علم مطلع دیوان گردد

(403) دیوان میر (P.)

The Dywán of Myr. It contains a chronogram for 1204. He is probably identical with Myr Taqyy (see p. 175 *suprà*).

Contents: Ghazals, 210 pp. of 10 bayts; Rubá'ys and Fards, 40 pp.

ای زانعام تو باشد غنچه امکان ما آب در جود دارد از لطف تو باغ جان ما

Móty Maħall. There is another Dywán of Myr in the same collection, which was copied in 1179. It contains Ghazals 280 pp. of 13 bayts. Beginning

الهی جوش طوفان بخش چشم اشکبارم را سحاب دجله افشان کن رگ ابر بهارم را

Qačydahs in praise of Sháh 'ináyat Allah; Mokhammas', Rubá'ys and poetical stories 80 pp. I have not been able to ascertain by which Myr it is. In the same collection is a Mathnawý lettered رازی پرسید از برهن که ای واقف حادثات کهن Beginning

(404) دیوان ناصر (P.)

The Dywán of Mohammad Načyr Khán Náčir, a pupil of Myrzá Qatyl (see p. 172 *suprà*).

Contents: Ghazals and a few Rubá'ys and chronograms for 1214, 1222, &c. Beginning

خدایا دور دار از ناتوانان بار محنت را

Móty Maḥall, 104 pp. of 14 bayts.

(405)

دیوان نصیبی

(P.)

The Dywán of Bába Naçyby of Gylán. He came to Tabryz as a Sugar-baker, and showed his poems to Bába Fighány, who was much pleased with them and mentioned him to Sultán Ya'qúb. In a poetical assembly which took place at court, a Ghazal of Myr Khosraw was given as the text, and the poets were expected to imitate it. Naçyby did it to the entire satisfaction of the king, and was appointed a court poet. Subsequently Amyr Najm aldyn appointed him Wakyl on a salary of thirty-six Túmáns, but he soon lost his patron and after his death he proceeded to Káshán where he lived for some time, then he returned to Tabryz where he married, and he remained there to his death, which happened in 944. He left from 4000 to 5000 verses.

Contents: only Ghazals, 121 pp. of 15 bayts.

Beginning از خط آغاز شد سوادای بی پایان ما

Móty Maḥall, two copies, one very beautiful.

(406)

مثنویات نصیبی

(P.)

Mathnawies of Myrzá Moḥammad Khán b. Músà Khán Naçyby of Kirmánsháh. He came from Persia to Lucnow during the reign of Naçyr aldyn Haydar, and died under Amjad 'alyy.

1. این نامہ بزم یار زیبا کز اوست مرا بقن توانا Laylâ Majnûn, 180 pp. 14 bayts composed in 1227.

Beginning این نامہ بزم یار زیبا کز اوست مرا بقن توانا

2. بحر وصال, the Sea of Union, containing the story of Chandâ and king Khorshyd, 220 pp. 16 bayts, another copy 80 pp. 22 bayts, composed in 1237.

Bg. بزم آنکہ اشیا زندہ اوست علی با ان مراتب بندہ اوست

3. سليمان و الملكة شيبا, Solomon and the queen of Sheba, 135 pp. 12 bayts, dedicated to Naçyr aldyn Haydar.

Bg. ابتدا نامی کہ ابن بر خیا خواند و تخت آورد از شهر صبا

4. آب و آتش, Water and Fire, 28 pp. 22 bayts. Bg. حمد ذاتی را کہ حمد انرا سزااست آنکہ انرا ابتدا نی انتہا است

5. Petition to kings treating on justice, معروف سلاطین, 21 pp. 22 bayts.

Beginning بزم آنکہ فیضش عام باشد نہ آغازیش نہ انجام باشد

6. The Tulip of the Garden, a poem in praise of Ghâziy aldyn Haydar, 250 pp. 14 bayts.

Beginning بزم خداوند کون و مکان کہ در قبضہ قدرت اوست جان

7. A poem in which the constituent parts of a state are compared with those of the human body.

Beginning ابتدا بر نام اللہ احد آنکہ باشد یک صفات ان صمد

Faraḥ-bakhsh and Tópkhánah, in separate volumes.

(407) دیوان و قصاید نصیبی (P.)

The Dywán and Qaçydahs of Myrzâ Mohammd Khán Naçyby.

Contents : short Mathnawies and Tarjy'bands, 180 pp. 14 bayts ; Ghazals about 600 pp. 13 bayts and about 60 Rubá'ys. Beginning of Ghazals :

ای خال و خط رویت سر دفتر دیوانها طغرای سر زلفت زینت ده عنوانها

Qačydahs in praise of Gháziy aldyn Haydar, every mičra' of the first Qačydah is a chronogram for 1229, 506 pp. 14 bayts.

Beginning از حمل چون مهر عالم جای بر گزار کرد

Faraš-baksh and Móty Mašall, the Qačydahs are in a separate volume.

(408) دیوان نصیر همدانی (P.)

The Dywán of Načyr aldyn Načyr of Hamadán, a son of Mašmúd. In 1015 he came to Shyráz where he met Taqyy Awhady. This date is recorded in the chronogram نصیرالدین بشیراز آمد (Wálih and *suprà* p. 54).

Contents: a short preface in prose, Qačydahs mostly in praise of Sháh 'abbás, and Ghazals not alphabetically arranged, about 1000 bayts. Beginning

زهی نقاب توفانوس شمع بزم حضور بملک حسن تو مکترا نشین تجایی طور

Móty Mašall, a beautiful copy written in 1044.

(409) گلکشتی و دیوان تصنیف میر نجات (P.)

A Mathnawý on Wrestling, and a Dywán by Myr 'abd al'al (ابو العال the editor spells erroneously عبدالعال) Naját of Ispahán (see pp. 98, 137, 114, 129, 133 *suprà*).

Contents: Gulkushty, 291 verses.

Beginning در گپ عشق هران نامه که دلخواه بود

Ghazals about 225 pp. 10 bayts.

Beginning گرفتم مهر خاموشی ز لب طبع سخندانرا

Faraš-baksh, a splendid copy written in 1156. In this copy is also part of the Dywán of Ghazals of Dánish 50 pp.; the Ghazals are not alphabetically arranged.

Beginning

نویسار آمد که ابرترچمن پرور شود نگهت گل مایه شور جنون در سر شود

The Gulkushty has been lithographed at Lucnow, Mohammady press, 1258, 96 pp. with an elaborate commentary by the Mahárájah Ratan Singh, father of Dawlat Singh *Shukry*, he compiled this commentary in 1257 and Dawlat Ráy *Shawq* wrote a chronogram on the occasion. This commentary is apparently taken from *Arzú*.

(410) دیوان نجیب الدین فارسی (P.)

The Dywán of Najyb aldyn of Fárs. I have not satisfactorily ascertained whether this author is identical with Najyb aldyn *Churbádqány* but it is very probable. The poet came to celebrity towards the end of the Seljúq dynasty and resided during the reign of the Khwárezm-sháhians mostly at Baghdád, he died towards the end of this dynasty, which ceased to reign in 628. According to my copy of Taqyy Káshy his death took place in 665. This is probably a clerical error for 625 or 635. Taqyy has seen about 2000 verses of his or less.

Contents: Qačydahs and Tarjy'bands about 100 pp. 16 bayts. Beginning

زهی برنگ لببت اشک من شراب شده گل جمال تو در چشم من گلاب شده

Topkhánah, a splendid copy, written in 1003.

(411) مثنوی دل آشوب تصنیف برهان ناقد (P.)

The Heart-alarms Poem, by Burhán aldyn *Náqid*, dedicated to Sháhjahán. Beginning

هر زبانی را که ایزد داد گفت جز سپاس او در معنی نرفت

Tópkhánah, about 100 pp. of 26 bayts.

(412) دیوان نقی کمره (P.)

The Dywán of Shaykh 'alyy Naqyy of Kamarah or Kamarah-ábád, who died in 1031 (see page 91 *suprà*).

Contents : Ghazals, 118 pp. of 14 bayts ; Qačydahs, 80 pp. most of them on Pádsháh Hátim Bég ; some chronograms, one for 1016. Beginning

ای نام هما یونست طغرا چه فرمانها خورشید صفت طالع از مطلع دیوانها
Móty Mašall, a fine copy, written in 1061 ; As. Soc. No. 912.

(413) دیوان نرگسی (P.)

The Dywán of Nargisy. His name was according to his own statement, *apud* Sámiy, No. 233, Abú-l-Makárim Nizár aldyn Qudrat Allah, but in his native town he was familiarly called Myrak. It is asserted that he was of Herát. This is an error, he was of Abhar in the 'iráq, but spent the greater part of his life at Herát, where he filled for some time the office of police officer, Mohtasib. Towards the end of his career he went to Qandahár, and died there towards the end of the year 938, at the age of sixty. Taqyy Káshy has seen about 2000 verses of his.

Contents : Ghazals and a few Rubá'ys.

Beginning بس مشکست کار دل از دلنواز ما

Private collection, 148 pp. of 12 bayts, written in 960, clear and correct.

(414) رباعیات شاه نظر علی (P.)

Rubá'ys of Sháh Natzar 'alyy. He is probably identical with the poet mentioned in p. 93 *suprà*. Bg.

Beginning مزگان بد نظر موجه ایست مرا

Tópkhánah, 28 pp. of 16 bayts.

(415) دیوان ناظم هروی (P.)

The Dywán of Nátzim of Herát (see pp. 98, 113, 151, 129).

Contents: Ghazals, 374 pp. 11 bayts and two Qa-
çydahs. Beginning

عشق ناظم شد چو دیوان دل آگاه را / او انشا کرد مصرع داد بسم الله را
Tópkhánah, a fair copy.

(416) یوسف وزلیخا تصنیف ناظم (P.)

Yúsof and Zalykhá, a Mathnawý by Nátzim of Herát, composed in 1058.

ز هجرت در هزار و پنجه و هشت / زمولدش سخن خوش دردمان گشت
خدایا چون سپهرم سینه بکشای / دلم طوطی کن راینده بنمای

Bg. *Móty Mahall*, 362 pp. of 13 bayts; As. Soc. 878, Bg. *الهي چون الخ*.
There are two copies in my collection; in a copy in the Tópkhánah the poem is ascribed to Façyhy. The second miçra' of the initial verse contains an allusion to the manner in which parrots are taught speaking, a looking-glass is placed before the cage and a man speaks behind the glass, to make the parrot believe that it is a parrot which speaks.

(417) کلیات نظیری (P.)

Complete poetical works of Mohammad Hosayn Natzyry of Nayshápúr. When he had come to celebrity in Khorásán he went to Káshán, where he had several poetical contests with Fahmy, Hatim, Maççúd Khórdah, Shujá' and Ridháiyi. When he felt himself sufficiently strong he endeavoured to turn his poetical talents to account, and came to India where he found a patron in the Khánkhánán. In 1012 he made the pilgrimage to Makkah, after his return he paid a visit to his patron and then settled at Ahmadábád, having accumulated

sufficient wealth to be able to live in affluence, and he died in that city in 1022 or 1023.

(*Máthire Rahimy*, Ouseley *Pers. Poets*, p. 252, Walih, and *suprà* pp. 114, 65, 130).

Contents : Qačydahs in praise of the divinity, the prophet, Jahángyr and the Khánkhánán, &c. 252 pp. of 14 bayts. Beginning *ای جلالت خلوت از اغیار تنها ساخته*

Ghazals about 350 pp. of 14 lines ; Rubá'ys, 26 pp. of 10 bayts. Bg. *اذا ماشیت ان تحیی حیدرة حلوة المحیا*

Móty Mahall, a splendid copy, written in 1202; As. Soc. Nos. 424, 601, 1061, one copy begins *چنان رسیدن وی سر د ساخت دینی*. In the Tópkhánah is a Dywán containing merely the Qačydahs, 144 pp. 16 bayts, and in the Farah-bakhsh library is a Dywán of the Ghazals and Rubá'ys copied in 1032 about 130 pp. of 15 lines. I have a very good copy of the Ghazals with useful notes, 447 pp. of 10 bayts.

(418) *مثنوی سوز و گداز دیوان نوعی* (P.)

The Mathnawý and Dywán of Moḥammad Ridhá Naw'y, of Khábúshán near Mashhad in Khorásán. As soon as he had obtained a name he came to India, and first entered the service of Nawáb Dhiyá Myrzá Yúsof Khán Mashhady, an Amyr of Akbar, subsequently he accompanied prince Daniel to Burhánpúr, and after the death of his patron he settled there, and composed several poems in praise of the Khánkhánán, who had introduced him to prince Daniel and who continued to make him liberal presents. He died according to Wálih at Burhánpúr in 1019 (see *suprà* pp. 115, 65, 130 and Ouseley *Pers. Poets* p. 161 also *Máthire Rah.* fol. 588).

Contents: Ghazals and a few Rubá'ys, 100 pp. 13 bayts. Beginning

سایه گل تا بود خال رخ بستان ما نقطه نام تو بادا خطبه دیوان ما

A Mathnawī (the Saqiy-námah?) 19 pp. 15 bayts.

Beginning تویی اولین پدر میخانها بیدار تو شبگیر پیدمانها

تویی اولین پدر میخانها بیدار تو شبگیر پیدمانها, history of a Hindú woman of the time of Akbar, who ascended the funeral pile with her deceased husband, 40 pp. 12 lines. Bg. الهی خدعه ام را نالکی ده

Móty Maḥall, a good copy. In the Tópkhánah is a MS. containing some Qaṣydahs of Naw'y, most of them are in praise of Akbar, 28 pp. 21 bayts. Beginning صحبت صبح ساغر دل در شواب زن

(419) دیوان نعت الله ولی (P.)

The Dywán of Sayyid Nĭ'mat Allah Walyy, i. e. the saint, a son of 'alyy. He was of Kirmán, but spent part of his life at Samarcand. He not only was himself a holy man having performed forty times the chillá—a fast or abstinence from animal food and from pleasures for forty days—but he is the founder of a prolific family of saints, who carried on their trade with great success for several centuries, they intermarried with the royal family of Persia and amassed immense fortunes (see *Haft Iqlým*, p. 44 MS. As. Soc.) He stood in high favour with Sháhrokh. He once boasted that he considered it perfectly proper to eat delicacies, because as he was a saint, he was sure that Providence would guard him against the enjoyment of unlawful things. The king made an experiment and ordered his cook to seize a lamb from a widow, prepare it and send it to Nĭ'mat Allah. He enjoyed it much, and after the repast the king told him triumphantly that it had been taken away by force from a widow. She

being sent for by Sháhrokh at the request of the saint, declared that her son was absent from home and caused her great anxiety, and having heard that a man of great sanctity had arrived from Kirmán (meaning Ni'mat Allah) she vowed to offer him this lamb, but in the mean while it was forcibly taken away from her. She demanded justice from the king, in order that she might be able to carry out her intention.

Ni'mat Allah died in 827 and left works on several subjects more particularly on Ġúfism. He must be distinguished from Ni'mat Allah of Narnawl in India, who was equally a saint and a poet, and died in 1077.

Contents: Maṭla's and Ghazals, 650 pp. 16 bayts; Qaṣydahs, Tarjy'bands, Rubá'ys, &c. 86 pp.

خوش بگو ای یار بسم الله بگو هرچه میشجوی بسم الله بگو.

My private collection, two copies, one was written in 1011 and the other in 1014, in the Móty Maḥall is a copy in which there is added a prose treatise on Ġúfism and religion. Bg. یا ایها الاخ المؤمن ارشدك الله.

(420)

دیوان نظام

(P.)

The Dywán of Myrzá Nitzám who died in 1039 (see p. 92 *suprà*).

Contents: Ghazals, 40 pp. 21 bayts; Rubá'ys, 10 pp.

Bg. ذوق محبتی کوتا سرگرم فغان را ویران کنم باهی بخیال اسمان را.
Móty Maḥall.

(421)

قصائد نظام

(P.)

The Qaṣydahs of Nitzám. Though I have not ascertained the identity by comparing the quotations, we may take it for granted that the author of these Qaṣydahs is Nitzám of Astrábád, who was an extremely pious man

and died in 921, leaving besides this Dywán a Mathnawý which has the title بلقيس وسليمان (Sámy No. 214).

Contents: Qačydahs, the first rhyming in L, the others alphabetically arranged, and Tarjy'bands; most of the poems are in praise of the Imáms. Beginning

نظام اول نظمي من اسمه الاول حكيم لم يزل ذو الجلال عز وجل

Tópkhánah, about 200 pp. 14 bayts, probably the same copy which Ázád bought at the time he was engaged in compiling his Khizá-nah 'ámirah.

(422)

پنج گنج یعنی خمسہ نظامی

(P.)

The five Treasures or the five romantic poems of Nit-zámy of Ganjah, a brother of Qiwámy Motarrizy. He possessed considerable learning and a strong sound sense, his poetical talents were of the highest order, and had they not been perverted by the bad taste of the times in which he lived, and of the nation to which he belonged, he would be one of the greatest poets that ever lived. We know little of his life, except that he was a very pious man and a disciple of Akhy Farrokh Zánjány, and that he retired towards the end of his life from the world. As much is related of every Persian poet and Čúfy. He himself boasts that he did not court princes, but his panegyrics gave him the lie. He was sixty-three years and a half of age in 599, when he completed the second part of the Sikandar-námah, and died in 606 or 602. Dorn thinks that the poem was completed after his death by some one else.

Contents: 1. مخزن الاسرار, the Treasury of Mysteries, divided into 20 cantos مقاله and composed in 582, 48 pp. 25 bayts.

Beginning بسم الله الرحمن الرحيم هست کلید در گنج حکیم

2. خسرو و شیرین, the Loves of Khosraw and Shyryn, 131 pp.

Beginning

خداوند! در توفیق بکشای نظامی راه تحقیق بنمای

3. لیلی و مجنون, the Loves of Laylà and Majnún, a Bedouin romance, which was first sung by Arabic poets (see *Kitáb alagháníy*); 93 pp. composed in 592. I read the last verse which contains the date as follows, though this reading is confirmed by no copy.

دو پانصد سال سی سه بر سر بگذشت ز هجرت پیغمبر

ای نام تو بهترین سر آغاز بی نام تو نامه کی کنم بار Beginning

4. قصه بهرام گور, the Seven Forms, also called پیکر, the story of Bahrámgúr, composed in 593.

Bg. ای جهان بود دیده خویش از تو هیچ بودن نبود پیش از تو.

5. شرفنامه سکندری, the Sikandar-námah, or سکندر نامه. The poet divided it into three parts, describing the career of Alexander as a king, as a philosopher, and as a prophet.

نخستین در بادشاهی زدم دم از کارکشور کشائی زدم

ز حکمت بر آریم آنگه سخن کدم تازه ناریشهای کهن

به پیغمبری گویم آنگه درش که خوانده خدا نیز پیغامبرش

The first part is best known, it is either simply called the Sikandar-námah or the Sikandar-námahē Barry, but the proper title is اقبالنامه سکندری or according to some شرفنامه سکندری. It was composed in 597, and according to Jámy, *Nafáhat* No. 570, in 592. 140 pp.

Beginning خدایا جهان پادشاهی تراست

The second and third parts form but one poem, which has the title of خردنامه سکندری but is usually called in India, Sikandar-námahē Bahry. It was composed in 599, and has about 3000 verses.

همان بردهم روز بود از ایار نود نه گذشته زیانصد شمار

Beginning خرد هر کجا گنجی آرد پدید

Complete MS. copies of the Khamsah are rare, (Móty Maḥall two fine copies; As. Soc. No. 90; College of Fort William, a fine copy) but copies of it without the Khirad-námah are very frequent, still more frequent are copies of the first part of the Sikandar-námah. The Khamsah without the Khirad-námah has been lithographed at Bombay, small folio 1265, full of the grossest mistakes; the first half of the first part of the Sikandar-námah has been printed at Calcutta, 1810, reprinted (lith.) 1818; the whole has been edited at Calcutta in 1810, 1835, 1263, 1852; the first half of the Khirad-námah was edited by Dr. A. Sprenger, Calcutta, 1852, the second half is in the press; the Makhzan alasarár has been edited by Bland, London, 1844: Khosraw Shyryn lithographed s. a. et l. (Bombay?) 275 pp. A good MS. copy of this poem and of Laylā Majnún is in the As. Soc. No. 257. In the same collection No. 345 is a good copy of the Makhzan alasarár, and No. 1490 of the first part of the Sikandar-námah with glosses. It appears from Professor Fleischer's note in the Zeitsch. d. d. morgl. Gesellsch. VII. 412, that according to most MSS. Sharaf-námah is the title of the first and Iqbál-námah of the second part of the Sikandar-námah, this is borne out by Nos. 425, 427 *infra*.

(423)

خلاصه خمسہ

(P.)

Extracts from the Khamsah of Nitzámy, arranged in 37 chapters, containing passages on the unity of God, love, contentment, good omens, justice, &c.

Beginning الحمد لله رب العالمين ... اما بعد بر اصحاب دولت

As. Soc. No. 761, 78 pp. of 13 bayts, my collection, two copies, one written in 1087, the other in 1080.

(424)

شرح مخزن الاسرار

(P.)

A commentary on the Makhzan alasarár by Mohamḥad b. Qiṭwān b. Rustam b. Aḥmad b. Maḥmūd بدر خزانہ (?) Balkhy who was familiarly called Bakrayiy بکری. He was a contemporary of Moghyç aldyn of Hânsy and has also written notes to both parts of the Sikandar-námah.

رئی
م ؟

The author says that he explains 1310 verses, and fixes the correct reading of doubtful passages, and that he had collected several correct copies of the poem for this purpose.

At the end of this work is a chronogram for the time when the book was composed, viz. 1091.

بفکر اندر شدم از بهر تاریخ دلم گفتا زهی شرح گلستان

Bg. حمد و سپاس مرفقاهی را که فاتحه کتاب او مفقاح

College of Fort William, about 200 pp. of 16 lines.

(P.) قواعد علی شیری تصنیف محیی الدین نظام (425)

A commentary on the *Sharaf-námah* by *Mohyy aldyn* (a son of) *Nitzám*, a disciple of *Sháh Jahángyr* who died in 948. The author says that he first studied Persian literature and metric under 'ayn alqodhát *Hamadány* at *Hamadán* (this 'ayn olqodhát must be different from the one mentioned by *Jámy Nafahót* No. 455), and after his death under *Shaykh Mohammad Lád*, and subsequently under *Shaykh Mohaddith*, who it seems used to lecture on the works of *Nitzámy*. In 956 it occurred to him that it would be useful if he was to collect his notes on the *Sharaf-námah* and work them up into a commentary on it, he was encouraged in his labour by a son of 'alyy *Shyr*, and hence the title of the work.

Beginning

سپاس بیقیاس مردارای ایوان کونین را که میزان اشعار

Tópkhánah, three copies, about 250 pp. 16 lines; Major Anderson's collection; and my collection. This commentary does not contain the text. In the *Tópkhánah* is also the commentary on this poem by *Núr Mohammad* about 200 pp. 17 lines.

بعد از انشراح واذکار و سپاس و ستایش بر حضرت پروردگار

And a commentary by *Pyr 'alyy of Rasúlpúr*, 400 pp. 21 lines.

Bg. الحمد لله رب العالمین . . . اما بعد میگوید راقم حروف الراجی

And the commentary of an anonymous author, 60 pp. 17 lines.

Beginning خدایوند مشکل کشای بتاریکی لفظ معنی نهایی

(426) شرح سكندر نامه تصنيف آرزو (P.)

A commentary on difficult verses of the (first part of the) *Sikandarnámah* by Siráj aldyn Ārzú, who died in 1169. He says that there were many commentaries extant, but that none was satisfactory. This commentary does not embody the text, and it commences :

نحمد الله حمدا متكاثرا ونصلی

Private collection, incomplete; Mótý Mahall, 662 pp. of 19 lines. This commentary forms the basis of the glosses to the lithographed Lucnow edition of the *Sikandar-námah*, 1263 and 1266, 8vo. 311 pp. 23 bayts, also of the notes of Badr'alyy and Myr Hosayn in the Calcutta edition, 1812, 4to. and of the somewhat fuller commentary of the Calcutta edition of 1253, reprinted 1260 = 1844, lithographed at Bombay with three other works on the margin, 1261 folio, the commentaries are all essentially identical.

(427) شرح شرفنامه تصنيف ملا سعد (P.)

A commentary on difficult verses of the *Sharaf-námah* (first part of *Sikandar-námah*) compiled in 1196 by Mollá Mohammad Sa'd Allah of Patna. He died in the commencement of this century, and has written Persian commentaries on most school books as *مصباح في النحو* | *تهذيب المنطق* | *شافية* | *كافية* and glossaries on the *Gulistán* and *Bostán*.

سپاس بیقیاس و حمد بیداد آفریدگاری که نصص

Collection of Mawlawy Mohammad Wajyh, 154 pp. of 17 lines without the text.

(428) دیوان نظامی (P.)

The *Dywán* of Nitzámy of Ghanjah. Dawlat-sháh informs us that the whole *Dywán* contained about 20,000

verses. Taqyy Káshy has not been able to procure a copy of it.

Contents: Qačydahs, 23 pp. 14 bayts; Ghazals, 52 pp.; Rubá'ys, 8 pp. Beginning هر که از وی خرد روی به یزدان آرد

My private collection, a good copy.

(429)

دیوان نزاری

(P.)

The Dywán of *Hakym Nizáry of Qóhistán*. He was skilled in medicine, and a man of talents, but given to gaities and pleasure, particularly to wine. He travelled much and it is supposed he was a disciple of Močtafá-lidynillah Nizár and that he chose his takhalluç in his honour, others say that he chose it because he was a thin man, نزار meaning thin in Persian. At all events he is suspected of having been a free-thinker, though it is allowed that his poems contain deep Qúfy sentiments. On his travels he met Sa'dy and other distinguished men. Towards the end of his life he retired from the world and lived on agriculture, he died in 720 and left besides a Dywán, two Mathnawies, one is very witty and amusing, and has the title of دستور نامه, and the other has the title زمزمه ازهر (?), it has about 12,000 verses and begins:

سپاس و آفرین از حق تعالی که جانرا باخرد داد اتصالی

Contents: a Mathnawý on Morals, 24 pp. 20 bayts.

Bg. قل الحمد لله نزاری نقل خداوند جزو و خداوند کل

Qačydahs and Ghazals not alphabetically arranged,

454 pp.

Beginning

باز جهان تازه کرد جنبش باد بهار رانجه مشك پر میدمد از جریبار

Móty Mašall, a good copy.

(430) دیوان نصرت (P.)

The Dywán of Diláwar Khán *Nuṣrat*, who died in 1139. It contains merely Ghazals.

Beginning بسکه شد اشفتۀ آن زلف مشکین جان ما

As. Soc. No. 1432, 182 pp. 11 bayts.

(431) مولود نوریه (P.)

A mystical biography of *Mohammad* in verse, composed by Núry in 887, and dedicated to Sultán Abú-lmotzaffar Ya'qúb Bahádur Khán.

Beginning

شاه نقش مہجۀ لوح قدیم هست بسم اللہ الرحمن الرحیم

As. Soc. No. 508, about 900 pp. of 38 bayts.

(432) دیوان نوری (P.)

The Dywán of Qadhiy Núr aldyn *Núry* of Ispahán. He is familiarly called Qadhiy Núr. He and his brother Mo'izz were pupils of Afdhal Tarkah of Ispahán. Wálih says that he died in the year 1000, but other authors state that he attained a high age and lived to the reign of Jahángyr.

Contents: Qaṣydahs in praise of Sháh Isma'yl, Wazyr *Mohammad*, &c. and *Qit'ahs*, 40 pp.

Beginning بگام دل به نشستیم در حریم وصال

Ghazals and Rubá'ys, &c. 48 pp.

Beginning سخن هم از خدا گفتم هم از بت آن جفاچورا

Collection of Mawlawy *Mohammad Wajyh*, written in 1046.

(433) دیوان نویدی (P.)

The Dywán of Nuwydy, he says in the postscript
 "الحمد لله على إتمام كتابته بيد قابله نویدی سنة ١٠٥٥" "this copy
 has been written by Nuwydy, the author, in 1055."

Contents: Ghazals, about 300 pp. 11 bayts.

Beginning من بچه دانش و خرد وصف کنم خدای را
 یا بچه مایه هذر ربط دهم ثنای را

Móty Makall, the margin frequently covered with text and corrections.

(434) دیوان نویدی (P.)

The Dywán of Nuwydy. He is not identical with the preceding Nuwydy and is apparently a modern poetaster.

Contents: Ghazals, in every Ghazal the use of some letter of the alphabet is avoided, and they are arranged according to this letter.

Beginning

صد شکر که شد دولت وصل تو میسر گردید ز خورشید رخت دیده منور

Lithographed, Lucnow, Mohammady press, s. a. 16 pp. with a few glosses; reprinted in the Hasany press, s. a. and Moctafy press, 1260, 12mo. At the end of this book are a few but very silly enigmas of which I give a specimen: "I have seen a wonderful horse, it has six legs, and two hoofs, and what is still more astonishing the tail is on his back,—a balance."

(435) دیوان نزهت (P.)

The Dywán of Hájy Nuzhat who collected his poems in 1112, رقم کرد نزهت محمد عظیم ز روی طوب سال تاریخ و قام
 and died in 1137. Chronogram on his death:

ز خمخانه رحمت از حب مولی عطا شد بجای شرابا ظهورا

Contents: Qaṣydahs in praise of A'tzam Sháh, &c. Qit'ahs and chronograms, 60 pp. 15 bayts. Bg.

امید عیش مدار از فلک چو بوالهوسان که نیست باده عشرت بساغر دوران

Ghazals, 37 pp.; Rubá'ys, and Fards, 13 pp.

الهی اشفا گردان بتوحیدت زبانی را

Móty Maḥall, the above chronogram on his death is in a postscript of the copyist.

(436)

دیوان عبید زکائی

(P.)

The Dywán of Khwájah 'obayd of Zákán, which is a place in the neighbourhood of Qazwyn. He was a man of some learning, but his fame rests on his licentious wit. He first came to celebrity under Sháh Abú Isḥáq Anjū who ruled at Shyráz previous to the rise of the Motzaffar family, subsequently he was in favour with Sultán Oways of Baghdád. He died in 772.

Contents: a preface by the pen of one of his friends, it is stated in it that 'obayd collected his Dywán in 751.

Beginning الحمد لله رب العالمین خالق الخلائق اجمعین

Qaṣydahs in praise of the Imáms, of Sultán Oways, &c. and Ghazals not alphabetically arranged, 100 pp. of 22 bayts. Beginning

ای آفتاب صنع تو یکدره کائنات فیض تو عقل را مدد و روح را حیات

The Lover's book عشاقنامه, a Mathnawý in the style of Khwájah Salmán's جمشید و خورشید, 20 pp. of 33 bayts composed in 751.

به بهتر طالع و فرخنده تر فال دویم روز از رجب درنون الف ذال

Beginning خدایا تا از این پیروزه ایوان فروز صاه و مهر و نیرو کیوان

Móty Maḥall, a splendid copy written in 1080.

(437) دیوان عنصري (P.)

The Dywán of Abú-l-Qásim Hasan b. Ahmad 'onçory of Balkh, a pupil of Abú-l-Fat'h Rúny. He was one of the four hundred court poets of Sulţán Mahmúd and his successors, and rose to the office of king of poets. Authors who wished to be encouraged by the Sulţán had to submit their verses to 'onçory and he decided on their merits, he at the same time described the victories of the Ghaznawides in Qačydahs, a description of poetry particularly well suited to the monotony of eastern music, and they were sung at the parties of the court. He died in 431 or 441 and left from 20 to 30,000 verses, among his poems was *وامق و عذرا* but Taqyy Káshy, who with great pains obtained a copy of the Dywán, containing about 5000 verses of Qačydahs, thinks it has been lost. Khoshgú mentions also *سرخ بت | خفك بت | نهر عين*

Contents; Qačydahs and a few Rubá'ys, &c. Bg.
تونكرى و بزرگى و كام دل بجهان نگرده حاصل جز بخدمت سلطان
As. Soc. No. 615, 179 pp. 16 bayts.

(438) کلیات عرفی (P.)

Complete poetical works of 'orfy of Shyráz who died in Shawál, 999 (see *suprà* 129, 112, 61, 37), when 'orfy was near his end he sent his poems to the Khánkhánán with the request that he might arrange them, this he did. All his compositions amounted to about 14000 verses (*Máthire Rah.* fol. 539).

Contents: a short preface, Qačydahs, 200 pp. 19 bayts.

Beginning *اقبال كرم ميگزن ارباب هم را*

Ghazals, 200 pp. 16 lines.

Beginning

ای نه فلک زخوشه صنع تو دانم در قصر کبریای تو عرش اشیا نم

In another copy which contains the same Ghazals, they begin :

تجفد مرهم نگردد سینه افکار ما سایه گل بر نقابد گوشه دستار ما

A Mathnawý (Makhzane asrâr) 74 pp. 18 bayts.

Bg. باسم الله الرحمن الرحيم موج نخست است ز بحر قدیم

Another Mathnawý, 29 pages. Beginning

خداوند دلم بی نور تنگست دل من تنگ و کوه طور سنگست

At the end is a chronogram for 986, the fourth miçra of which contains the number of poems he composed up to that year, the unit expresses the number of Qaçydahs—26; the tens the Ghazals—270; and the hundreds the Qit'ahs and Rubá'ys: 320 of the former and 380 of the latter.

Beginning

این طرفه نکات سکری و اعجازی چون گشت مکمل برقم پردازی

مجموعه طراز قدس تاریخش یافت اول دیوان عرفی شیرازی

Good copies are frequent, Mótý Mahall, Svo. written in 1047, there are three other copies in the same collection which are apparently older. As. Soc. Nos. 732, an old copy of the Dywán; 1173, a copy of the Makhzan alasarâr.

(439)

نگار نامه فیض

(P.)

A commentary on 'orfy's Qaçydahs, by Mohammad Shafy' b. Sháh Mohammad Darwysh b. Mohammad Ráji' aldyn familiarly called Rájú 'olwy راجو علوی compiled under Awrangzéb in 1111, the chronogram is کار فیض. Bg. بعد از تشریح قصیده پسندیده توحید و احد مطلق که حسن مطلعش

Tópkhánah, small Svo. about 300 pp. Mawlawy Mohammad Wajyh has a commentary on 'orfy; about 250 pp. of 17 lines, compiled by Qotb aldyn in 1101; the chronogram is فیض یار

Beginning شرح مقامش سخن آفرین که روح معنی

- (440) *مفتاح النكات در قصاید عرفی* (P.)

A commentary on 30 Qačydahs of 'orfy by Myrzá Ján, compiled in 1073.

کرده ام شرح تا شود عالم بهر دور از فواید عرفی
هاتف غیب سال تاریخش گفت شرح قصاید عرفی

Beginning گنجینه نطق وزبان دندانہ سین ستایش

Móty Mašall, 338 pp. 17 lines, the Qačydahs are alphabetically arranged, beginning of first Qačydah انداخته جان در بازار جان

- (441) *شرح قصاید عرفی* (P.)

A commentary on (forty-six) Qačydahs of 'orfy, by Ašmad (he lives at Calcutta,) a son of the late 'abd al-Rašym.

سپاس بی غایت و ثنای بی نهایت مرسلطانی را

Printed, Calcutta, 1254, folio 278 pp. containing also the text. These Qačydahs have also been lithographed with a commentary, Lucnow, Hasany press, s. a., 150 pp. most of the notes in this edition are by Qudrat Ašmad and Maqbúl Ašmad. There is also a commentary on 'orfy by Mollá Sa'd Allah, near 100 pp. of 17 lines. Beginning wanting.

- (442) *دیوان قادر* (P.)

The Dywán of Qádir. According to a note in the first page written in a different hand, his name is Khwájah 'abd al-Qádir Naqshbandy Hasany Qádiry. According to Wálih his title was Wazyr Khán and he was a son of Wazyr Khán Mashhady, he lived at Agra and was in great favor with 'alamgyr and his two successors, and died in 1136. Qádir gives us in the last verse the date, 1122, when he collected his poems.

Contents: Ghazals and a few Qit'ahs.

Bg. مرا زردی است هر دم نام الله تن و جانم فدائی نام الله

Móty Mañall, 66 pp. of 11 bayts, probably written in 1122.

(443) صراط المستقیم تصنیف قلندر (P.)

The Straight Path by Nitzám aldyn *Qalandar* composed in 808 and dedicated to Abú-l-Motzaffar *Hosayn* Sháh b. Mañmúd Sháh b. Ibráhyim Sháh. The author wrote a Qačydah of 22 bayts, entitled قصیده کبری, and this is a commentary on it, it is divided into five chapters فصل and treats on Čúfism. ؟

Beginning of Qačydah تیغ لا برار از لاف نیام

Beginning of commentary اما بعد چون بعض طالبان راه خدا ؟ دستی
Farañbakhsh, 32 pp. 18 lines.

(444) دیوان قپلان (P.)

The Dywán of Qaplán Bég. His father Shyr Bég was of the Qúshchy family, the members of which are distinguished among the other families of the Ulús tribe to which it belongs, for their wit and talents. Mollá 'alyy Qúshchy the philosopher was of the same family. Shyr Bég came under Akbar from Má-wará-l-nahr to India, and was one of his Tawájies تواجی. Qaplán was born in India and was, like his father, a soldier, he served under the Khánkhánán in the Deccan with great distinction, and was in high favour with Jahángyr, but in 1003 he retired from the service. He is the author of a Mathnawý which is entitled ماء دوستان and celebrates the loves of Zál and Rúdábah, the following verses are from it.

نسب برسي ز ترکان حسب جوئي سخندانم سخندان
در ائين الوس عالي نشانم چراغ دردماں قوشچيانم

Contents: Qačydahs in praise of Jahāngyr, 22 pp.
17 bayts. Beginning

ای زبار قدرتت پشت فلک دایم دونا

Ghazals, 72 pp. 15 l.; Rubá'ys, &c. 44 pp.

آنکه نامش هست دایم زینت عنوان ما
نکنه حمدش بود دیداجه دیوان ما

Rubá'ys and Minor poems, 44 pp. 12 lines.

Faraħbakhsh, a fine copy. As. Soc. No. 890.

(445)

نظم لالی

(P.)

String of Pearls by Sayyid Abú-l-Qásim who was known by the title of *Qáriy*. He flourished in Persia, and wrote this book in 1061. The title is a chronogram.

It is a short poem in about 140 verses.

Bg.

ای کلام از انتظام نام ذات در نظام دی زشهد شکرین شکرت زبان شیرین بکام

Lithographed, Lucnow, 1264, 12mo.

(446)

دیوان قاسم انوار

(P.)

The *Dyván* of Sayyid Mo'yn aldyn 'alyy *Qásim Anwár*, or *Qásimiy*. He was born in a suburb of Tabryz, in 757, and devoted himself from his early age to the *Qáfy* doctrine. First *Çadr* aldyn of Ardebyl was his spiritual guide. *Qásim* used to live in a burial ground and performed four times the pilgrimage to Makkah, twice on foot, barefooted and almost in a state of nudity. Subsequently he joined the school of *Awḥad* aldyn

Kirmány, which is given to the wildest and most obscene revels, and he placed himself under the guidance of Çadr aldyn 'alyy Yamany. His doctrines as a Çúfy are not considered orthodox, yet he had immense success owing to his winning manners, the depth of his genius, and the great austerity of his life. When he resided at Herát in Khorásán the crowd of his disciples was so numerous and enthusiastic that Sháhrokh the ruler of that province was afraid of disturbances, and there is reason to suppose that the saint was implicated in a plot to assassinate him. Sháhrokh ordered him to leave the city, but he would have defied the royal command had not Baysanqor paid him a visit and persuaded him by his friendly advice to leave the city. He proceeded to Balkh and Samarqand, but subsequently returned to Herát at the request of the same sovereign who had expelled him. He died at Kharjard near Jám, in 837, and left besides this Dywán a Mathnawý and several Çúfy treatises in prose. (Bland, *A Cent. of Pers. Ghazals.*)

Contents: Ghazals, and at the end a few Qit'ahs, Rubá'ys, &c.

Beginning من بشپاره سودا زده سرگردانم

Móty Mahall, several copies, about 600 pp. 14 bayts. In the Tópkhánah there is a Dywán by another poet of the takhalluç of Qásim whom I have not identified, it contains Ghazals and has 44 pp. of 11 bayts.

Beginning

زفیض مقدمت اباد کن ویرانه ما را منور کن بشمع روی خود کا شانه ما را

(447)

دیوان قاسم دیوانه

(P.)

The Dywán of Qásim Dywánah (see pp. 113, 128 *suprà*).

Contents : Ghazals and a few epigrams.

Beginning بسکه افتاد از غمت شوریدی در کار ما
بر سر ما خود بخود وامی شوی دستار ما

Tópkhánah, about 200 pp. of 15 bayts; As. Soc. No. 613, a good copy.

(448) ظفرنامه اکبری تصنیف قاسم (P.)

The Book of Victory of Akbar Khán by Qásim of Agra, who completed this poem in 1260, after he had been engaged upon it for three years.

This poem contains an account of the late wars of Cabul, and is spoken of as a very creditable production.

Beginning سرنامه برنام پروردگار

Major Anderson, 4to. about 400 pp., 34 bayts in a page.

(449) خمسه قاسمی جنابادی وقیل گونابادی (P.)

The five epic poems of Myrzá Mohammad Qásim Qásimí Junábády or Gúnábády (see *suprà* pp. 44, 83, 52).

Contents : 1. شاه نامه, it is also called اسمعیل نامه because the deeds of Sháh Isma'yl and Sháh Tahmásp form its subject, it is in the metre of the Sháh-námah of Firdawsy, 100 pp. of 42 bayts.

Beginning

خداوند بپس چون خدائی تراست بر اقلیم جان بادشاهی تراست

2. لایلی مجنون, The Loves of Laylà and Majnún in 2,740 verses, 66 pp. The date of the composition is stated in these verses :

چون یافت تمامی این معما کاسمیت نموده بی مسما
تاریخ وی از ره معانی نظم ازلیست گردانی

3. شاهرخ نامه, The History of Sháhrokh, 115 pp. composed in 950, chronogram از مشتري طلب سال تاريخش

Bg. الهي بحق پادشاهي تراست همه بنده ايم و خدائي تراست

4. كار نامه, It contains descriptions of a palace, of a garden, also the love of the moth to the candle, &c. 86 pp.

Bg. الهي قاسمي را راه بنماي زبانش را به بسم الله بكشاي

5. شيرين و خسرو, Shyryn and Khosraw, 80 pp. composed in 950, and dedicated like the other poems to Sháh Tahmásp.

زغيب آمد حديثي بر زبانها كه شد تاريخ سالش قيص جانها

Bg. الهي قاسمي را كن نظر باز بروي كل زحالش كن نظر باز

Móty Mahall, a fine old copy; As. Soc. No. 64, a splendid copy written in 982.

(450)

ديوان قتيل

(P.)

The Dywán of Myrzá Qatyl, who died at Lucnow in 1233 (see pp. 170 and 277 *suprà*). It contains merely Ghazals.

Beginning

كه بري كه ادمي گاهي ملك خوانم ترا

Faraġbaksh, two copies about 500 pp. 19 bayts, the second copy is smaller, in the College of Fort William is a volume in folio, inscribed *كليات مرزا قتيل* it contains chiefly prose works, but at the commencement is a Dywán of Ghazal, about 500 pp., 16 bayts.

Beginning بود برق دگر در جلوه ها جانانه مارا

(451)

ديوان قصوري

(P.)

Dywán of Qoçúry consisting of Ghazals, 100 pp.

Beginning رء الانسان مجهول الامانت قد يحملها

(452)

کلیات قدسی

(P.)

Complete poetical works of *Hájy Mohammad Ján Qodsy*. Some authors spell his name erroneously, *Mohammad Khán*. He was of the holy city of Mashhad; and for this reason he adopted the *takhalluq* of *Qodsy*. After he had performed the pilgrimage to Makkah, he came to India and was graciously received at the court of *Sháhjahán*, who, on one occasion, rewarded him for his panegyrics by filling seven times his mouth with precious jewels, and on another occasion by having him weighed up with gold and silver coins. The nobles of the court vied with the emperor in prodigality. *Qodsy* withdrew in 1069 from the world, and died a few years after. (*Mirát alkhiyál* p. 135 and *suprà* pp. 113, 90, 128, 116, 151). *Azád* places his death in 1056, and gives a detailed list of rewards which he received from the emperor.

Contents : *Qačydahs* and *Tarjy'bands*, 418 pp. 12 bayts.

Beginning من آن نیم که کنم سرکشی ز تیغ جفا

Ghazals, 112 pp. 10 bayts; *Rubá'ys*, 44 pp. 8 bayts.

Beginning داده عشقم باد نابی که میسوزد مرا

A *Mathnawy*, 77 pp. 12 bayts.

Beginning

در اثنای هر عهدی از روزگار کند اقتضا لطف پروردگار

Móty Mažall and *Tópkhánah*, copies are frequent. In one copy the second *Qačydah* stands first, it begins : نکند جلوه گوی روی تو در عکس آئینه در آئینه نگردد پیدا. also the order of the *Ghazals* is changed, they begin زود به کردم من بیصبر داغ خویش را. He is also the author of a *Mathnawy* in praise of *Kashmyr*, 24 pp. 50 bayts. It begins بنام پادشاه پادشاهان جوهر بخش تاج کج کلاهان

(453) دیوان قطب الدین (P.)

The Dywán of Qotob aldyn. If the postscript can be relied upon, he is identical with the great saint of Dilly, who died in 623, it runs تمام شد دیوان خواجه قطب الدین ۱۲۰ سنه کتابت for a further account of this saint, I refer to the chapter on Çúfism.

Contents: Ghazals, 180 pp. of 14 bayts and 70 Rubá'ys. Beginning

ای لال در ثنای صفات زبان ما ای در صفات وحدت تو لال عقلها
Tópkhánah.

(454) دیوان قدرت (P.)

The Dywán of Qudrat. He is probably identical with Sháh Qudrat Allah, who died in 1205 (see p. 278 *suprà*).

It contains merely Ghazals. Beginning

زبس ماندم مقیم کوی غربت فراموش کرده ام یاد وطن را
Móty Ma'all, 54 pp. 11 bayts, written in 1209.

(455) دیوان راضی (P.)

The Dywán of Façáhat Khán Rádhiy the son of a Qádhiy of Kashmyr (see p. 156 *suprà* and change Radhiy into Rádhiy). The author says of himself—

زبیشگاه سخن بحرها است ننخواهم چه شد که نبود پنجاب در تیول مرا
فقیه عصر و سپاهی و شاعرم راضی بضرب و نطق تو دوست در اصول مرا

Contents: Ghazals, 500 pp. 24 bayts and 170 Rubá'ys. Beginning

خدا نکرده بود نفس گرفتار مرا چه غم زمانه اعمال با رسول مرا

A Mathnawý composed in 1112. Beginning

نی کلك شكر ریز خوش آهنگ سرود این قصه شیرین بدین رنگ

Móty Ma'all, a splendid copy.

(456) دیوان رضی ارتیمانی (P.)

The *Dywán* of Radhyy of Artymán, a contemporary of Sháh 'abbás (see pp. 123 and 313 *suprà*).

Contents: chiefly Ghazals, a few Qačydahs in praise of Sultán 'alyy Khán and others, at the end are three Turkish verses, containing a chronogram.

چون مهر برای بام و ایوان را بگذار چو موم سنگ و سندان را

As. Soc. No. 10, 50 pp. of 48 to 60 bayts.

(457) دیوان رضی (P.)

The *Dywán* of Radhyy aldyn Mohammad of Nayshápúr; instead of writing his takhalluṣ or name, he usually writes بندہ. He spent the greater part of his life at Samarqand, but he visited Makkah and several cities of Persia. During his pilgrimage he became a disciple of Mo'yn Hamawy an uncle of Shaykh Sa'd aldyn Hamawy without however giving up worldly pursuits. It is said that he spent some time at the court of the Seljûq king Arslán Sháh b. Toghril Bég, and accompanied the embassy to Baghdád which he sent to the Khalyfah, to ask his daughter in marriage. He died in 598 (Tačyy Káshy, No. 26, and Khoshgú).

Contents: Qačydahs not alphabetically arranged, most of them are in praise of Abú-l-Motzaŋfar Jalál aldawlah Tamghách, whose name he spells طمغاج and تمغاج and who was ruler of Samarqand. Beginning

نظم گهر نشان شد و طبعم لطیفه یاب از یمین ظل بارگه مالك الرقاب

Móty Mañall, 45 pp., 44 bayts, bound with other *Dywáns*.

(458) دیوان رافت (P.)

The Dywán of Mohámmad 'obayd Allah *Rāfat*. There occurs a chronogram in the Dywán from which it would appear that his patron, Nawáb Sayyid 'aly Khán Intit-zám aldawlah Naçyr almulk Nuçrat-jang, was born in 878, but his title proves that he belonged to a much more modern age. Should the poet be identical with 'abd Allah Rāfat mentioned in p. 162 *suprà*?

از حدت طبیعی از حدس ذهن صائب گرمولدش شمارم یوزان عقل ثانی

Contents: compositions in flowery prose, 38 pp. of 15 lines. Beginning سبحان الله که بر خط

Qaçydaḥs, 24 pp. Bg. حبذا خسرو گردون سپهدار حمل

Ghazals and Rubá'ys, 72 pp.

Beginning الهی رتبه سحر کلامی ده زبانمرا

A Mathnawý, 30 pp. Bg. حمد است نخست مر خدارا

Collection of Mawlawy Mohámmad Wajyh.

(459) قصه ملك عمر تصنيف رحمة الله (P.)

History of the martyr Malik 'omar, who is buried at Baraych, by Raḥmat Allah, a son of Mohámmad Fádhil of Bijlāw in Oudh; he composed this poem 750 years after the death of the saint.

گذشته است هفصد و پنجاه سال هدوز است آن شور و شوکت بحال

Begining بفضل الهی و تمجید او زبان بر کشایم به توحید او

Tópkhánah, 66 pp. 26 bayts.

(460) دیوان راجه (P.)

The Dywán of Rājah. It consists mostly of Ghazals which are not alphabetically arranged. Beginning

روی که من بدیدم اندر عیان نگنجد لذت جمال آنرو اندر بیان نگنجد

Tópkhánah, 50 pp. of 17 bayts.

(461) *حملة حیدری تصنیف راجی* (P.)

The Lion's Attack, a history of *Mohammad* and of 'ally in verse, by Mollá *Bamún* 'ally *Rájiy* Kirmány. He was originally a Gueber, and was converted to the Islám by *Sajjány*. I have been told that he died at Bombay, not many years ago.

بنام خداوند دانای فرد که از خاک آدم پدیدار گرد
Lithographed, Bombay, 1244, fol. 434 and 152 pp. of 54 bayts.

(462) *مهر و ماه تصنیف رنگین* (P.)

The Sun and the Moon, or the story of the Sayyid's son, and the Jeweller's daughter, which happened at Dilly under *Jahángyr*, by Sa'ádatyár Khán *Rangyn*. He died in 1251 (see pp. 280 and 168 *suprá*) but according to a chronogram at the end of the poem, he composed it in 1119. I cannot reconcile these two contradictory statements.

Chronogram

درین نامه چو سوز و غم رقم یافت خرد فی الفور سالش سوز و غم یافت

Bg. دلمن مطلع انوار عشق است ضمیرم منبع اسرار عشق است

Lithographed, Lucnow, Moçtafáy press, 1263, 12mo. 20 pp. In the *Tópkhánah* is a poem of about 560 bayts by the same author in explanation of the elements of the Islám, it begins:

ذکر حق می بود بچور و قصور فکر او مایه تمام سرور

(463) *دیوان راقم* (P.)

The *Dyván* of Sa'd aldyn *Mohammad Ráqim*, a son of *Khwájah 'ináyat* of Mashhad. His father came on commerce to India and brought his son with him, and he found a patron in *Islám Khán Mashhady* an Amyr of

Sháhjahán. After some time Ráqim returned to Persia, and was appointed governor of Herát, and subsequently of the whole of Khorásán. He was a great patron of poets, among his protégés were Moqymáy Ihsán Mashhady, 'atzymáy Nayshápúry and Shawkat Bokháry.

Contents: Qačydahs in praise of the Imáms and of Sháh Solaymán, 18 pp. 16 bayts; Ghazals, 280 pp. 15 bayts, at the end is a preface in prose 9 pp. Beginning of Ghazals:

ای ز دیوانت در عالم را چو صبحم و شامها مطاع آغازها و مقطع اوهامها

Móty Mašall, a splendid copy, written in 1084, there is a chronogram in it for the same date composed by the author.

راقم الهام فیض مزده رسان گشت و گفت افزوده زمن قدر چه راحت چه الم را

(464)

دیوان رشید

(P.)

The Dywán of *Rashyd*. This is the takhalluṣ of Rashyd aldyn Mohámmad b. 'abd al-Jalyl 'omary who, on account of his diminutive size, had the nickname of Wat-wát, swallow. The patronymic 'omary indicates that he was descended from the Khalyfah 'omar b. al-Khattáb. He flourished under the Khwárezm-sháhian dynasty, his patrons being Atsyz b. Mohámmad, and his son Ylarslán who heaped wealth and honors upon him. He died in Khwárezm in 578 at the advanced age of 97 years, and left besides a Dywán of about 15,000 verses, a translation of the hundred moral sentences of 'alyy and a collection with translation of as many sentences of Abú Bakr, 'omar and 'othmán, also a work on poetic, which has the title حدایق السحر or حدایق الشجر and several other works.

Contents: Qačydahs in praise of Abú-l-Motzaffar Atsyz, Abú-l-Fadhl king of نیمروز and others, they are

highly ornamented and have mostly a double rhyme, at the end are some *Qit'ahs* and *Rubá'ys*. Beginning

بیار جاذب از آمد جهان شد تازه وز بیا بباغ و زرع گسترده فرش حله در بیا

Móty Mahall, 262 pp. of 18 bayts, written in 1064.

(465) مصباح تصنیف رشید (P.)

The Torch, a mystical Mathnawý, divided into three parts:

شد مرتب بر سه اصل این گنج راز در محبت و در فدا و در نیاز

The name of the author, Rashyd, occurs in the introduction: یاد آرند از رشید در دمند. The copyist of the Lucnow MS. calls him Shaykh Rashyd, and the copyist of the Calcutta MS. thinks he is identical with Rashyd Watwát, who is three hundred years older. The date 852 is in the conclusion of the poem, and it appears from it that it was written sixty years previous to the death of Rashyd Kázorúny who was a great Qúfy, and with whom we might else have identified him. Beginning

ای بنامت کارها را افتخار نیست بی نام تو در امری فلاح

Móty Mahall, imperfect; As. Soc. No. 534, about 400 pp. of 15 bayts, a fine copy written in A. H. 1000, on the margin is the *Gulistán* with a few notes.

(466) دیوان ریحان (P.)

The Dywán of Sháh Rayhán aldyn *Rayhán*, a Munshiy of the College of Fort William (see p. 168 *suprà*).

Contents: a preface in prose, from which it appears that he collected the Dywán in 1810, at the suggestion of Mr. M. Lumsden. Contents: *Qačydahs* in praise of

the Marquis of Wellesley, H. Harington, H. Colebrook, &c., 66 pp. 13 bayts. Beginning

دل که هست ائینه صنع اله المستعان میشود دروی نمایان عکس اسرارزبان

Ghazals about 400 pp. Beginning

ای مست جام عشق تو خم شرابها بریانی شراره شوق کبابها

Collection of Mawlawy Mohammd Wajyh.

(467) دیوان عاقل خان رازی (P.)

The Dywán of Myr 'askary 'aqil Khán Rázy (i. e. the mysterious) who died in 1108 (see *suprà* pp. 123, 111, and Ouseley *Pers. poets*, p. 167).

Contents : Qaṣydaḥs, 34 pp. of 11 bayts. Beginning

ای صورت هستی زکرم داده عدم را بر ذات تو اثبات کند عقل قدم را

Ghazals, 94 pp. 9 bayts and some Rabá'ys, and chronograms ; one for 1073. Beginning

ای ز عکس رویت و لطف و صفا ائینه را جلوه رخسار تو داده جا ائینه را

Móty Maḥall, a good copy.

(468) مرقع تصنیف رازی (P.)

Embroidery, a Mathnawý by Rázy in which he imitates Jalál aldyn Rúmy. Beginning

ایها الساقی اغثنی فی المدام استقذی من جرعة الكأس الکرام

Móty Maḥall, 340 pp. of 13 bayts.

(469) شمع و پروانه یعنی قصه پدموات (P.)

The Loves of Ratan Sén and Padmáwat, a Mathnawý by Rázy, composed in 1069. Beginning

ای طرازنده رواق سپهر وی طرازنده سپهر بمهر

Tópkhánah, 60 pp. of 38 bayts.

(470) مهر و ماه (P.)

The Story of Manóhar, a poem taken from the Hindúy, and put into Persian verse in 1065 by Rázy.

Bg. خداوندا غم خود ده دلما ز عشق آسان نما هر مشکلم را

Tópkhánah, about 2000 verses; As. Soc. No. 446, a fine copy with pictures.

(471) دیوان رنیا (P.)

The Dywán of Ridhá, who flourished in 1096, as we learn from a chronogram which occurs in the Dywán.

ز تاریخش سخن میدرفت کز غیب رقم کردند در لختانه سالش

Contents: poems in praise of the prophet and the Imáms, 124 pp.; Ghazals, 220 pp. 9 bayts; Rubá'ys, Mothallath', chronograms and Qacydahs in praise of Sháh 'abbás, Nawáb Arshad Khán, Aqá Bég, 106 pp. Beginning of Ghazals: زهی گرم از فروغ عارضت هر گوشه محفلا

Móty Ma'all, two copies, one dated 1180.

(472) زیبا و نگار (P.)

The Loves of Zybá and Nigár, in verse, by Hájy Mohammad Ridhá *Ridháiy* who composed this poem, apparently in Sind, in 1053. The chronogram for this date is گل اندر باغ. He says that the Sindian name of Zybá is Panhún پنهن and that of Nigár Sysy سیسی but being anxious to avoid all Sindian words, he substituted Persian words in their stead: we might infer from this statement that the story was originally in the Sindian dialect.

Bg. الهی هم دل وهم بی دلی ده هم آن حاصل هم این بیخامی ده
As. Soc. No. 298, 284 pp. of 17 bayts, a good copy.

(473) دیوان رهایی (P.)

The Dywán of Riháy. He may be identical with Sa'd aldyn *Riháy* Khwáfý who died in 980 (see p. 58 *suprà*) but I have not compared the verses.

It contains merely Ghazals.

Beginning

ای نور خدا در نظر از روی تو ما را اینده رخسار نوشد صورت اشیا
Tópkhánah, about 300 pp. 22 bayts, defective at the end.

(474) دیوان سابق (P.)

The Dywán of *Hájý Farydún Sábiq* (see *suprà* pp. 99, 123).

Contents : Qačydahs, 142 pp. of 12 bayts ; at the end are chronograms for 1092, 1095, &c.

Beginning منادیست درانکو که هر که کشته ماست

Ghazals, about 300 pp. and a few Rubá'ys. Bg.

خون وحدت میزند جوش از رگ زنا ما ناله ناقوس می آید ز استغفار ما

As. Soc. No. 563, a fine copy, at the end is the date 1010, this is probably a mistake for 1110. *Ibidem* No. 1196.

(475) کلیات سعدی (P.)

Complete poetical works of Shaykh Mosharraf (Sharaf?) aldyn Moçliḥ b. 'abd Allah *Sa'dy* of Shyráz, where he was born in 589. He chose the takhalluḥ of Sa'dy in honor of the *Atábuk* Sa'd aldyn b. Zangy, in whose service he originally was. Jámy says, *Nafahát*, No. 565, "he is one of the most distinguished Čúfies and lived for some time near the hermitage of the Shaykh Abú 'abd Allah Khafyf. He was well versed in most sciences and in belles-lettres. He spent much of his

time in travelling and visited many countries, several times he made the pilgrimage on foot, and he went to Sómnat, entered the temple and broke the greatest idol which was in it. He made the acquaintance of many great Çúfy Shaykhs, such as Shiháb aldyn Sohrawardy, with whom he sailed once in the same vessel. It is related that he acted for a long time as water-carrier at Jerusalem and in Syria and gave to people water to drink." He died in 691 and is buried at Shyráz. (For a more detailed notice I refer to Ouseley's *Pers. Poets*, p. 5, and Ross *Trans. Gul.* preface).

The works of Sa'dy were collected and arranged by 'alyy b. Ahmad b. Abú Bakr who was called *Bystún* in A. H. 726, and he improved the arrangement in A. H. 734.

Contents (C. means Calcutta edition and B. the first Bombay edition).

1. گلستان. The Rose Garden, C. Vol. I. folio 26, B. p. 31.) Beginning منت خدا برا عزوجل كه طاعتش
2. بستان. The Garden of Odours, C. Vol. I. folio 94, B. p. 1 (bis). Bg. بنگام خداوند جان آفرين حكيم سخن بر زبان آفرين
3. رساله در تقرير ديباچه. A short Essay on Prefaces C. 1. B. p. 4. Bg. سپاس بيعد و غايت و ستايش بيلحد و نهايت
4. مجالس خمسة. The five Assemblies or Discourses C. 4. B. p. 7. Bg. الحمد لله الذي خلق الوجود من العدم
5. رساله صاحب ديوان. Anecdote of the Minister of Finance C. Vol. I. with Preface, folio 7, B. p. 19.
6. رساله عقل و عشق. Essay on Reason and Love B. 20.
7. نصيحت الملوك. Advice to Kings C. 18, B. p. 21.
8. شمس الدين تاري گر. Anecdote of Malik Shams aldyn, the Arabic Orator, C. Preface, folio 9.
9. رساله انكيانو. Anecdote of King Ankiyánú C. 25, B. p. 27.

10. قصائد عربي. Arabic Panegyrics, C. folio 205, B. p. 9 (ter). Beginning بحسبتي المدامع لانتجري
11. قصائد فارسي. Persian Panegyrics, C. folio 214, B. p. 9 (ter). Bg. شكر و سپاس و نعمت و مذمت خداي را
12. كذاب مرثئي. Elegies, C. fol. 245, B. p. 24 (ter). Beginning دل شكسته كه مرهم نهد دگر بارش
13. كذاب الملمعات. Poems composed of alternate verses Arabic and Persian, C. folio 250, B. p. 29 (ter).
14. ترجيعات. Poems with particular burdens, C. folio 257, B. p. 33 (ter).
15. الطيبات. Ornamented poems entitled pure odours, C. folio 264, B. p. 39 (ter). Beginning دفتر بنام ايزد دانا صانع و پروردگار و حي و توانا
16. بدائع. Rhetorical odes, C. folio 367, B. p. 127 (ter).
17. مقطعات. Fragments and Sentences, C. folio 452, B. p. 140. Beginning گويند سعديا بچه بطل مانده
18. الخبيثات و المظائب. the Book of Impurities in verse, C. folio 467, B. p. 54 (quater). Beginning عارفي چشم و دل بروئي داشت
19. هزليات. Jests and obscenities in verse and prose. This book is called الهزل in the Calcutta edition folio 475, and there is added to it a separate book (folio 471) called مضحكات. In the Bombay edition this book is inscribed العن الشيطان واشتم الشيطان. Beginning رباعيات. Tetrastics, C. fol. 472, B. p. 42 (quater).
21. مقدرات. Distichs, C. folio 493, B. p. 52 (quater).
22. خواتيم. Odes entitled "Final Odes," C. folio 415, B. p. 1 (quater).
23. غزليات قديم. Sa'dy's early Ghazals, C. folio 430, B. p. 13 (quater).
24. صاحبيات. Poems addressed to particular individuals, C. folio 438, B. 21 (quater).

Sir G. Ouseley, from whom the above list has been taken, does not mention the Pand-námah. It is in the Calcutta edition in folio 200, and begins *کریم بخشای برحال ما*

A beautiful old copy of the complete works of Sa'dy is in the *Móty Mañall*, probably written during the life time of Bystún. They have been edited in two folio volumes by Mr. Harington in Calcutta, 1791—95, (this edition is very rare in India); and they have been lithographed at Bombay, A. H. 1226, small folio 413 pp. reprinted (lithographed) Bombay, 1267, 4to. they have also been printed at Tabriz.

In the Farañ-bakhsh library, is a copy of the *Gulistán*, which cost 1500 Rupees, it is the most beautifully written book I have ever seen, and has the following postscript: *در صبح چهارشنبه غره شهرسفر از سال هزار و سی و چهار از هجرت اتفاق شروع درین نسخه شریفه افناد در روز چهارشنبه بست و ششم شهر ربیع الثانی سال دیگر صورت اختتام پذیرفت بدست فقیر حقیر مذهب محتاج کمترین فقرای عالم حکیم رکن الدین مسعود المتخلص بالمسیح الشهیر بحکیم رکناً غفر الله ذنوبه و ستر الله عیوبه بحق محمد صلوات الله و سلامه علیه و آله وسلم تسلیماً کثیراً*

In the first page is written professedly in the hand of the emperor *Sháhjahán* ماه جمادی الثاني سنة ۱۰۴۷ داخل کتابخانه این خادم الفقرا شد

The *Gulistán* has been repeatedly printed in Europe, at Constantinople, Bulak, Tabriz, Teherán, and upwards of a hundred times in India, the best editions are Calcutta, 1851, and Lucnow, (lith.) 1264 with excellent glosses. There are four or five lithographed Lucnow editions with interlinear Urdú translation and with marginal notes, as Mortadhawy press, s. a. (1264), and in two Lucnow editions the Bostán is printed on the margin. For Urdú translations of the *Gulistán* see *infra*.

The Bostán has also frequently been separately edited; as "Bostán to which is added a compendious Commentary together with a Dictionary of such words as are hard of meaning, now first compiled expressly for this edition by Moolvy Tumnuzuddy, (lithographed) Calcutta, 1828," 4to. 228 pp. I have not seen a separate vocabulary in this edition. Lithographed Lucnow, Moñammady press, 1262, with notes by Sayyidy, 'abd al-Rahmán Khán, Bahár, &c., this edition and its numerous reprints, such as Moñtafáy press, 1265, 'alawy press, 1263, surpass most other editions in correctness; Hooghly, 1264, 8vo. clear and tolerably correct.

The Pand-námah, commonly called Karymá has also been frequently printed: in the Persian Moonshee; in the Persian Primer with an Urdú translation in verse by Matzhar 'alyy Khán Wilá, Calcutta, 1242, 1275 (*sic* for 1270), Chinsurah, *s. a.* (1845); lithographed Lucnow, 1263 (twice), 1264, &c. Beginning of Wilá's translation *ای خدا کرم سے ہمیں اپنی بخشش ای خدا* The Pand-námah rendered in Rékhtah Mosaddas, Lucnow, lithographed by Mohammad-bakhsh, *s. a.* 8vo. 16 pp. Beginning *سدا ای مومن پاکباز*

The Ghazals have been printed Calcutta *s. a.* (in or before 1784) with the Baháre Dánish, 4to. 172 and 96 pp. and again 1811. For farther information regarding editions and translations of separate works of Sa'dy see Zenker, *Bibl. Orient.* p. 59 *et seqq.*

(476) شرح گلستان حامل متن (A. P.)

An Arabic commentary on the Gulistán with the text by Ya'qúb b. Sayyid 'alyy who died in 931.

Beginning الحمد لله على ما اولنا من النعم و: زقنا الاهتداء

College of Fort William, 424 pp. of 17 lines, a good copy written in 962.

(477) شرح گلستان تصنيف سروري (A. P.)

An Arabic commentary on the Gulistán by Moçtafá b. Sha'bán *Sorúry* who died in 969 completed at Amásiyah in 957, dedicated to the Turkish emperor Solaymán (according to Hájy Khalyfah, No. 10,832, to his son Sultán Moçtafá).

Beginning

الحمد لله الذي جعلني من علماء البيان والمعاني "منت" اي الامتنان و تعاد النعمة

Private collection Cawnpore, A. 450 pp. 21 lines, this commentary has been much used in the notes to the Lucnow edition of 1264, also for the commentary No. 483.

(478)

بستان افراز

(P.)

A commentary on the *Gulistán*, by *Moḥammad Akram 'abd al-Razzāq* of *Multán*, compiled in A. H. 1185. Bg. *مذت خداي را عزوجل كه نصارت بهار نامش بر ورق زبان شرح گلستان*

Private collection A, upwards of 600 pp. of 19 lines. *Hājy Khal.* mentions a commentary, which has nearly the same title viz. *بستان افراز جفان* it was composed at *Makkah* in 1005 by *Hosayn Kufuwiy* who died in 1012. He left only a rough copy at his death, his friend *Hosayn b. Kuzeljah Rostam Páshá* who is called *Hosayny* arranged it, added a preface and a biography of the author, and gave it the above title.

(479)

شرح گلستان

(P.)

A commentary on the *Gulistán* by *Moḥammad 'abd al-Rasúl b. Shiháb aldyn b. 'abd Allah Qorayshy* who flourished in 1073. He divides his book into five parts *قسم*; 1, verses of the *Qorân* occurring in the *Gulistán*; 2, traditions and sayings of *Shaykhs* and Arabic proverbs; 3, Arabic verses; 4, Persian verses; 5, difficult Persian words. Beginning

سپاس عالمي را كه عام آدم الاسما كلها حريفست تحته

Tópkhánah, 90 pp. of 20 lines. In the *Masyháy* press, *Lucnow*, 1264, 224 pp. a *فرهنگ گلستان* by *Jonayd 'abd Allah Músawy* has been published which similarly to the preceding work is divided into three parts *قسم*. 1, explanation of Arabic verses; 2, sayings of *Shaykhs*, traditions of the prophet and verses of the *Qorân*; 3, vocabulary. Beginning الحمد لله على نعمائه والصلوة على نبيه والسلام على اصفيائه

(480)

شرح گلستان

(P.)

A commentary on the *Gulistán* by *Núr Allah Akráy* who is also the author of the gloss called *حاشيه شريفه* to the *شرح حكمة العين*. Beginning

منت مر خدايِرا عزوجل كه زبان كور پيش كار دل دانا ساخت

Móty Maḥall, 160 pp. of 17 lines. In the Tópkhánah is the commentary of Fattáhy about 300 pp. of 16 lines.

Beginning حمد خدايِرا كه چشمه ميم حمدش در يائست

(481)

خيابان گلستان

(P.)

A commentary on the Gulistán by Khán Ārzú. He mentions in the preface the commentary of Myr Núr Allah Āmráry and Mollá Sa'd Tynawy.

Beginning خيابان گلستان سخن حمد چمن بيدراي است

Private collection, 160 pp. 8vo. 19 lines without the text.

(482)

شرح گلستان

(P.)

A commentary on the Gulistán by Mollá Moḥammad Sa'd (see p. 523 *suprà*) compiled in 1197.

Beginning اول شرح ستايش فراوان و نديايش بي پايان داور بر اسرارست

Móty Maḥall about 300 pp. In the Farah-bakhsh about 600 pp. of 21 lines is an imperfect copy of the commentary of Qabúl Moḥammad, the author of the Haft Qulzum, it has the title رشك بهشت. A complete copy in two volumes in folio was offered to me for sale at Lucnow. I took a notice of it, but lost it.

The present (1853) king of Dilly, I am told has compiled a commentary, in which he forces a mystical meaning on every story of the Gulistán, which would surprise Sa'dy. It has been lithographed at Dilly, but I have never seen it.

There is also an anonymous commentary in the Tópkhánah which begins— اي ز نام نو گلستان سخن جوش ميخانه مسمان سخن

(483)

شرح گلستان

(P.)

A commentary on the Gulistán, by the late Riyádh 'alyy, a son of Qanbar 'alyy.

Beginning منت بكسر ميم و تشديد نون سپاس نعمت

Printed Calcutta, s. a. 4to. 388 pp. reprinted (abridged) Calcutta, 1267, 4to. 264 pp. this is the third or fourth 4to. edition. There have also appeared 8vo. editions of the *Gulistán* at Calcutta with a short commentary.

(484) شرح بوستان (P.)

A commentary on the *Bostán*, by 'abd al-Rasúl b. Shiháb aldyn b. abd Allah b. Táhír b. Hasan Qarayshy, composed in 1073. (See p. 550 *Suprà*.) Beginning حمد بليد خالقي را كه بقطرات مطرات وانزلنا من المعصرات ماء نجا
Tópkhánah, 110 pp. of 17 lines.

(485) شرح بوستان (P.)

A commentary on the *Bostán*, by Sayyid Riyádh 'alyy, who died between 1245 and 1265 and Shaykh Qádir 'alyy. This commentary is very useful.

Bg. بنام جهاندار الخ بای مفتوحه بزم برای الصاق است كه

Printed Calcutta, 1845, reprinted by Ikrám Ahmad Dhaygham, Calcutta, 1265, 4to. 462 pp. These two editions comprize the text.

(486) شرح بستان (P.)

A commentary on the *Bostán*, by 'abd al-Wási' of Hásy.

Beginning الحمد لله رب العالمين . . . اما بعد معترف العجز

College of Fort William, 8vo. 230 pp. 17 lines written previously to 1189. A copy of this commentary in the *Tópkhánah* begins—

ابن لاله تو اخذنا ان نسينا او اخطان وصل على نبيك

(487) حقایق معنوی تصنیف سحابی (P.)

Rubá'ys of *Saháby* or *Saháb* of Astrábád (see p. 42 *suprà*).

Contents : introduction in four sections فصل, 38 pp. ;
 Rubá'ys all on theosophy, 260 pp. 13 bayts. Bg.

المنة لله كه بانعام خدا از خلق رمیدم و شدم رام خدا
 هرکس سخن از این وان میگوید من میگویم نام خدا نام خدا

Some Ghazals, the Maqta' of the first Ghazal is :

السلام ای بنده سرگشته را یعنی سحاب کرده آزاد از دو عالم شوق دیدار شما
 Tópkhánah, incorrect, written in 1080 ; *ibidem*, 160 pp. 10 lines ;
 Mótý Makall, about 700 pp. 12 bayts ; Farah-bakhsh, about 500 pp.
 10 bayts, incomplete. In the Tópkhánah is a Mathnawý by Saháby,
 120 pp. 13 bayts treating on mystical love, and dedicated to Sháh
 'abbás. The following verse contains the name of the author :

سحابی در بحر یا مال برقی نیائی خانه مالا مال برقی
 Beginning ز کلم ای صریحاً برخیز نسیم کوی بسم الله برخیز

(488) دیوان سهمی (P.)

The Dywán of Sahmy of Bokhárá, (see p. 59 *suprà*).

Contents : Short Mathnawies and Qačydašs in praise
 of the nobles of Akbar's court. Beginning

ای شده از جود تو پیدا وجود باعث بود همه لطف تو بود
 Ghazals and a few chronograms, one for 973.

Beginning بروز عید میل قتل من شد ان جفا جورا
 چه لطف است این که با من میکنند قربان شوم اورا

Mótý Makall, 212 pp. 12 bayts, a splendid copy.

(489) دیوان ساعی (P.)

The Dywán of Sá'iy. He gives us the date 1071 of
 the Dywán in the first verse.

تاریخ کتاب چون تصور کردم پیر خردم گفت بگیر از غم آل

It appears from this date that he is not identical with
 Sá'iy Káshány whom Sámy mentions.

Contents: Ghazals about 400 pp. miscellaneous poems 42 pp. of 17 bayts, the margin is generally covered with text.

The beginning is wanting, first verse rhyming in
 آوردن ایم روی بدرگاه یا حبیب.

As. Soc. No. 440, much injured.

(490) دیوان سالک یزدی (P.)

The Dywán of Sálík Yazdy, who died in 1081 (see pp. 111, 124, 97, 150 *supra*).

Contents: Qačydahs in praise of Sháh-jahán, Sháh Čafyy, &c. chronograms, one for 1063; Ghazals, 490 pp. 15 bayts, about 50 Rubá'ys. Beginning of Ghazals:

خداوند ابد به بخشای من شیدا ی مجنون را
 که فرسودم باشک و از یکسر نوبه و هامون را

Móty Maħall, a splendid copy.

(491) دیوان سالم (P.)

The Dywán of Sálím. He collected it in 1082.

بجز تاریخ این کتب معانی ز لاجو نسخه در نهانی

We may therefore safely identify him with Lutf Allah Sálím (see pp. 108, 115 *supra*), though I have not compared the quotations.

Contents: Ghazals, 180 pp. 13 bayts; Rubá'ys, Qačydahs, short Mathnawies and chronograms, one of the earliest for 1056.

Beginning
 فال عشرت میکشاید مطلع دیوان ما مد بسم الله باشد مطلع دیوان ما

Móty Maħall, a bad copy. A fragment of a Dywán of Sálím, perhaps not the same, is in the Tópkhánah, it contains Ghazals about 25 pp.

15 bayts, and a few Rubáys', it was written in 1124, and the first Ghazal rhyming in b begins, (the beginning of the book is wanting,)

چمن طوفانی فیض و تجلی بی نقاب امشب
نمک دارد شکست رنگ گل در ماهتاب امشب

(492)

دیوان سلمان

(P.)

The Dywán of Jamál aldyn Mohammad *Salmán* of Sawah, a son of Khwájah 'alâ aldyn who was governor of some town of the 'irâq. He early entered the service of Amyr Shaykh *Hasan Núyán* and his beautiful and talented wife *Dilshád Khátún*, and instructed them and their son *Sultán Oways* in poetry. He remained attached to this family his whole life, and had the mortification to see *Oways* carried to the grave. He was snatched away in 765 (see p. 72 *suprá*) in his best years. *Salmán* died in 769 and according to others in 799, and left besides this Dywán, two Mathnawies *و خوشید و خورشید* and *فراق نامه* (*Khósgú*; Ouseley, p. 117).

Contents: *Qacydahs*, most of them in praise of *Sultán Oways*, 236 pp. of 26 bayts, not alphabetically arranged.

Beginning هر دل که در هوای هویت مجال یافت

مغفای همیش دوجهان زیر قال یافت

Ghazals, 220 pages 24 bayts, alphabetically arranged.

Beginning مگس وار از سر خون وصل خون مران ما را

نه مهمان تو ام آخر بخوان روزی بخوان ما را

In one copy, there are some Rubáys at the end.

Móty Mahall, two copies, one very splendid. In the As. Soc. No. 188, is a fine copy of the Dywán of *Salmán* which is fuller than the *Lucnow* copies, it commences (ادبا) *قدم نه بر سر هستی که هست پایه ادبی*. The Ghazal which is the first in the *Lucnow* copies is here the seventh, they begin *اگر حسن تو بکشد نقاب از چهره دعوی را*. It also contains *Qit'ahs*, 50 pp. of 18 bayts, a *Tarjy'band*, &c.

Beginning آصف ثانی رشید الحق والدین آنکه هست

(493)

دیوان سلیم

(P.)

The Dywān of Mohāmmad Quly *Salym*, who died in 1057 (see pp. 123, 90, 111 *suprà*).

Contents: a Mathnawī in praise of Shāhjahān, on the expedition against Assam, description of Gujrāt, &c 94 pp. 19 bayts.

Beginning بسم الله الرحمن الرحيم هست عصای رد طبع سلیم

Qaṣyda's in praise of the Imāms, Shāh 'abbās, &c 74 pp.

Beginning

اگر برم بسوی چشم اشکبار انگشت چو ماه نو شود البرده غبار انگشت

Ghazals, 378 pp. 16 bayts, in another copy 524 pp. 11 bayts.

Beginning

دلا توئی که بکار خردت کزید خدا برای عشق بدانت فیقرید خدا

Minor poems, 32 pages. In one copy is also a Mathnawī on predestination قضا و قدر 134 pp. 13 lines.

Bg. شنیدم روزی از خونابه نوشی چو گل از باره تن خرقه پوشی

The Qaṣyda's begin in this copy

مسافریست قلم که از معنی رنگین

Móty Mahall, two good copies; As. Soc. Nos. 252, 576, 875.

(494)

قصاید سلیمی

(P.)

The Qaṣyda's of *Hasan Salymy*. He was originally a revenue collector; on one occasion he wrote an assignment on the property of a widow. The poor woman came to him and asked him by whose orders he had thus disposed of part of her little all; he answered, By order of Sayyid Fakhr aldyn the governor of the province. "And will his authority," said the widow, "protect you on the day of judgment?" These words made so deep an impression upon him that he gave up his office and

devoted himself entirely to the service of God; he made the pilgrimage to Makkah where he stayed a long while, and to the tombs of the Imáms. He died in 854 and left besides these Qačydahs a *ولایت نامه*.

Contents: Qačydahs in praise of the Imáms: one Qačydah has the following heading: it was composed on the road to Mashhad on the 27th Rajab, 847, it is an imitation of a poem of Mawláná Hasan Káshy. Bg.

اول مودنامه بسم الله الرحمن الرحيم ایزد قیوم دانا واحد فرد قدیم

Móty Mašall, 576 pp. 15 bayts; Tópkhánah about 400 pp. 15 bayts.

(495) دیوان سامی (P.)

The Dywán of Sámy. It consists of Qačydahs 72 pp. 15 bayts. Beginning

قبل كل الكلام حمد الله خالق العرش لا اله سواه

Ghazals, 251 pp. 13 bayts and a few Rubá'ys, &c. Bg. الله اكبر اين چه جلال است وكبريا كز درك فهم و وهم و زاي هست ياورا

Faraš-bakhsh, a good copy.

(496) حديقة الحقيقة تصنيف سنائي (P.)

The Garden of Verity, by Hakym Abú-l-Majd Majdúd b. Adam Sanáy of Ghaznah. He began his career by singing the praise of princes, subsequently he became one of the most profound Qúfy poets, being second in merit only to Jalál aldyn Rúmy. His spiritual guide was Yúsof Hamadány a pupil of Abú 'alyy Fármady (see Jámy Nafahát, No. 426). It is said that Sultán Bahrám

Sháh offered him his sister in marriage, but he refused to marry her. He completed the *Hadyqah* according to my copies in 535.

بانصد و سي و چار رفته زعام بانصد و سي و بنج گشت نم

In one Lucnow copy instead of *بانصد و سي و چار* is *بانصد و سي و پنج گشت نم* and in another *بانصد و سي و چار* I have not noted any variant in the second *miçra*, probably there is none. According to Jámy *Nafahát* No. 563, Khájy Khalyfah (who probably followed Jámy) and Hammer W. *Jahrb.* Vol. 65, A. B. p. 1, he completed it in 524, and according to the first mentioned authority, and the author of the *Haft Iqlym*, he died the same year. Taqyy Káshy places his death in 545, and Dawlat-sháh and Hammer *Gesch. d. Schönen Redek.* Pers. p. 102 and Sir G. Ouseley, in 576. He left besides the *Hadyqah* six smaller Mathnawies in the same measure, their names are, according to Bland, Siyar al'obbád, Taryq altaqyq, Kar-námah, 'ishq-námah, 'aql-námah; Khoshgú adds to these titles Kanz alromúz, he also left about 30,000 verses of Qaçydahs and minor poems.

The book is divided into ten chapters, some copies have a preface in prose.

Beginning of the poem *ای دوزن پروردون آری*

Móty Makall, several copies, 520 pp. of 18 bayts; Asiatic Society, Nos. 944, 1426, 296, 1390, 595 (with notes), 1167 with a vocabulary; I have a splendid copy which was written in 874. The copies differ much from each other, but care has been taken at an early time to preserve the genuine text; Jamály Ardestány went on purpose to Ghaznah to obtain the autograph copy of Sanáy and brought it to his native country. Myrzá 'azyz Khán Kókah who had the title of Kháne A'tzam possessed a copy, which had been written in 617. 'abd al-La'fy b. 'abd Allah 'abbásy (see p. 494 *suprà*) borrowed in 1035 this copy, transcribed it and compared it with another ancient MS. marked the variants and made notes to it on the

margin, in 1067 this corrected text was transcribed with great care, and this transcript is in my possession. In the Asiatic Society, No. 956, is a MS. lettered کلیات سنائی it contains besides the *Hadyqah* (with which as the leaves are transposed, some of the minor Mathnawies may be mixed up) *Qaṣydahs*, *Ghazals*, *Rúba'ys*, &c. 552 pp. of 23 bayts.

Beginning ای در دل مشتاقان از یاد تو بوستانها

(497) شرح حدیقه حکیم سنای (P.)

A commentary on the *Hadyqah* of *Hakym Sanáy*, by *Mohammad Núr Allah Ahráry Ghaznawý* (see pp. 493 and 550.)

Bg. الحمد لله الذي جعل قلوب الاولياء حداثق ذات بهجة

Private collection A. about 300 pp. 17 lines.

(498) بهار دلهای تصنیف ساقی (P.)

The *Spring of the Hearts*, a short Mathnawý in praise of *Aṣaf aldawlah*, by *Sáqiyy* (see p. 285 *suprá*).

Bg. گویم اول حمد خلاق جهان کرد پیدا او زمین و آسمان

As. Soc. No. 487, 48 pp. of 13 bayts.

(499) دیوان سقا (P.)

The *Dyván* of *Darwysh Saqqá* of *Bokhárá* (see pp. 59 and 78 *suprá*). He died in 1003—41=962 as appears from the following chronogram recorded in the *Nafáys al-máthir*:

درد و محنت و غم آن یادگار جوین
رفت از جهان فانی امروز سویی عقبی
چون دید ازین گلستان بری و فانداری
آن سرور قد موزون فردوس کرده مارا

962
41
1003

این گل چو زین چمن رفت بر سیدان ز تار و خ
گریان بگفت سقا این باغ ماند بی ما

Contents: Ghazals and at the end some Qit'ahs and Rubá'ys, among the Qit'ahs is a chronogram for 955.

Beginning چون عندلیب بی گل رویش بصد دوا
دارم فغان و ناله بدرگاه کبریا

Moty Maḥall, 222 pp. of 15 bayts. In the Mótý Maḥall and in the Asiatic Society Nos. 251 and 365, is a Dywán of Saqqá (I ascertained the identity, by comparing the quotation in Badáwny) in which the above verse is not contained. The latter copy (No. 365) contains besides Ghazals and a few Rubá'ys, three short Mathnawies, the last of which has the title of مغنی نامه. Beginning of Dywán

پا ز سر کرده براه طلبش حیوانم که من قطره کجا و هوس عمانم
Beginning of Ghazals در آئینه روی تو دیدیم هویدا

(500)

دیوان ساطع

(P.)

The Dywán of Sáfí'. He is probably identical with the poet mentioned in pp. 123 and 156, in the latter passage his takhalluṣ is by a mistake spelled Satý'.

Contents: Ghazals, 100 pp.; Qaṣydaḥs, 45 pp.

Beginning باب و رنگ حمدت برگ گل کردان زبانم را
Tópkhánah.

(501)

دیوان سعید

(P.)

The Dywán of Sa'yed Khán Korayshy. He first collected his poems at the request of his patron Sultán Morád-bakhsh in 1063. A fair copy with farther additions was made in 1071. The author of the Hamyshah Bahár has two poets of the takhalluṣ of Sa'yed (see pp. 123 and 124) who it appears are identical, the quotations from both being found in this Dywán.

Contents : Three prefaces in prose, the first by another pen and the last consisting of dotless words, 76 pp. of 14 lines; Qačydahs and Qit'ahs in praise of Sultān Morād-bakhsh, Sháh-shujá', Nī'mat Allah (of Nárnawl), Mo'yn aldyn Hasan Sinjary (a saint), Khwájah Mohammad Ridháy Čubhy (a poet), &c. with several chronograms, 125 pp. Beginning of Qačydahs :

ای شکر نعمت تو برون از حسابها ذات منزه از اثر انقلا بها

Ghazals about 100 pp.; Rubá'ys some addressed to Anand Ráy, a poet whose takhalluṣ was *Hindú*, 15 pp.; Mathnawies, minor poems (some by *Hindú*) and letters in prose about 100 pp.

Beginning

حمد خداست جوهر تیغ زبانما ز آن کرده فتح ملک معانی بیادما

As. Soc. 351, a very good copy.

(502)

کلیات سیف الدین

(P.)

The poetical works of Sayf aldyn A'raj (the lame) of Isfaranj or Isfarah اسفره in Transoxania. He was patronized by the Khwárezm-sháhians. Dawlat-sháh and Khoshgú think that his patron was Yl-arslán (reigned according to Abú-lfidá from 551 to 568) but the author of the Kholácah states that he lived at the court of Takash the son of Yl-arslán and of his son Mohammad who is called Sinjar II. and reigned from 589 to 617. This statement is confirmed by the Dywán, most Qačydahs are in praise of Sultān 'alá aldyn Sinjar, and some are in praise of Mahmúd a younger brother of Takash. Towards the end of his life he gave himself up to ascetic exercises and took Sayf aldyn Bákharsy who died in 648 or 650 as his spiritual guide. The above dates fix the time when he flourished with sufficient accuracy, and on their

strength we at once reject the statement of Wálih—that he died in 573, and that of the Biyádh of the As. Soc. No. 931, that he died in 569, but Taqyy Káshy must be equally wrong in stating that he died in 666 at the age of 85 years, and consequently that he was born in 581, it is likely that 666 is a clerical error. His Dywán consists of about 10,000 verses. It contains Qaḡdahs:

Beginning خرد خطیب نورانی ولوح ارواح احسانش
نور شده در رموز و هم عشر آیات برهانش

Móty Maḥall, 418 pp. of 21 bayts, a splendid copy written in 1020. I have a copy in which the above verse is nearly in the middle of the book, it begins اسرار ما

(503) توبیت نامه تصنیف سید محمد (P.)

The book of education, composed in 988 by Amyr Sayyid Moḥammad. It is possible that the date of the demise of Fikry (see p. 405 *supra*) is erroneously stated by biographers and that the author is identical with Fikry. It contains the instructions which the author received from his Pyr or spiritual guide.

Beginning افتتاح سخن بذکر خدا شرف هر دل است ذکر خدا
Tópkhánah, about 100 pp. of 11 lines.

(504) مثنوی ملا شافی (P.)

Description of the Miráj and mystical reflexions.

Beginning الهی آب عشقی در قلم ریز

As. Soc. No. 10, about 200 verses.

(505) تذکرة الاعجاز تصنیف محمد شفیع (P.)

Record of the miracles of the Imáms, by Moḥammad Shafy' Bég.

Beginning خدا با جهاندار شاهی تراست ثنای تو در نطق لا انتهاست
Tópkhánah, 260 pp. of 16 bayts.

(506)

منتخب دیوان شاهی

(P.)

The Dywán of Aqá Malik *Sháhy*, who is usually called Amyr Sháhy, because he was descended of the noble family of Sarabdar. He had originally the takhalluṣ of Aqá Malik. During the reign of Baysanqor, he spent his time at Sabzwár and being an agreeable companion, and accomplished in painting and music, he was much at court, but owing to a slight which he received, he retired to his ancestral estates which were restored to him by the king. Towards the end of his life he was sent by Sultán Bábar the son and successor of Báysanqor to Astrábád to make a drawing of his palaces, and he died in that city in 857 more than seventy years of age. (Taqyy Káshy, No. 123; Khosgú I. No. 311; Dawlat-sháh, 7, 1; see also *suprà* p. 79). According to a note in the commencement of the Dywán he died in 825. The statements of the Mirát alkhiyál, p. 96, and of the Atishkadah, p. 111, which place his death in 859, and 467 are to be considered as typographical errors. Taqyy Káshy says that out of 12,000 verses which he composed, only 1000 have been preserved, this agrees with the statement contained in a note in the commencement of the MS.

Contents: Ghazals not alphabetically arranged.

Beginning ای نقش بسته نام خطت با سرشت ما

Móty Máhall, 12mo. 100 pp. of 10 bayts, a splendid copy; As. Soc. Nos. 677, 921, written in 901, very splendid. I have a copy of 969. There is also an incomplete copy in the Tópkhánah, 50 pp. 11 bayts, which begins,

بیا ای از خط سبزت هزاران داغ بر دلها
برو کز اشک مشنقان بخون افشته مغزها

(507) دیوان شانی (P.)

The Dywán of Shány. He was of the Uymáq Taklú Turks and lived sometimes at Ray and sometimes at Hamadán (see pp. 42, 94, 112 *suprà*).

Contents: Ghazals, 170 pp. 15 bayts; Qačydahs, 171 pp. Beginning

نمیرسد بلب تشنه سلسبیل مرا اگر چه خضر بود وادی سبیل مرا

Móty Máhall; As. Soc. No. 375, this copy opens with a Mathnawý in praise of Sháh 'abbás, 36 pp. of 17 bayts.

Beginning بسم الله الرحمن الرحيم ما هیچه رایت امید و بیم

The Ghazals are differently arranged, the one with which the Lucnow copy commences is nearly at the end of Alif, they begin,

ای بآدای حمد تو زمزمه عقل و رای را

(508) دیوان شاپور (P.)

The Dywán of Shápúr. Wálih quotes some verses from this Dywán and says of the author, his name is Archásp, he had first the takhalluç of Firyby and on his return from Persia, he chose that of Shápúr. He is probably identical with Firyby, mentioned in page 407 *suprà*. He was a friend of Taqyy Awhady. In the Hamysshah Bahár (see p. 124 *suprà*) are also some verses quoted which are found in this Dywán, but the quotations which occur in the Atishkadah, p. 535 are not found in the Dywán.

Contents: Qačydahs, 34 pp. of 20 bayts. Bg.

چه مژده دارد ازان شاخ گل نسیم بهار که رقص میکند از شوق بر سر من دستار

Ghazals, 50 pp. 30 bayts; few Rubá'ys, &c. 20 pp.

Beginning رخط زابل نگرود جان فزایی لعل جانان را

رخا عیت بیندازد غبار آب حیوان را

As. Soc. No. 876; Tópkhánah, there is another copy in the same collection containing merely the Ghazals, 116 pp. 24 bayts; the Dywán of Ghazals is also in the Móty Mahall, 54 pp. 21 lines.

Beginning بود براه عدم درد هجر بار مرا

(509) دیوان شرف الدین بوعلی قلندر (P.)

The Dywán of Sháh Shaykh Sharaf aldyn Abú 'alyy, who was familiarly called Qalandar. He was a native of the 'iráq, but came at the age of four years to Dilly to visit the tomb of Qotob aldyn and was brought up under the care of the holy men of that city as a saint. After he had been twenty years under their tuition, and after he had spent twenty years more in prayers and devotion, he went to see the world, and on his journeys he made the acquaintance of Shams Tabryz and Mawlawy Jalál aldyn Rúmy. After his return to India he lived in seclusion. He died in 724 and is buried at Pánypat (Khoshgú, I. N. 227). I believe the Makhdúm-zádahs, one of the four castes of Musalmans who inhabit Pánypat are descended from him. They do not condescend to intermarry with any other caste of Musalmans, their sole occupation was to attend at the tomb of their ancestor, and they were richly endowed for it by the emperors, some of their jagyrs or rent free lands they possess up to this day. 'abd al-Haqq Dihlawy, *Akhbár alakhýár*, p. 278, says that the حکم نامہ شیخ شرف الدین is ascribed to him, but he does not consider it genuine, but his مکتوبات or letters are considered genuine.

Contents: Ghazals, in which he uses the takhalluṣ of Sharaf, Qalandar and Bú-'alyy.

Beginning الحمد لله الذي يوجد عزماتي في الدهر

Móty Maḥall, 11 pp. of 52 bayts. There is also a Mathnawý ascribed to this saint, it has been lithographed at Lucnow, Sulṭán-almaṭábi' press, 1266, 19 pp. of 21 bayts.

Beginning مرحبا اي بلبل باغ كهن از گل رعنا بگو با ما سخن

(510) دیوان عبد الله شرف (P.)

The Dywán of 'abd Allah b. Fadhl Allah *Sharaf* of Shyráz who had the title of Waççáfe *Hadhrat*. He is the author of the تاریخ و صف which he dedicated to Sultán Mohammad Khodá-bandah and, adds Wálih, some learned men ascribe to him also the تاریخ معجم which is dedicated to Nuçrat aldyn Átábak. According to Ouseley, *Pers. Poets*, p. 230, these two works are identical. (See also Hammer *Schöne Redek. Pers.* p. 243).

Contents: preface in prose, written in 693.

Beginning حمد و سپاس باخلاص مرفور مشكون

Qaçydahs and Qir'ahs in praise of the Imáms and princes, not alphabetically arranged. Beginning

ای ذات لایزال تو مستلزم بقا وی وصف کبریایی تو فعال ما یشا

Móty Mañall, about 134 pp. of 24 bayts. In the Tópkhánah is a Dywán of a poet of the takhalluç of Sharaf, containing Qaçydahs and Ghazals, 120 pp. 13 bayts.

Beginning

ای ذات تو با ذات رسول آمده توأم مقصود وجود تو ز ایجاد دوعالم

(511) دیوان شرف (P.)

The Dywán of Sharafe Jahán, his father Qádhiye Jahán held a high appointment at the court of Sháh Tahmásp, but being suspected of being a Sunny, he was deprived of it. Sharaf died in 968 (see pp. 50, 79, 22).

Contents: Ghazals and three Rubá'ys. Bg.

ای شوق دیدنت سبب جستجوی ما هر دم فزود در طلبت از روی ما

As. Soc. No. 912, 58 pp. of 12 bayts, this copy was written by Jeswant Singh *Parwánah* (see p. 296 *supra*) in 1196, in the first page is a biography of Sharaf taken from Taqyy Káshy. In the same

collection, No. 1169, is a very elegant old copy of this Dywán, which contains also some Qaṣydahs, &c.

Beginning

وقت آنست که جان از بی جانان گردد روز و شب در طلبش بی سرو سامان گردد

In the Mótý Maḥall is a copy of this Dywán, with a preface by Ḡadr Hosayny who collected the Dywán, it begins:

السلام ای سایه حق افتاب شرع و دین

(512)

دیوان شریف کاشی

(P.)

The Dywán of Sharyf Káshy (see pp. 26, 124).

Contents: Ghazals, 350 pp. of 14 bayts; Rubá'ys 40 pp. Beginning

بسم الله ای شریف رقم بخش نامه را
Qaṣydahs, Qit'ahs and Tarjy'bands in praise of the Imáms, Moḥammad Qotob Sháh, the Khánkhánán, Ha-kym Humám, &c. about 400 pp.

Beginning صبح از میان چرخ برآورد خنجرش

The Loves of Khosraw and Shyryn, a Mathnawý about 200 pp.

Beginning

خداوند از طبعم عقده بکشای ز نلکم لفظ و معانی را بیارای

As. Soc. No. 1405, a good copy, written for Qotob Sháh, at Haydarábád in 1026.

(513)

دیوان شریف

(P.)

The Dywán of Sharyf, a brother of Abú-lma'áliy, who was Wáqi'ah-nawys, and accompanied for some time Zabar-dast Khán.

Contents: Ghazals, 15 pp. of 11 bayts; a Mathnawý, some epigrams and chronograms for 1089, 1090, 1091, 12 pp.

Beginning بدست تست یا فتاح مفتاح درد لها

Mótý Maḥall, 12mo.

(514) **هینک دل تصنیف محمد شریف حقانی** (P.)

Spectacles of the Heart, being a mystical and ethical poem by Mohammad Sharyf *Haqány*. The date of the composition is recorded in these two verses.

اختتام نسخه را از ماء و سائل جسمم از پیر خرد گفت این مقال
راه فیض آمد چو از تاربخ آن از غذایتهای حق فیضی رسان
ای فراتر ز حمد و از ادراک و از چه و چون چند ذات تو پاک Bg.
Móty Maʿall, 240 pp. 11 bayts.

(515) **مثنوی میر محمد شریف** (P.)

A Mathnawý of Myr Mohammad Sharyf *Sharyf*, containing felicitations on the accession of Gháziy aldyn Haydar, (A. H. 1229). Bg. *بیا مطربا خوش نوا ساز کن*

Móty Maʿall, 18 pp. of 8 bayts, a splendid copy.

(516) **دیوان شوکت** (P.)

Dywán of Mollá *Shawkat* of Bokhárá. He came in 1088 to Herát, and entered the service of Çafyy Quly Khán Shámlú, thence he proceeded to Masphad where he was supported by Myrzá Sa'd aldyn Mohammad, the governor of Khorásán. He died at Ispahán in 1107 (Wálih). The author gives us the date of his Dywán, 1093, in a chronogram.

عصمت کبری گشت رضا شد صغری آوردن ازور نعلیچه بیرون دولت
بی نقصان شد چو یافت زوی نقصان تاربخ نعلیچه حیا و عصمت

Qačydahs, 44 pp. 15 bayts, mostly in praise of Sa'd aldyn Khán.

Beginning

از بسکه ریخت رنگ جنون بر سرم هوا

Ghazals, 336 pp. 13 bayts; Rubá'ys, 10 pp.

خدايا رنگ تائيري كرامت كن فغانم را
 بـمـوج اشك بلبل آب ده تيغ زبانم را

Móty Maḥall, a good copy; Tópkhánah, containing Ghazals, 225 pp. of 15 bayts.

(517)

ديوان شايق

(P.)

Dywán of Myr Gholám Hosayn b. Sayyid Fatḥ 'aly Radhawý Jálisy Sháyiq, who flourished under Gháziy aldyn Haydar, reigned 1229—1242.

Contents: a Mathnawý containing stories, 35 pp.

Beginning بنام خداوند ديوان دين ضيا بخش دلها بنور يقين

Qačydahs, mostly in praise of the Imáms, 25 pp. Bg.

نور بخش مهر و ماه ولولؤ لالاستي جلوه ساز گلشن رهم نعل و هم خار استي

Ghazals, 120 pp. 10 bayts. Beginning

بدرد عشق تو دادم چو دين و دنيا را بريده ام زدل خويشتن تمنا را

Rubá'ys and chronograms, among the latter, one on the death of Myrzá Ján Tapish—1220. Beginning

ناگاه صدای زد با درد و بگا هائف حالا بكسوف آمد ماه سخن اردو

Móty Maḥall, a magnificent copy.

(518)

گلزار محبت

(P.)

The Garden of Love, a Mathnawý in praise of Farrokhsiyar, composed in 1130; chronogram نخل مودت. It is not clear who the author is, but from a verse in the conclusion, it would appear that his takhalluḥ was Shaykh.

بيا اي شيخ زين افسانه بس كن مخور انگشت كارش زخم ناخن

Bg. الهي ساز دل را عشق مانوس بطاقم نه چراغ برق فانوس

Tópkhánah, about 100 pp. of 13 bayts.

(519) کلیات شفايي (P.)

Complete poetical works of the physician Sharaf aldyn Hasan *Shifā'iyy*, who died in 1037 (see pp. 90, 28, 150).

Contents : دیده بیدیدار A Mathnawī, composed in 990, 46 pp. of 40 bayts.

Beginning بسم الله الرحمن الرحيم تیغ الیست بدست حکیم
Another Mathnawī, composed in 1021, 50 pp. of 40 bayts.

Chronogram
سخن را میکشودم برده از چهر که ناگه رو نمود این نسخه مهر
فیهان فکر باطل ندم از بیخ که هم این نسخه مهر است تاریخ
الهی از سر عاشق نوازی دلی ده گاردان عشقبازی
A Mathnawī (Namakdāne *Haqqat*?) 38 pp.

Beginning ای بشهد سخن ملاحمت سای بنمک زار طرز راهمای
Another Mathnawī of only 6 pages.

Beginning ای درد تو تحفة العراقین

Qaṣydahs, 52 pp. of 48 bayts.

Beginning معلم فطرت عالیست من طفل زبان دانش

Ghazals, 200 pp. ; Rubá'ys, &c. 40 pp.

Beginning لی نعت نو شانه مقالات مشاطة چهره مه خدایات
As. Soc. Nos. 115 and 795 (containing only the first Mathnawī) ;
Móty Maḥall, 506 pp. of 17 bayts containing only Ghazals, they
begin in this copy :

ای زده برتر از گمان خیمه کبریای را دست بقو کجا رسد عقل شکسته پای را

(520) ظفر نامه (P.)

The Book of Victory, being a poetical account of the military career of General Lake (?) لاذ, by Shimbhú, a Brahman.

Beginning کز گشت پیدا زمین و زمان

As. Soc. No. 200, 131 pp. of 11 bayts, a splendid copy.

(521) دیوان حکیم شهرت (P.)

The Dywán of *Hakym Shaykh Hosayn Shohrat*, who died in 1149 (see *suprà* pp. 124, 156, 150).

Contents: Qačydahs, 16 pp. 17 bayts; Ghazals, 248 pp. 13 bayts: Rubá'ys and Mokhammas', 25 pp. 10 bayts. Beginning

الهی اشذای نام خود گردان زبانه را ز بسم الله زینت بخش دیوان بیانم را

Tópkhánah; As. Soc. No. 573; a copy in the Faraḥ-bakhsh does not contain the Qačydahs.

(522) دیوان شیري (P.)

The Dywán of *Shyry* of Kókówál a son of 'abd al-Hayy (see *suprà* pp. 59 and 90).

Contents: Qačydahs in praise of God and Akbar, alphabetically arranged, 128 pp. of 17 bayts. Bg.

چنان فریفته شد دل جمال سلمی را که با دل است بدر کشگی تسلی را

Ghazals: 40 pp. and about 60 Rubá'ys. Bg.

گر مهر نیندیشی یارب چه کنند آنها نزدست غمت برخون دارند گریبانها

Móty Mahall, a correct copy written in 1040.

(523) دیوان سنجر (P.)

The Dywán of *Mohammad Háshim Sinjar*, a son of *Haydar* of Káshán; as he was particularly strong in making logogriphs, he is called Mo'ammáiyi. He died in 1021 (see pp. 123, 150 *suprà* and *A'tishk*. p. 438).

Contents: Qačydahs, 70 pp. of 15 bayts.

Bg. دریغ و درد که کردم بسی بخود تدبیر

Ghazals, 196 pp. of 11 bayts. Beginning

اختیار خود داری هرچه میکنی ما را

Móty Mañall, two copies, in one of them and in the beautiful copy of the As. Soc. No. 513, and in my copy the Ghazals begin:

الهي گنج معني ده دل گوهر فروشم را

In the Society's copy are at the end, short Mathnawies, 80 pp. of 15 bayts (incomplete); the first has the title of Saqiy-námah and the others are مناجات, one contains the story of Shyryn.

(524) دیوان سیادت (P.)

The Dywán of Myr Jalál aldyn *Siyádat*, a son of Myr Jamál aldyn Mohaddith (see pp. 124, 129, 107). He flourished in 1081, as we learn from the following chronogram which occurs among his poems.

Bg. ما را ي عيش و راحت آمد كه ناربخش مكن عشرت آمد

Contents: Ghazals, 162 pp. 13 bayts; Rubá'ys, &c. 16 pp. Beginning

اي سوخته گرمي نام تو زبانه حيرت زد حسن كلام تو دهاها

Tópkhánah; Móty Mañall, 266 pp. 15 bayts.

(525) دیوان سهيلي (P.)

The Dywán of Nitzám aldyn Ahmad Shaykham *So-hayly*, who died in 907 (see pp. 78 and 20).

Contents: Ghazals about 200 pp. of 17 bayts, at the end a short Mathnawiy and some Rubá'ys.

Beginning محيط مركز د تا بكي داغ الم مارا

خداوندا خلاصي بخش ازین گرداب غم مارا

As. Soc. No. 665, a fine copy written in 999.

(526) دیوان سخنور (P.)

The Dywán of Sokhonwar. It contains merely Ghazals.

Beginning

اي اسم اعظم تو بهين حرز جان ما باشد بنام پاك تو گویا زبان ما

Private collection, B 128 pp. 17 bayts.

(527) کلیات سروری (P.)

Complete poetical works of Radhyy aldyn *Sorúry*, who was usually called Gholám Mortadhà. He was from the age of seven to seventeen a pupil of Mu'jiz, and after his death he was instructed by his own brother Gholám Moctafà *Maftún*, but Maftún died about 1168 at the age of thirty, and after that he had no instruction. He composed besides these Persian poems from 10,000 to 12,000 Rékhtah verses. He was still alive and resided at Lucnow in 1211.

Contents: Qačydahs, 60 pp. of 50 bayts; Mokhammas', 38 pp.; a Mathnawý, 22 pp.

Beginning ای نام تو ورد هر دهانها عاجز ز نایتمو زبانها
Ghazals, 488 pp. and miscellaneous poems, 14 pp.

Beginning خدایا در عشقی ده دل و جان سروری را
بحسن خویش بکشا چشم حیران سروری را

I have the autograph which the author wrote at Lucnow for his son Imām aldyn whose takhalluğ was Khorram خورم, it is a fine volume in folio written with great care. Another autograph copy is in the Mótý Mahall.

(528) کلیات حکیم سوزنی (P.)

Complete Poetical Works of Shams aldyn Mohammad b. 'ally *Súzany* of Samarqand. Some say he was of Nasaf Gayhán. He claimed descent from Salmán Fárisy, a companion of the prophet. When he was a student at Bokhárá, he conceived so great a friendship for the apprentice of a needle-maker, that he himself learned that profession, and he therefore assumed the takhalluğ of Súzany. He is considered the best humoristic poet of his age, but he was not the only one, it seems there were in those days several wits in Má-wará-l-nahr as

Lámi'y Bokháry; Shatranjy, Shams Khálah, and Jalály Tirmidzy who is nick-named Pusare (khare?) Khumkhá-nah. He used to write satyres against poets of a more serious turn of mind and to travesty their verses, but when he became older he repented, and chose first Abú-l-Mançúr Máfurydy as his spiritual guide, and subsequently he went to Balkh to profit by the spiritual advice of Sanáiy against whom he had been writing doggerels, and he made the pilgrimage with him to Makkah. He died in 569. Besides his humoristic compositions he left Qačydahs in praise of God. Taqyy Káshy has seen 10,000 verses of his (Mohammad 'awfy c. 10; Dawlat-sháh 2,10; Taqyy Káshy No. 16).

Contents: chiefly Qačydahs and Qir'ahs in praise of Sulţán Sinjar, Sayyid 'alâ aldyn, Qádhyy As'ad, &c.

Beginning سپاس و منت از مولی تعالی وحده بر ما
که بنمود از نیاز ما بما دیدار مولانا

Móty Maʿall, 588 pp. of 20 lines, the book seems to be divided into two parts; in both the poems are alphabetically arranged, but there are also many poems which do not stand in their place and in the arrangement of which, no plan is perceptible. There is also a copy in the Tópkhánah about 200 pp. of 14 lines containing besides panegyrics, satyres, many of which are very obscene.

Beginning این تیری حیا در کمان انتقام بواسطه خر خیمخانه نهاده که

گفته در سخن ما و سوزنی برابریم

کبری بکون خر خیمخانه در برم تا عاقبت کجا رسد این کار بنگرم

In the As. Soc. No. 1254, about 500 pp. of 14 bayts, it begins:

سلطان کسی بود که زیلان آبکش

(529)

قصائد سیرتی

(P.)

The Qačydahs of Syraty. Some of them are panegyrics on Čádiq Khán and Ja'far Khán Rázy. Bg.

سخن آغاز کن از حمد کریم متعال که در اثبات وجودش نسزد قیل و قال

Móty Maʿall, 126 pp. 19 bayts, bound with the Dywán of Nuzhat.

(530) معراج الخيال تصنيف تجلي (P.)

Transfiguration of Imagination, a Mathnawý by 'alyy Ridhá *Tajalliy*, an encomiast of Aqá Hosayn Khwán-sáry. He died in 1088 (see pp. 110, 150 *suprà*).

It is a Sarápá or description of the human figure, 15 pp. 17 bayts. Beginning بر سرم دیگر همای عشق یار

Added to it are Ghazals, 30 pp. of 14 bayts.

Beginning زهی از شوق رویت گشته گلزار جهان پیدا

Móty Mañall and Tópkhánah.

(531) دیوان نجرید (P.)

The Dywán of Tajryd. It contains merely Ghazals.

Beginning بوی تو میدمد ز گل گفتوی ما

Móty Mañall, 110 pp. 14 bayts, the copy ends with dál.

(532) کلیات طالب آملي (P.)

Complete poetical works of Tálib of Ámol, who died in 1035 or 1036 (see *suprà* pp. 90, 125, 151 and Ouseley, p. 176).

Contents: Qačydahs in praise of Jahángyr, 126 pp. 28 bayts.

Beginning چون کج نهم بفرق خرد افسر بیدان

Ghazals, 164 pp. 25 bayts; Rubá'ys, 12 pp.

Beginning بایمان نکته می سنجد نمیدانم زبانش را

خدایا فیض الهامی که در یابم بیانش را

Móty Mañall, a good copy; As. Soc. No. 486. In the As. Soc. No. 847, about 300 pp. of 13 bayts, is a mystical Mathnawý ascribed in the fly-page to Tálib Ámoly; the word *tálib* occurs several times in the poem, but it is not clear whether it is to be taken as a takhalluğ.

Beginning ایها الساقی اغنني في الغمام اسقني من جرعة الكاس الكرام

(533) دیوان تنها (P.)

The Dywán of 'abd al-Lat'f Khán *Tanhá* Músaw'y Shahrastány (see pp. 110 and 119 *suprà*).

Contents: Qačydahs, mostly in praise of the Imáms, 31 pp. 15 bayts.

Beginning ناله دل در قفا موی پریشان او

Ghazals, 100 pp. 13 bayts, and a short Mathnaw'y. Bg.

ای در طلبت هر قدمی سنگ نشانیها کردند بهر بادیه چون ریک روانها
Móty Maħall, two copies.

(534) کلیات نقی اوحدی (P.)

Complete poetical works of Taqyy b. Mo'yn aldyn b. Sa'd aldyn Awhady *Hosayny* (see p. 95 *suprà*).

Contents: a preface in prose, Qačydahs in praise of the Imáms, 59 pp. 15 bayts; Ghazals, 198 pp. 14 bayts; Rubá'ys, 144 pp. of 10 bayts. Beginning of Ghazals:

شد مطلع نور خدا خورشید ذات باک ما

Tópkhánah, a fair copy; As. Soc. No. 912, an abstract of the Dywán copied by Jeswant Singh *Paricánah* (see page 567 *suprà*) in 1196. Over every poem is written the date and place where the poet composed it, as Shyráz, 991, Ispahán, 1012, Ahmadábád, 1021, 1031, Agra, 1023.

(535) دیوان تسلی (P.)

The Dywán of Ibráhym *Tasalliy* of Shyráz. He was originally a whip-maker قمچی باف. After he had taken to poetry he went to India and was supported by Masyh-alzamán. In 1028 he collected his poems and he added some as late as 1029; and in 1032 (not in 1025 as *Tahir* states) he made the pilgrimage, and he died soon after his return to India.

Contents : Qačydahs, some in praise of Khwājah Abū-
l-Hasan, 55 pp. of 16 bayts. Beginning

عالم از تائیسر ماهی زمستان شد چنان کز فزون ادبی را بست مغز استخوان
Ghazals, 240 pp. 13 bayts and about 100 Rubá'ys.

زهی فیروزی از دیوان امرت ماه و ماهی را

Chronogram on the completion of the Dywān.

تاریخ تمام کردن دیوان چیست گفتا طلب از تسلی شیرازی

Móty Maḥall, written in 1029.

(536) دیوان تسلیم (P.)

The Dywān of Mohāmmad Hāshim *Taslym* of Shyrāz
who came under 'ālamgyr to India, (Wálih).

Contents : a Mathnawý, 45 pp. of 15 bayts.

Beginning الهی رنگ سودای بسر ریز

In another copy it begins : شنیدم روزی از آتش زبانی

Qačydahs, 40 pp. Bg. جهان سادۀ لوحی میکنم اسکندری

Ghazals, 140 pp. 14 bayts and a chronogram for
1109.

Beginning

ای مطلع مهر تو موزونی دیوانها دیدچه حسن تو رنگینی عنوانها

Móty Maḥall, a magnificent copy ; Tópkhánah ; As. Soc. No. 1463,
this copy contains only the Ghazals.

(537) دیوان تائیر (P.)

The Dywān of Myrzá Mohsin *Täthyr*, who flourished
in 1130 (see pp. 138, 119 *suprà*).

Contents : Ghazals, 372 pp. of 14 bayts, about 100
Rubá'ys ; short Mathnawies, one has the title of حسن
اتفاق, 40 pp. ; Qačydahs, &c. 52 pp. Beginning

ای در کف حمد تو سر رشته عنوانها دارند سرفروزی از نام تو دیوانها

Tópkhánah, an inferior copy.

(538) دیوان ثبات (P.)

The Dywán of Myr Mohammad 'atzym *Thabát* (see p. 154 *suprà*). He died in 1161. Chronogram

نبود از علی چونکه یکدم جدا شده سال فوتش علی العظیم

Contents: Qačydahs, 28 pp. of 17 bayts; Ghazals, 180 pp. 15 bayts. Beginning of Ghazals:

ثبت است تا بصفحه هستی نلام ما از لوح خاطری نشود شسته نام ما

Móty Maħall, a good copy.

(539) دیوان ثابت (P.)

The Dywán of Myr Afdhal aldyn Mohammad *Thábit* of Dilly, father of the preceding poet, (see pp. 154, 150, 120). It was collected by his disciple Bande 'ally.

Contents: Ghazals, 100 pp. 12 bayts; Qačydahs, 78 pp. of 15 bayts, Mokhammas', Marthiyahs, &c. 24 pp.

Bg. کشد چو صبح وصال تو شمع جان مرا برد بمشهد پروانه استخوان مرا

Móty Maħall, written in 1146; Tópkhánah.

(540) دیوان ثنائی (P.)

The Dywán of Hosayn *Thanáiyi* of Mashhad a son of Ghiyáth aldyn Mohammad, he died in 996 (see pp. 43, 57, 120).

Contents: a preface in prose, in which he narrates what first led him to compose poetry. He says he made it a rule to write on the heading of every poem, the date and occasion on which it was composed.

Beginning حمد یکم متکلمان (بلاغت؟) گذار فصاحت شعار

Qačydahs in praise of the Imáms, Sháh Tahmásp,

Sulţán Khalyl, Akbar, the Khán-khánán, &c. 130 pp. of 14 bayts. Beginning

در روزش حسن و ناز هست بسی خوشنما غمزہ بطرز ستم عشوه برنگ جفا

A Mathnawý. I believe it is entitled باغ ارم.

Beginning بغام جهان بخش جان آفرین سرا پرده افراز چرخ برین

At the end are some Ghazals, Rubá'ys, &c. Bg.

راندی بخشم از بر خود ای پسر مرا صد خار حسرتست ازین در جگر مرا

Móty Maḥall; Tópkhánah; As. Soc. No. 455.

(541) مجمع البحرين (P.)

The Story of Manóhar, a poem by Tzahyr Kirmány, composed in 1162, the chronogram is ختم تلام.

Beginning بی زمزمه تو اب زمزم سر رشته موج را کند گم

Tópkhánah, about 400 pp. of 25 bayts.

(542) دیوان ظہیر (P.)

The Dywán of Tzahyr aldyn Tâhir b. Mohámmad Fâryáby. He was a native of Fâryáb and a pupil of Rashyd aldyn of Samarqand, the author of the romantic poem Mihrú Wafá or "Love and Faith." He is one of the poets of the Átábeks, and most of his poems are in praise of the Sulţán Rokn aldyn Toghrił b. Qizil Arslán, Nuçrat aldyn Abú Bakr b. Mohámmad b. Yldagiz, and Toghán-sháh II. He died at Tabryz in A. H. 598. (Hammer, p. 130; Sir G. Ouseley, p. 154; Mohámmad 'awfy cap. 11; Dawlat-sháh 2, 17; *Khizánah 'ámirah*; *Nafáýis almáthir*).

The Dywán was collected by a contemporary of Majd aldyn (Hamkar) who prefixed a preface to it, in which he

says : "As I had not the privilege of seeing the poet, I collect his most beautiful thoughts into a book." The preface begins سپاس بی غایت و آفرین بی نهایت قادری را

The Dywán consists chiefly of Qačydahs, all of which are panegyrics, at the end are a few Qif'ahs which are also panegyrics and a few Ghazals. Beginning

سپیده دم چو شدم محرم سرای سرور شنیدم آیت توبوا الی الله از لب حور

Móty Mažall, 66 pp. 44 lines. Printed at Calcutta in 1245, 4to. 147 pp. of 23 lines, in some copies the second Qačydah commences with the above verse.

(543) کلیات ظهوری (P.)

Complete poetical works of Núr aldyn Moħammad Txohúry of Tarshyz in Khorásán (see pp. 44, 112, 125, 151).

Contents : Saqiy-námah, 120 pp. 29 bayts.

Beginning ثنا ها همه ایزد پاک را ثریا ده نام تاک را

Another Mathnawý, chiefly in praise of God and the Imáms, 35 pp. Beginning

ای بنا ها همه نهاد تو هر کرا هر چه هست داد تو

Ghazals, 250 pp. 35 bayts ; another copy, 846 pp. 10 bayts : Rubá'ys, 39 pp.

Beginning ای که خواهد داشت فردا رحمتش دیوان ما
گشته رصفش افتاب مطلع دیوان ما

A complete copy was offered to me for sale ; the Saqiy-námah has been lithographed, Lucnow, Moçtafáý press, 1260—1263, 224 pp. with glosses ; As. Soc. No. 664, containing merely the Ghazals, the first verse in this copy is زانکه خواهد الخ ; *Ibidem*, No. 747, containing the Mathnawies.

(544) دیوان الفت (P.)

The Dywán of Ulfat. According to a pencil note in the fly-page his name was Sháh Walyy Allah, but this is not probable, for Sháh Walyy Allah had the takhalluṣ of Ishtiyáq. In another note in the fly-page is written in ink "the late Myrzá Mohammad 'alyy whose takhalluṣ was Ulfat," and in a third note we read دیوان الفت سلمه الله from which we might infer that he was still alive in 1805 when this copy was written.

Contents: دی نامه ten letters written between two lovers, a Mathnawý of about 400 verses; Ghazals near 400 pp. of 13 bayts; Rubá'ys, 24 pp. Beginning of Ghazals ای آینه ز مصحف رویت کتابها

As. Soc. No. 815, written for H. Boileau in 1805.

(545) دیوان امید (P.)

The Dywán of Qazalbásh Khán *Ummýd* who died in 1159 (see pp. 153, 300, 149 *suprà*).

Contents: Qaṣydahs some in praise of Farrokh-siyar and Mohammad Sháh, 26 pp. of 15 bayts.

شود كشاده دل از غم بسیده دلگیر اگر شكفته کسی دید غنچه تصویر

Ghazals, 450 pp. 14 bayts; Rubá'ys, Mokhammas', &c. 20 pp. Beginning

سراسر همچو مهر و ماه گردیدیم دنیا را ندارد منزل آسایشی دیدیم دنیا را

Móty Maḥall, written in 1159; As. Soc. No. 1396, written in 1191, containing merely the Ghazals, Rubá'ys, &c.

(546) دیوان عزلت (P.)

The Dywán of 'abd al-Walyy *'uzlat* (see p. 301 *suprà*).

Contents: a preface in prose; Qaṣydahs, Marthiyahs,

&c. 36 pp. 15 bayts; single verses from Ghazals two or three of each 130 pp. Beginning of Ghazals:

سر معني بلند از تاج بسم الله عنوانها

Móty Maḥall, a bad copy written in 1169.

(547) مهراج نامه تصنيف واصلخان (P.)

The Maháráj-námah by Wáçil Khán of Kashmyr who came under Moḥammad Sháh to Dilly. He praises in the preface Aḥaf aldawlah, Mahárájah Narmal Dás and Lálah Hólás Ráy.

Beginning

بنام خداوند احسان و جود كه بي جود او نيست دسرا و جود

Móty Maḥall, about 120 pp. of 15 bayts.

(548) حديقه دومين (P.)

The Second *Hadyqah*, or an imitation of the poem of Sanáy by Wáriṭhy. He may be identical with the poet mentioned in p. 40 *suprà*.

Beginning كلما في الوجود ليس سواه وحده لا اله الا اله

Móty Maḥall, 124 pp. 11 lines, a beautiful copy.

(549) ديوان واصلبي (P.)

Dywán of Myrzá Imám Wirdy Bég *Wáçily*. He was a good calligraph, he lived at Lucnow and was supported by Nawáb Shyr-afgan Khán.

Contents: miscellaneous poems; among them chronograms, for 1146, 1166, 1178, 1190, 1194, &c. 46 pp. of 15 bayts; Ghazals, about 200 pp.; Rubá'ys, 13 pp. Beginning of Ghazals الهى مخزن كنز حقيقي كن دل ما را

As. Soc. No. 428.

(550)

دیوان واضح

(P.)

The Dywán of Aqá 'alyy Aḡghar *Wádhīh* who was originally a manufacturer of gold-thread (see p. 160 *suprà*). He flourished in 1127, as appears from this chronogram of his:

بدیاش سر دشمن افگند و گفتا جلوس شهنشاء عادل مبارک

Contents: Qaḡydahs in praise of the Imáms, and the amyr of Jahándár-sháh, a son of Jahángyr, 50 pp.; Ghazals, 140 pp. of 10 bayts, and about 50 Rubá'ys; Beginning of Ghazals:

نگرفت تا عیان ز هوا بدید و تاب ما ساکن برنگ موج نشد اضطراب ما

Móty Maḥall, a fine copy.

(551)

دیوان واضح

(P.)

The Dywán of Myrzá Mobárak Allah who had the title of Irádat Khán and the takhalluḡ of Wádhīh. He was of a good family, and his grandfather who was an amyr of Jahángyr had equally the title of Irádat Khán, his mother was a daughter of Aḡaf Khán and he was married to a daughter of his spiritual guide Sinjar who it appears was a great saint of the Naqshbandy order. He was deeply versed in Čúfism and left a Mathnawý in the metre of Yúsof ó Zalykhá, entitled راز انینه and a commentary on his own Rubá'ys which has the title کلیات طبیات (Arzú, and *suprà* pp. 160, 130).

Contents: Ghazals, 332 pp. 13 bayts; Qit'ahs in praise of Farrokhsiyar, Mohammad Sháh and Murshid Quly Khán, &c.; Rubá'ys 44 pp. among them is a chronogram for 1134.

Bg. گفت واضح برای تاربخش جان تقوی بذای حمام است
بسم الله اگریش نمی بود بیدان را می جست کجا خضر سخن راه دهان را

Móty Mañall, a splendid copy; As. Soc. No. 845, 225, containing extracts only. Beginning *ای خشک زبان ساخته مقصد طلبانرا*

(552) دیوان وفا (P.)

The Dywán of Myrzá Sharaf aldyn 'alyy Hosayny *Wafá* of Qomm, who was familiarly called *Aqásy Bég*, he came in 1162 to India and lived in the house of *Wálih. Talib* says that he was still a child when he died.

Contents: a preface in prose, panegyrics on *Çafdar-jang* and *Sháh-'álam*, 47 pp. 13 bayts.

Beginning *مبادا همچو من بیجا کسی از خانمان خیزد*

Ghazals, 150 pp.; *Rubá'ys*, *Tarjy'bands*, &c. 40 pp.

Beginning *الهی خون بجوش آور دمی نیغ زبدم را*

برنگین جلوه کی دست گریبان کن بیاتم را

A Mathnawý entitled *تولؤ منظوم*, 20 pp.

Bg. *الهی شور عشقم در سرانداز فرزان اخکرم در مجمر انداز*

Móty Mañall; As. Soc. No. 987, containing merely the *Láldé Mantzúm*.

(553) گل و بلبل (P.)

The Rose and the Nightingale, a Mathnawý by *Diya Náth Wafá*, a Kashmyry of Bareilly, composed about 1263 and dedicated to the present king of Oudh. It has a short preface in prose which begins *منت خدا برا جل شانہ*

کہ قلم وحدت ارادتش حرف کثرت برکوح کائنات نوشته نقشہ

Lithographed, Lucnow, Mohammady press, s. a. (1254); on the margin is a *Rékhtah* Mathnawý entitled *داغ دل*. The title is a chronogram for 1138. Bg. *شکرو سپاس اوس کریم کار ساز حقیقی کاہی*

Daya

(554) دیوان وهبي (P.)

The Dywán of Wahby. It contains Ghazals, 746 pp. of 17 bayts; Rubá'ys, &c. 40 pp. Beginning

Wahaby

الهي جلوه گر کن زیور نازک خیالی را

Móty Mahall, a fair copy, 4to.

(555) دیوان وحشت (P.)

The Dywán of Wahshat. I have not been able to identify him. In the fly page he is called Wahshat 'iráqy.

Contents: Ghazals and a few Rubá'ys.

Beginning الهي بی نیازی ده دل غمديده را

As. Soc. No. 1082, 510 pp. of 13 bayts.

(556) دیوان وحدت (P.)

The Dywán of 'abd al-Ahad *Wahdat*, who was familiarly called Sháh Gul or Myán Gul. He was a son of Shaykh Moḥammad Sa'yd and a grandson of Shaykh Ahmad Sirhindy and resided mostly in the Kótlah near Dilly. He died in 1126. Ishtiyáq (see p. 241 *suprà*) was his grandson (see p. 130 *suprà* and Nashtare 'ishq).

Contents: short Qačydahs, 37 pp. of 12 bayts; Ghazals near 600 pages; a few Rubá'ys and at the end a Qačydah on Shaykh Ahmad, it appears from it that this impostor was born in 1005 and died in 1071.

Beginning زهي زكنه كمالت كلیم ناطقه ال

As. Soc. No. 724.

(557)

دیوان وهمی

(P.)

The Dywán of *Hâjy Tahmâsb Quly Wahmy*, who flourished in India and died between 1047 and 1057.

Contents: Ghazals, 200 pp. of 15 bayts; Rubá'ys, 22 pp.; Qif'ahs (among them several chronograms for 1042, 1047, &c.) short Mathnawies, &c. 150 pp.

Beginning ای حرف وجود تو سر دفتر دیوانها

Collection of Mawlawy Mohammad Wajyh, copied in 1057 by Ridhâ, a son of the author.

(558)

کلیات وحشی

(P.)

Complete poetical works of Mollâ *Wahshy Báfiqy* who died in 992 (see p. 35 *suprà*). The author of the *Mirât alkhayál* p. 146 ascribes a Ghazal which begins *از شوم* دوم *از شوم* to *Wahshy Dawlatábády* who, he says, died in 1061. This Ghazal occurs in this work and in a copy of *Taqyy Káshy* which was written in 993, it is therefore very doubtful whether such a person as *Wahshy Dawlatábády* ever existed.

Contents: *Qačydahs*, *Tarjy'bands* and *Marthiyahs*, 164 pp.

Beginning راحت اگر بایدت عزلت عنقاطلب

عزت از اینجا بجوی حرمت از اینجا طلب

Ghazals, 148 pp. of 15 bayts; *Qif'ahs* and *Rubá'ys*, 24 pp.

Beginning

ای سرخ کشته از تو بخون روی زرد ما ما را ز درد کشته و غافل ز درد ما

A Mathnawy entitled *خلد برین* or *مظور* 36 pp.

15 bayts.

Beginning

خامه برآورد مدای صریر بلبل از خلد برین ز نفیر (صغیر؟)

Farhád and Shyryn, a Mathnawý, 80 pp. 13 bayts.

Bg. الهي سينه ده آتش آفرود در آن سينه دلي و آن دل همه سوز.

Móty Mañall; Tópkhánah, in this copy the Qačydahs begin :

يك جهان جان خواهم و چندان امان از روزگار

Farhád and Shyryn has been lithographed, Bombay, 1265—1849, 12mo. 95 pp. of 12 bayts; and Calcutta, Svo. 1249, 68 pp.

(559) دیوان واعظ (P.)

The Dywán of Wá'itz. He may be identical with Wá'itz Qazwyny (see pp. 114, 130, 151) but the verses of that poet quoted in Tadzkirahs are not found in this Dywán.

Contents: Ghazals and a few Rubá'ys. Bg.

اي نام دلکشای تو عنوان کارها خاک در تو آب رخ اعتبارها

Móty Mañall, 258 pp. of 15 bayts; Tópkhánah, 200 pp.; As. Soc. No. 646, copied in 1088.

(560) مثنوي ولدي (P.)

The Mathnawý of Walady. He informs us that he is a son of Mawláná Rúmy, and that he composed this poem in 690, after he had given to the world a Dywán. His object was to imitate the example of his father and to throw light on his father's Mathnawý, to which this one stands in the place of a commentary. His own words are

سبب انشای مثنوي ولدي در بيان اسرار احدي ان بود كه حضرت
والدم و اسنادم و شيخم سلطان العارفين مولانا جلال الحق والدين محمد
بن محمد بن الحسين البخاري قدسنا الله بسره در مثنوي خود قصهای
اولیای گذشته یاد کرده است و کرامات و مقامات ایشان را بیان فرموده
غرضش از قصهای ایشان اظهار کرامات و مقامات خود بود از ان اولیای
كه همدل و همدم و هم نشین او بودند مثل سلطان الواصلین سید برهان
الدین محقق ترمذی و سلطان المعشوقین شمس الدین تبریزی و قطب

الاقطاب شيخ صلاح الدين فریدون زر كوب القنوي و زبدة السالكين
چلپی حسام الدین حسن ولد اختی ترک القنوي اعظم الله ذكركم
احوال خود را و احوال ایشان بواسطه قصهای بسینیان درینجا درج
کرده چنانکه گفت سه خوشتران باشد که سرن لبران گفته آید در حدیث
دیگران لیکن چون بعضی را آن زیرکی نبود که مصدوقه حال را فهم کند
و غرض او را بداند درین مثنوی مقامات و کرامات حضرتش را و ازان
مصاحبانش را که همدل و همدم او بودند که مقصود ز عالم آدم اند
مقصود ز آدم آندم آمد شرح کرده شد تا مطالعه کنندگان و مستمعان را
معلوم شود که آن همه احوال او و مصاحبانش بوده است شبیهت از
ایشان برود و چون فهم کنند که این اوصاف همان اوصاف است که در
قصه های ایشان فرموده است معلوم کنند که مقصودش احوال خود
و مصاحبانش بوده است حکمتی دیگر آن است که آنچه مولانا
قدسنا الله بسره العزیز فرمود که قصهای گذشتگان است درین مثنوی
قصه ایست که در زمان واقع شده است •

ابتدا میکنم بنام خدا موجد عالم فنا و بقا Beginning

As. Soc. No. 1431, 578 pp. of 17 bayts, incomplete.

(561)

دیوان واله هروی

(P.)

The Dywán of Darwysz Hosayn Wálih of Herát.
He came to India apparently under Jahángyr, and lived
for some time in Bengal. He was a pupil of Façyhy
(see p. 390 *suprà*).

Contents: a preface in prose; Qaçydahts, Tarjy'bands
and chronograms, 140 pp. of 18 bayts, among the chro-
nograms, is one on the death of Façyhy, which it appears
from it happened in 1049.

Beginning

قلم بگیر که هنگام فیض مغفرتست نگر فصیحی آزاده سوری جنت شد
خدایا بشکفان غمگین دل ما دردمندانرا. Ghazals, 220 pp. Bg.

Collection of Mawlawy Mohammad Wajyh, a good old copy.

(562) (P.) نجم الهدا تصنيف واله

The Star of Guidance, a mystical poem by Wálíh of Dághestán, composed in 1149. Chronogram عین معنی
نسخه نجم الهدا Beginning

زینت آغاز این فرخ کتاب گشت از حمد کریم مستطاب

As. Soc. No. 833, about 500 pp. of 12 bayts, written in 1192. In the same collection No. 792, 26 pp. of 11 bayts, is another Mathnawý by Wálíh, which contains a love story and has the title of مرزا نامه.

Bg. بعد حمد و سپاس رب کریم مالک الملک واجب التعظیم

(563) (P.) دیوان ولی دشت بیاضی

The Dywán of Walyy of Dashte Biyádh, a place in Khorásán. He was a contemporary of Mohámmad Quly Mayly, and his poems are in Mayly's style.

Contents: Ghazals and twenty Rubá'ys. Bg.

شب نوید قرب در زدن بندۀ درگاه را خوش اثرها بود در نی ناله جانکاه را

As. Soc. No. 1060, about 100 pp. of 12 bayts, written in 1196.

(564) (P.) مثنوی ولی رام

The Mathnawý of Waly Rám, who was usually called Banwály Dás. Beginning

از ان علم شریعت شد معلم شود ترتیب ظاهر تا مسلم

Tópkhánah, near 100 pp. of 18 lines, postscript: باتمام رسید مثنوی زبده موحدان احدیت اساس سوامی ولی رام عرف بابا بذوالیداس سنه

محمد شامی it would appear from this that the poet was alive in 1142, or flourished shortly previous to that date.

(565) (P.) دیوان واقف Batalah

The Dywán of Núr al'ayn Wáqif of Patíálah, where his father was Qádhiy, he was a pupil of Ārzú and died

about 1190, (see *Talib* and *suprà* p. 160 but read *to whom* (*A'rzú*) *he sent his poems for correction*).

Contents: Ghazals and Fards, 544 pp. 16 bayts; Mo-khammas', &c. 50 pp.

Beginning

ای ببنم شوق تو نالان بهر سو سازها رفته در هر گوشه زان سازها آوازها

Móty Maḥall, written in 1210; As. Soc. No. 1125, a bad copy.

(566) *فرهاد و شیرین تصنیف وصال* (P.)

The Loves of Farhád and Shyryn, by the late Myrzá Kóchak *Wiḡál* of Shyráz. His son is still alive, and resides at Bombay.

Beginning هزاران پرده بر قانون عشق است

Lithographed with *Waḡshy*, Bombay, 1265, 12mo. 126 pp. There has also been lithographed at Bombay, 1260, 12mo. 212 pp. of 11 bayts, the *رساله در تعزیه ایامه* by *Wiḡál*. It consists of elegies on the Imáms and begins *ای چرخ این زمان نه ستمگار بوده*

(567) *ترجیع بند وصال* (P.)

An Elegy on the Imáms, by Sayyid 'alá aldyn *Wiḡály*, a modern poet of Khorásán who was settled in Oudh.

Beginning ما مقیمان کوی دلداریم

Lithographed, Lucnow, Moḡtafáy press, 1260, also press of 'alyy-bakhsh, 1260, 16 pp. with short notes.

(568) *مثنوی کشف و کرامت* (P.)

Intuition and Miracle, a Mathnawý. The author's name is not mentioned, but the word *Ymany* *ایمنی* is written in red ink, and it is therefore possible that *Yman* or *Ymany* was his takhalluḡ.

aimani

ندیدی ایمنی از دست جاهل چه نقصان آمد از نقصان کامل
 الهی از خودم باری نشان ده دلم را طاقت وصف زبان ده Bg.
 Tópkhánah, 8vo. 55 pp. of 11 lines.

(P.) دیوان دوم یوسفی مسمی بلطائف النصایح (569)

The second Dywán of Yúsofy, which was collected in 926, chronogram :

چو اشعار لطیفش دلکش آمد بود تاریخ او اشعار دلکش

Contents: a preface, Ghazals, 94 pp. of 11 bayts ;
 Rubá'ys and Qit'ahs, 10 pp. Beginning of Ghazals :
 ای جمله تو از روی حقیقت که مسمی هرگز متعدد نشود از کثرت اسما
 Mótý Mahall.

(P.) دیوان زخمی (570)

The Persian Dywán of the Rájah Fakhr aldawlah Dabyr almulk Ratan Singh Bahádur *Zakhmy*. He was a native of Lucnow, where he was minister of Finance, but his property and family were at Bareilly. He died in 1850 or 1851 and left a considerable library. Bg.

ای غازه ز نام تو برخ شاهد فن را بپرایه ز وصف تو عروسان سخن را
 Lithographed, Lucnow, Mo'hammady press, 1253, 512 pp. 8vo.

(P.) مرید المجاهدین (571)

Assistance to men engaged in religious war, a Mathnawý by *Zayn al'ábidyn* a son of Sayyid Radhyy of Shushtar. He lived long at Madras and was in the service of Nawáb A'çaf-jáh, subsequently he went to Balághát and entered the service of Haydar 'alyy Khán, and finally he became a courtier of Typú Sultán, at whose

request he wrote this poem. He died at Haydarábád. (*Subhe waṭn*, p. 105).

Beginning میکنم از جان سپاس بر حرم کبریا

As. Soc. No. 1032, about 300 pp. of 11 bayts.

(572) دیوان زکی همدانی (P.)

The Dywán of Zakyy of Hamadán. Zakyy is his name as well as his takhalluṣ. He spent the greater part of his life in the service of the Turks of the court of Sháh Tahmásp and died in 1030 (see *suprà* pp. 39, 91 and *A'tishkadah*, p. 343).

Contents: Qaṣydahs, 126 pp.; a chronogram for 1015 on the death of Sháh Qiwám aldyn Hosayn. Bg.

آب می پیچد بر آتش اشک آتش زای من
شعله در زنجیر دارد موجه در یای من

Ghazals, 102 pp. of 11 bayts. Beginning

استین گردنم چشم جگر پالا را گریه الوده کند دامن هر صحرایا
Móty Makall, a splendid copy written in 1044. Postscript: دیوان زکی همدانی که در سنه ۱۰۳۰ وفات یافت

(573) هفت آشوب تصنیف زلالی (P.)

Seven Mathnawies by Zulály of Khwánsár (see pp. 41, 90 *suprà*). These seven Poems are also called سبعة سیاره.

Contents: a preface in prose by Toghráy, followed by a preface from the pen of Zulály. The former is wanting in the copy of the Asiatic Society.

1. محمود وایاز, The History of Maḥmūd and Ayáz. He says he commenced this poem in 1001.

در استقناح این منشور نامی بجو تاریخ نظمش از نظامی

He completed it in 1024.

Chronogram الهی عقیبت محمود باشد

بنام آنکه محمودش ایاز است غمش بتخانه ناز و نیاز است Bg.

2. حسن و گلوسوز, 70 pp. of 15 bayts in the measure of the Makhzan alasar divided into 41 chapters, جلوه, dedicated to Sháh 'abbás and Báqir Dámád. Beginning

بسم الله الرحمن الرحيم نص صحت است و کلام قدیم

3. شعله دیدار, 52 pp. of 15 bayts, in the metre of the Mathnawý of Mawláná Rúmy, divided into 49 chapters. شعله. Bg. نام او تاج سر هر نامه شعله دیدار هر هنگامه

4. سلیمان و بلقیس, 48 pp. in the metre of the Sikandar-námah. Taqyy Káshy calls this poem سلیمان نامه.

Bg. بنام جهانگیر دلهای تنگ که آمد سلیانش یک مورنگ

5. آذر و سمندر, 40 pp. in the measure of Laylá Majnún.

Bg. نامش عشقست و حسن دفتر آتش ساقیست کو سمندر

6. میخانه, 60 pp. in the metre of the Jáme Jam and the Hadyqah, divided into forty chapters. قدح.

Beginning نام او باده سینه میخانه دهن هر که هست پیمانه

7. ذره و خورشید, 30 pp. in the measure of the Sabhat alabrár. Beginning

سخنم کرده بنامش جارید ذره را جوهر تیغ خورشید

نام او کرد مرا شعله فروز Beginning of another copy

Each of these poems is preceded by a short introduction in prose from the pen of the author.

Móty Maḥall, a fine copy written in 1013 (?); Tópkhánah, a good copy; As. Soc. No. 1188, a fine copy, but the poems seem to be much shorter. *Ibidem*, Nos. 972 and 1205, copies of Maḥmūd ú Ayáz, the latter copy begins یا الهی از عنایات و گرم

(574)

سام نامه

(P.)

The Sam-námah, a Mathnawý in the style of the Sháh-námah, containing the history of Sám by an anonymous author. This copy contains about 30,000 verses. See Mohl's *Livre des Rois*. Pref. p. lix.

First verse سراينده نامۀ پاستان چنين زد رقم اندرین داستان

Last verse شب و روز با هم بشادي و كام كشيدند پس باده لعل فام

As. Soc. No. 17, 674 pp. folio, written in a clear old hand and embellished with pictures. It appear to me that this is the second volume of this poem. The poet says in the seventh verse.

يکي داستانى کنون از تهور بگويم که افتد در جان توشور

The first half of the poem contains the story of Tamúr. In folio 145th verse of the book is the passage from the Sháh-námah with which the Sám-námah described by Dr. Mohl begins, viz.:

پس آنگه يکي هفته بگذاشتند همه ماتم و سوگ او داشتند

It is very likely that the first part is sometimes considered as a separate work.

(575)

قصه بختيار

(P.)

The story of prince Bakhtyár, a son of the king of Nymrúz, in verses. The poet says that having lost his only son, who he had hoped would be his representative after his death, the plan suggested itself to him to write a poem which would immortalize his name. I am unable to promote his view, having not succeeded in finding his name mentioned in the poem, but he gives us the date, 1019, of the composition.

Beginning بنام خداي کریم و رحيم توانا و داناي وحي کریم

As. Soc. 1414, 152 pp. 15 bayts, it seems that the copyist got tired before he had completed the poem, the MS. ends abruptly in the story of the ninth Wazyr. The prose version of this story has been published by Sir W. Ouseley, London, 1801, and by Kasimirsky (lithographed) Paris, 1839; and translated into French by Baron Lescallier, Paris, 1805.

THE THIRD CHAPTER.

WORKS OF HINDU'STANI POETS.

NOTE.—As the table of contents of *Rékhtah Tadz-kirahs* from p. 195 to p. 306 *suprà* has been alphabetically arranged with a view to facilitate reference, I thought it superfluous to refer to it in this chapter.

(576) نگارستان عشق تصنیف آباد (H.)

The Picture gallery of Love being the *Dyván* of Mahdiy *Hosayn Khán A'bad* a son of *Gholám Ja'far Khán*, collected in 1252.

It contains 232 Ghazals.

Beginning

دو عالم میں یکتا ہی عالم خدا نہیں اپنے بندوں سے غافل خدا

Lithographed Lucnow, *Músawý press*, 1263, 53 pp. 5 *miçra's* in a line. His *Wásókhts* have been separately printed in 1268, 32 pp.

(577) مثنوی مرزا عباس (H.)

The *History of Christ*, in *Rékhtah* verses, by *Nawáb Iqtidár aldawlah Myrzá 'abbás*. I met him at Lucnow in 1849; he was about eighty years of age, and told me that he wrote this poem to show that he was above the prejudices of his contemporaries.

Beginning ہوں میں حمد ایزد پاک

Private collection about 300 pp. of 11 bayts.

- (578) دیوان آبرو (H.)

The Dywán of Najm aldyn *A'brú*.

Contents: Ghazals, 104 pp. of 12 lines; Rubá'ys, &c.

Beginning ایا ہی صبح نیند سوں آنتہ رسمسا ہوا

جامہ گلے میں رات کے پھولوں بسا ہوا

Móty Maḥall, 8vo. written in 1160; As. Soc. No. 154.

- (579) مثنوی محمد مبارک شاہ (H.)

A Mathnawī of Mohammad Mobárak, the takhalluṣ of the poet is not mentioned; he may be identical with *Ābrú*.

Beginning

ہی سزاوار ثفا و باکمال جلوہ گر جسٹہ کیا حسن و جمال

Tópkhānah, an old MS. it contains about 450 verses.

- (580) دیوان آصف (H.)

The Dywán of *Aṣaf aldawlah A'ṣaf*.

Contents: Ghazals about 300 pp.; Rubá'ys and Mokhammas', 170 pp.

Beginning کس قدر رو رو کے شب کرتا تھا مذکور تیرا

دوہی بیمار تیرا خستہ ورنجور تیرا

A Mathnawī of about 100 pp.; Miscellaneous poems, 100 pp.

Móty Maḥall; As. Soc. No. 15, folio.

- (581) دیوان افسوس (H.)

The Dywán of *Myr Shyr 'alyy Afsús*.

Contents: Ghazals, 360 pp. of 12 bayts; Rubá'ys and Qaṣydahs, 30 pp.

Beginning

خدا یا کس طرح ہو وصف مجھ سے تیری صنعت کا

کوشمہ ایک ہی یہ چرخ تیری دست قدرت کا

Móty Mahall, a good copy ; As. Soc. No. 67, a fine copy written during the life time of the poet. The Ghazals are preceded in this copy by Qaṣṣdahs and a short biography, in which it is stated that he derived his descent through the Imám Ja'far from 'alyy. His ancestors were of Khwáf in Persia and the first of them who settled at Nárnawl in India, was Badr aldyn a brother of 'alam aldyn Hájy Khány. The grandfather of Afsós came to Dilly where Afsós was born, but Afsós left his native town when only ten years of age and came with his father to Paṭna, and after the death of his father he went to Lucnow.

(582) منظوم اقدس تصنیف آفتاب (H.)

The most sacred composition being a Mathnawý by the emperor Sháh 'alam, whose takhalluṣ was Aftáb. We are told in the last line that the title is a chronogram, for the date of the completion of the work منظوم this gives 1201. It contains the story of Motzaffar Sháh, king of China. Bg.

حمد خدای عزوجل کیجئے بیان مخلوق جسکے ہیں چہ زمین و چہ آسمان

As. Soc. No. 37 fol. about 1500 pp. of 9 lines, a most splendid copy, probably written for the Royal author.

(583) دیوان آفتاب (H.)

The Dywán of Sháh 'alam II. *Aftáb*. Having neglected to copy the initial line, I transcribe a verse which is also in Luff. Beginning

کیجئے ہمدم بہلا کیونکر نہ شکوہ یارکا ہم تو بزدلی اسکے ہوں وہ یار ہو اغیارکا

Móty Mahall, large Svo. 244 pp. 8 lines, a magnificent copy.

(584) دواء الداء (H.)

Cure for sickness, a Dakhny poem on medicine, probably by Ahmad Sharyf, who was dead in 1082.

It is preceded by a Persian preface in prose of nine lines, and is divided into an endless number of chapters and contains merely recipès. Beginning پهلین لیکر اللہ کا نانہ

As. Soc. No. 51, bound with the Kókshashter, and written in the same hand, 30 pp. In the same volume is another work on medicine of 50 pp., dedicated to Qotob Shah, it begins—

بسم الله الرحمن الرحيم جي هي نافع دافع حق حكيم

(585) مثنوي فرامش ياد (H.)

The Story of Dushmanat Rájah and Sakontala, in verse, by Gholám Ahmad Ahmad, a son of the late Gholám Haydar 'izzat, Ahmad is now alive and resides at Calcutta.

Beginning هزاروں شکر ہی اُس نے نشان کا

Printed, Calcutta, 1849, Svo. 153 pp.

(586) جمجمہ (H.)

Miracles of Christ which he performed on king Jam-jamah, by Ahmad 'ally of Shéorájpúr.

Beginning کروں کس منہ سے میں حمد الہی

Lithographed, Lucnow, s. a. 9 pp. of four columns; Cawnpore, s. a. Masyháy press.

(587) قصہ منصور تصنیف احمد (H.)

The Legend of the martyrdom of Mançúr, a Hindústány saint, in verse by Ahmad 'ally.

Beginning عشق ایک آسیب ہی آشوب زا

Lithographed, Moçtafay press, s. a. 20 pp. of 19 bayts.

(588) دیوان احقر (H.)

The Dywán of Myrzá Jawád 'ally Ahqar, a pupil of Myr Hasan, for whom he expresses the greatest gratitude and affection in a poem, as :

دل لیا ہاتھ میں اس طرح حسن نے احقر اُس کے اشفاق سے دنیا کے الم بھول گیا

Contents: Ghazals a few Maflá's, a poetical epistle, &c.

Beginning میں بلبل خوش خواں ہوں تیری باغ جفا کا
یا رب نہ دیکھانا مجھے موسم تو خزان کا

Móty Maḥall, 128 pp. of 12 bayts, a very carefully written copy with the necessary vowel points; probably an autograph.

(589)

دیوان احسن

(H.)

The Dywán of Myrzá Aḥsan 'alyy Aḥsan.

Contents: three Qaṣṣdahs in praise of 'alyy, of Shujá' aldawlah, Aṣaf aldawlah and Sarfaráz aldawlah; Ghazals, 200 pp. of 10 bayts; seven short Mathnawies entitled بیذرا | مرد ظریف | یک شخص رنگہ باز | بانکہ ظریف | کلہ پز
ذکر خیر و برکت, of the last I find no title, it is in praise of the Governor-General. Beginning of Ghazals:

ایک وصف بیان ہو نہ خداوند جہان کا

Tópkhánah, an old copy; As. Soc. No. 134, copied in 1227 from the autograph under the superintendence of Qamar aldyn Khán Qamar, who was familiarly called Myrzá Hájy.

(590)

لعل گوهر تصنیف عاجز

(H.)

The Story of Lál and Gawhar, by 'ájiz, in Dakhny verses.

Beginning الہی دے مجھے رنگیں بیانی

As. Soc. No. 158, 29 pp. of 17 bayts copied in 1181. In the same volume is a Persian Mathnawý, containing the same story and possibly by the same author.

Beginning الہی بکمال مہربانی

(591)

سرپا سوز تصنیف اختر

(H.)

From top to toe on fire, a Mathnawý by the Qádhíy Mohammad Čádiq Khán of Hooghly, whose takhalluṣ is Akhtar, composed in 1231. He is still alive and is the author of the صبح صادق an autobiography in elegant

Persian prose, محمد حیدری or the praises of Ghaziyy aldyn Haydar. These two works are printed but his Tadzkirah of Persian poets, which is said to be very valuable, and his Inshá which has the title of *Haft Akhtar*, are not printed. The Sarápá contains about 650 verses.

Bg. خلق عالم سے مدعا ہی عشق مظہر ذات کبریا ہی عشق
Lithographed, Lucnow, Masyháy press, s. a. 8vo. 18 pp. of 38 bayts.

(592) دیوان اختر (H.)

Dywán of Myr Akbar 'alyy *Akhtar*.

Contents : Qaṣydahs, &c. 30 pp.; Ghazals, 738 pp. of 12 bayts; miscellaneous poems, 100 pp. Beginning of Ghazals سر دیوان پر حمد خدا اول رقم کرنا

Private collection, a fine copy in folio.

(593) قصاید علی حیدر (H.)

Qaṣydahs in praise of the Imáms, by Naṣyr aldyn Haydar, king of Oudh (see p. 196 *suprà*) who had the takhalluṣ of 'alyy Haydar or 'alyy.

Beginning عرش اعلیٰ پہ اجی کیا ہی مبارکبادی
 ساری عالم میں مچی کیا ہی مبارکبادی

Faraḥ-bakhsh, 600 pp. of 3 bayts, a splendid copy. In the Tóp-khánah is a volume containing a poetical version of episodes of the sacred history of the Shy'ahs, as روایت زن یہودی ! روایت معجزہ ! روایت شیبہ ساخن حضرت عباس &c. also some elegies.

(594) واسوخت امانت (H.)

A Wásókht of 307 stanzas by Amánat.

Beginning عشق کے حال سے یارب کوئی آگاہ نہو

باروں اُس راہ میں رکھ کر کوئی گمراہ نہو

Lithographed, Lucnow, in the مجموع واسوخت, 1263, 38 pp.

(595) یوسف و زلیخا تصنیف امین (H.)

The Story of the Loves of Yúsof and Zalykhá, in Dakhny verses, by Shaykh Mohammad Aryn *Aryn*, composed during the reign of Awranzéb in 1109. Bg.

اول تعریف سن خالق کی ای یار کہ وی دونوں جگت کا ہی کرنہار

As. Soc. No. 221, upwards of 300 pp. of 15 bayts.

(596) نجات نامہ (H.)

The Book of Salvation, a Mathnawý, by Mohammad Aryn Ayághy. The language is obsolete.

Bg. اول کچھ نقبہ وہ ترنگار تھا دونو جگ کو پیدا کرنہار تھا

Tópkhánah, 16 pp. of 15 bayts.

(597) معارج الفضائل تصنیف امیر (H.)

The Miracles of the Imáms, a poem by Munshiy Motzaffar 'alyy *Asyr* of Améty not far from Agra, he came with his father at the age of ten years to Lucnow where he still resides. His uncle Sayyid 'alyy translated the جلال العیون into Persian verse. The Ma'árij is divided into fourteen chapters فصل and was composed under Amjad 'alyy Sháh. Beginning خداوند لوح و قلم

Lithographed, Cawnpore, 1267, 299 pages. In one instance, his takhalluq is spelled Amyr. In 1263 a مثنوی امیر of 36 pp. has been published, which is probably by the same author.

(598) دیوان آتش (H.)

The Dywán of Khwájah Haydar 'alyy *A'tish* of Lucnow, he wrote also Persian verses, he died in 1263, there are chronograms on his death by Motzaffar 'alyy *Asyr*, *Fawq*, and Munshiy Ashraf 'alyy *Ashraf*.

His poems are divided into two Dywāns, the first fills 250 pp. and the second 56 pp. Beginning

حباب آسا میں دم بھرتا ہوں تیری آشنائیکا
نہایت غم ہی اس قطرہ کو دریا کی جدائی کا

Lithographed, Lucnow, Mohammady press, 1261 8vo. also 1263, the hāshiyah is covered with text. The Kullyyāt of Atish have been lithographed in 1268, 293 pp. the margin covered with text.

(599) دیوان اظفري (H.)

The Dywān of Moḥammad Tzahyr aldyn 'ally-bakht *Atzfary*, a descendant of the emperor Awrangzēb. He flourished in 1211.

Contents: Ghazals and a few Rubā'ys.

Bg. ہنایے ہت نے تیرے مار ڈالا جزا نظریں ہمیں بیدار ڈالا

Móty Mahall, 68 pp. of 12 lines, extracts from his Dywān—about 400 verses of Ghazals,—form an appendix to his Memoirs.

(600) دیوان بقا (H.)

The Dywān of Shaykh Moḥammad Baqá Allah *Baqá*. It contains only Ghazals and begins:

قلم صفت میں پس از مراتب بدن ثنا میں تیرے کہ پایا

As. Soc. No. 164, 54 pp. of 13 bayts, a fine copy.

(601) دیوان بیدار (H.)

The Dywān of Bédár, see Nos. 170—173.

Contents: Ghazals and a few Rubā'ys. Beginning

ہم پہ سو ظالم و ستم کیجئے گا ایلک ملنے کو نہ کم کیجئے گا

Tópkhānah, an old copy, about 70 pp. of 20 lines.

(602) پہیلی ریختہ تصنیف بسمیل (H.)

A Collection of Riddles in verse, collected by Bismil, and dedicated to Aḥaf aldawlah. Beginning

آصف الدولہ آن وزیر کبیر جسکا جگ میں کوئی نہیں ہی نظیر

Tópkhánah, in the shape of an album, containing about 500 Riddles. Specimen

کیا ہی وہ جگ میں ہو وہی جو رواں اُسکے تئیں جانتے تھے پدرو جوان
آدھا ہی انگشت آدھا موتی نام کی چیز دیکھوں کیا ہوتی

"What is half coal and half pearl? Answer—Kólú (a plough) the first syllable being half of kólah coal, and the second half of lúlú pearl."

(603) پہیلی ریختہ تصنیف بسل (H.)

Another collection of Riddles by the same author. Bg. عقل کا یہ سوال تھا طبع سے التیام دو کئے پہیلی ایک جامع کر انصرام دو

Tópkhánah, about 100 pp. of 12 bayts, each riddle has, on an average, four bayts.

(604) معراج نامہ تصنیف سید بلاقی (H.)

Mohammad's transfiguration and death, being a poem by Sayyid Buláqy. First verse

اول نام اللہ بولوں ابد نذا اور صفت اُسکی کروں بیعد
کہ سید بلاقی نبی کا غلام قصہ یہ کیا تجبہ لطف سوں تمام Last v.

Two copies are in the Tópkhánah and one in the Móty Mahall, the poem has about 1000 verses.

(605) دیوان صادق علی صادق (H.)

The Dywán of Čádiq 'alyy Čádiq. He was in the service of Gháziy aldyn Haydar, and being an exquisite penman, he copied several books for him, some of which are preserved in the Farah-bakhsh library.

Contents: short Mathnawies, Qačydašs, Fards and Qit'ahs, one is a felicitation on the accession of his patron.

Bg. الہی وصف قبرا کب بیاں ہو اگر ہر مومیرے تن پر زبان ہو

Faraḥ-bakhsh, about 300 pp. of 8 bayts, an autograph. In the Mótý Maḥall, 72 pp. of 3 bayts, is a collection of poems of this author containing translations of Arabic verses into Persian poetry, also Hindústānī and Panjáby poems and some Dóhrah. Bg.

بنادی بالقصریح یا الہی اقلنی عسرتی واسترعیوبی

(606) دیوان صاحب قران (H.)

The Dywán of Čáhib Qirán, who was commonly called Shá'ire foḥsh-gó, a contemporary of Sa'adat 'ally Khán.

Contents: Ghazals; at the end a few Rubá'ys.

Beginning یہ حسن خدا داد ہی یا نور کا جہمکا
عالم سے جمال اُسکا نظر اتا ہی جہمکا

Faraḥ-bakhsh, 250 pp. of 12 bayts.

(607) قصہ مہر و ماہ تصنیف صالح (H.)

The Sun and the Moon, a mystical poem of 1,480 verses, by Čáliḥ, composed in 1133.

Beginning

اول وصف بولوں بزم خدا ہی قیوم چودہ طبق میں سدا
Tópkhánah.

(608) دیوان صحبت (H.)

The Dywán of Čoḥbat. It contains merely Ghazals.

Beginning نیا دم توردیکھا ہم نے اُس مہ و ش کے گھایل کا
کہ اُسکے زخم پر لگتا ہی پہا ماہ کامل کا

Faraḥ-bakhsh, 90 pp. of 16 bayts bound with the Dywán of Inshá. Though in the note which I have taken of this book, the name of the poet is written Čoḥbat, it is very possible that it is a mistake for Maḥabbat.

(609) مرثیہ صوفی (H.)

A Marthiyah of 70 bayts by Čúfy.

Beginning یا رسول عربی اج نواسے کا
Tópkhánah.

(610) درن (H.)

The Dywán of Myr Dard, he is the only Hindústány poet whose mystical poems are worth reading.

Beginning مقدر همیں کب تیری صفونکی رقم کا

Lithographed at Dilly, 1847, 141 pp. This edition was made at my request by Mawlawy Imám-bakhsh. He has conscientiously executed his task, and has indicated the metre of every poem.

(611) مثنوی نظم گهر (H.)

The Stringing of Pearls, a story in verse, by Mawlawy Gholám Dhámin. The title is a chronogram for 1215.

Bg. ہی عالم کی تجھے شاہی الہی ازل سے تا ابد تیری ہی شاہی

Private collection A, 130 pp. of 13 lines.

(612) معراج نامہ ضمیر (H.)

The Transfiguration of the Prophet, a Mathnawý by Dhamyr composed in 1227, the chronogram is فیضان شاه. The author was still alive and resided at Lucnow when I was in that city in 1848.

Beginning کروں حمد پرور دگار قدیر کریم و رحیم و سمیع و بصیر

Tópkhánah, 94 pp. of 17 bayts.

(613) مثنوی ضمیر (H.)

Mathnawý of Dhamyr.

It contains chiefly an account of the miracles of the Imáms, &c.

Beginning احمد الله جل اكرامه اشكر الله عم انعامه

Private collection, B. 300 pp. 11 verses. Farah-bakhsh library, 244 pp. of 15 bayts.

- (614) نان و نمک تصنیف فصیح (H.)

Bread and Salt, a Mathnawī in imitation of the poem of Bahāy, by Ja'far 'alyy Faṣyḥ. Beginning

مصرع برجسته بسم الله هی به لائانی خدا اگا هی

Lithographed, Lucnow, Moḥammady press, 1262, edited by Myrzā 'alyy, 35 pp. of 34 bayts.

- (615) دیوان فارغ (H.)

The Dywān of Fārigh Shāh *Fārigh*, it contains only Ghazals. Beginning چمکا تھا ٹک نقاب سے جب برق نور کا

Private collection, about 200 pp. of 12 bayts.

- (616) گلزار نشاط تصنیف فتح علی (H.)

The Garden of Light, a Mathnawī by Fatḥ 'alyy a son of Pyr 'alyy Shaykh Anṣāry, composed in 1847 and dedicated to Capt. Dundas and T. Andrews of *Jālawn*.

It is divided into five chapters چمن containing legends of saints, moral advice, anecdotes, witty sayings and an account of great poets کبیش.

Beginning ہی نداء نخلبند کا بقات تازگی بخش گلستان حیات

Lithographed, Lucnow, Moṭṭafāy press, 1264, 36 pp. of 40 bayts.

- (617) قصہ رضوان شاہ تصنیف فیاض (H.)

Story of Ridhwān Shāh (emperor of China), composed by Fāyidh in 1094, in *Dakhny* verses. Beginning

اول ناوں حق کا لے بولوں سخن بدرون آسکی توحید کہولوں دھن

As. Soc. No. 124, 280 pp. of 9 bayts.

(618)

چشمه فیض

(H.)

A translation of Faryd aldyn 'attār's Book of Counsels, by Myr Mo'yn aldyn *Faydh*, a son of Fakhr aldyn b. Zayn al'ābidyn. He was a *Hasany* Sayyid and his ancestors, he informs us, were of Samarqand, but eleven or twelve generations ago they settled in old Dilly and were men of importance. On the fall of Dilly he settled at Ghāziypūr, where he made the acquaintance of Dr. Gilchrist, this great patron of Hindústāny literature took him to Calcutta, and on his request he made in 1218 = A. D. 1803, this translation. Bg.

شکر کرايدل خدائي پاک کا هي جو ايمان بخش مشيت خاك کا

As. Soc. No. 91, an autograph, written in 1219, about 100 pp. of 13 bayts.

(619)

ديوان فدوي

(H.)

The Dywān of Sayyid Fadhl 'alyy *Fidwiy* of Dilly.

Contents: a short preface in verse; Ghazals, 437 pp. of 11 bayts; miscellaneous poems, 120 pp.

Beginning of Ghazals هر نقشه کشی حق کی سوا ممکنات کا

As. Soc. No. 135, a good copy written in 1228.

(620)

ديوان فغان

(H.)

The Dywān of Ashraf 'alyy Khān Tzaryf almulk *Fighān*.

Contents: Ghazals, 200 pp. of 10 bayts and a few Qaṣydahs (and one or two Persian satyres), &c. Bg.

پسند خاطر آمد ازین دنیا و مافیها ادای خنده ساغر صدائی گریه مینا

Tópkhānah, a very fine copy.

- (621) طوطی نامہ تصنیف غواصی (H.)

The Tales of a Parrot, put into Dakhny verse and dedicated to 'abd Allah Pádsháh of the Qotobsháhian dynasty by Mawláná Ghawwácy.

Beginning

خدایا جو دانا ہی تو غیب کا ہی ستار بندیاں کی عیب کا

As. Soc. No. 18, about 400 pp. of 13 bayts, a good copy.

- (622) دیوان گویا (H.)

The Dywán of Gúyá, collected in 1245.

Contents: three Qačydahs in praise of 'alyy, Načyr aldyn Haydar and Ghazi aldyn Haydar.

Bg.

برنگ گل جسے اب دیکھتی وہ خندان ہی

بہار عیش سے ہندوستان گلستان ہی

Ghazals, 104 pp. of 20 bayts; a Pushtú poem, Tarjy-bands, Marthiyahs, Rubá'ys, &c.

Beginning

کیا کیا کروں میں شکر خدای قدیر کا بخشا ہی اس فقیر کو ربہ امیر کا

Tópkhánah, I believe this Dywán has been lithographed.

- (623) مثنوی ہشت گلزار تصنیف حقیقت (H.)

The Story of Bahrám-gúr in Rékhtah verse by Sháh Hosayn Haqyqat composed in 1225.

Beginning ای فرازند لوائی وجود

Lithographed, Cawnpore, Močtafāy press, 1268, 108 pp. of four columns.

- (624) دیوان خواجہ حسن (H.)

The Dywán of Khwájah Hasan.

Contents: Ghazals about 250 pp. of 14 bayts; Mo-khammas', Rubá'ys, and Qif'ahs—among them a chronogram for 1193, about 50 pp.

Beginning رحمت کے ابر میں جو کہتا قدیم کا

As. Soc. No. 117.

(625) دیوان حسن (H. P.)

The Dywán of Myr Gholám Hasan Hasan.

Contents : a preface in Persian prose, in which he mentions Sawdá and Myr Taqyy, 4 pp.; Qačydahs in praise of Ačáf aldawlah, Sálár-jang, &c. 18 pp.; Ghazals, 256 pp.; miscellaneous poems, 190 pp. Bg. of Ghazals :

گر کہینچی رقم کچھ تیری وحدت کے بیانکا
تو چاہئے خامہ بھی اُسے ایک زبانکا

Móty Maħall; another copy in the same collection, without preface, written in a bad hand, with many erasures and corrections, is apparently an autograph. At the end is written in red ink, but it is not certain whether in the same hand ذرا حجب اور پنجشنبہ سنہ ۱۱۹۲ "Faydhábád, Thursday, 25th Dzú-lhajj, 1192." This copy contains also some Persian Rubá'ys.

(626) سحرالبیان (H.)

Sorcery of Eloquence, a Mathnawý of Myr Hasan, composed in 1193. It is usually called Badre Monyr or Myr Hasan Mathnawý, and is considered the best poem in the Hindústáný language. Beginning

کروں پہلے توحید یزداں رقم جھکا جسکے سجدہ میں اول قلم

It has been frequently printed, Calcutta, 1805, 4to. 1265 &c.; Lithographed, Lucnow, Moçtafá press, 1261, 108 pp. of 21 bayts; Masyháy press, 1262. In the Tópkhánah, 30 pp. of 6 bayts is a Mathnawý of Myr Hasan in praise of Ačáf aldawlah, followed by nine Ghazals. Beginning

لکھوں میں کیا ثناء حمد رزاق کہ گویائی کی طاقت ہی یہاں طاق

(627) دیوان حسرت (H.)

The Dywán of Ja'far 'alyy Hasrat.

Contents : Ghazals, 246 pp. of 13 bayts. Bg.

کیا حمد کہوں تیری مجھے کچھ نہیں یارا یا من خلق الخلق ولیک و نهارا

Rubá'ys and Mokhammas', 80 pp. of 10 bayts, among them are chronograms, the last is for 1182, when he collected the first Dywán.

تاریخ بھی ہی میری اس دیوان کی کل طے بہ ہوا تمام باب صنعت

Qacydahs in praise of the Imáms, Aḥaf aldawlah, &c. 36 pp.

Beginning

سبحہ سجادہ اسلام و حرم چاروں ایک درس تھا مکتب میں مجھ کو

Tarkyb-bands, &c. 52 pp. ; a Sáqiyy-námah and a Satyre (a Mathnawý) against a physician, 20 pp. After this follows the second Dywán containing Ghazals, 200 pp. ; Rubá'ys, &c. 62 pp.

Beginning

ہی لایق حمد و شکروہ ذات اباد کئی جس نے بہ خرابات

The Loves of *Totá Rám* and *Shakar-pára* a Mathnawý which has the title of *Túty-námah* about 160 pp. Bg.

یا الہی بہ عشق خانہ خواب کس نے مانگا تھا یاں کسے تھی تاب

Farah-baksh, a splendid copy; *Tópkhánah*, containing only the first Dywán; *Móty Maḥall*, containing only the Ghazals of the first Dywán; As. Soc. No. 284, containing merely the Mathnawý written in 1216.

(628)

دیوان زادہ حاتم

(H.)

The Abridged Dywán of *Hatim* (see pp. 422 and 235 *suprà*).

Contents: a preface; Ghazals, 212 pp. of 13 bayts; miscellaneous poems, 76 pp. He gives us the date of every poem in the heading.

Beginning

کیا ہے قاصر زبان توحید و حمد کبریا
جنی کن کے حرف میں کونین کو پیدا کیا

Móty Maḥall, the autograph written in 1179. My notice of this valuable MS. is not as complete as it ought to be, having unfortunately neglected to copy the list of his pupils, and the earliest dates of his poems; I insert here the preface.

بعد حمد الهی و نعت رسالت پناهی معروض میدارد فقیر خاکپای درویشان و خوشه چین خرمن سخنوران هیچ مدان عالم بصورت محتاج بمعنی حاتم که از سنه ۱۱۲۹ تا سنه ۱۱۶۹ که چهل سال باشد نقد عمر درین فن صرف نموده هنوز تربیت طلب و جای استاد خالی دارد در شعر فارسی پیروی مرزا صایب است و در ریخته ولی را استاد میداند اول کسی که درین فن دیوان ترتیب نمود او بود فقیر دیوان قدیم پیش از نادرشاهی در بلاد هند مشهور دارد و بعد ترتیب آن تا امروز که سنه سوم عزیز الدین عالم گیر ثانی پادشاه باشد هر طب و وایس که از زبان این بی زبان برآمده داخل دیوان قدیم نموده کلیات مرتب ساخته از هر ردیف دوسه غزلی و از هر غزل دوسه بیتلی و رای مناقب و مرثیه و چند مخمس و مثنوی از دیوان قدیم نیز داخل نموده به دیوان زاده مخاطب ساخته و سرخی غزلیات به سه قسم بقید قلم آورد یکی طرحی دوم فرمایشی سوم جوابی قانع فریق آن معلوم گردد و معاصران فقیر شاه مبارک آبرو و شرف الدین مضمون و مرزاجان جانان مظفر و شیخ احسن الله و امیر شاکر ناجی و غلام مصطفی یک رنگ است و لفظ در و برو از او که فعل و حرف باشد بنده در دیوان قدیم خود تقید دارد در بقول از ده دوازده سال اکثر الفاظ را از نظر انداخته لسان عربی و زبان فارسی که قریب الفهم و کثیر الاستعمال باشد و روزمره دهلی که مرزایان هند و فصیحان هند در محاوره دارند منظور داشته *

زبان هر دیار بهندوی که آنرا بهاکها گویند موقوف کرده محض روزمره که عام فهم و خاص پسند بود اختیار نمود شمه ازان الفاظ که تقید دارد به بیان می ارد چنانچه عربی و فارسی مثلا تسبیح را تسبی و صحیح را صحی و بیگانه را بگانه و دیوانه را دوانه و مانند آن بطور عامه یا متحرک را ساکن و ساکن را متحرک چنانچه مَرَض را مَرَض و غرض را غرض و مانند آن با الفاظ هندی که نین و جک و نت و بسر و غیره آنچه باشد یا لفظ مار و موا و ازین قبیل که برخورد قباحتی لازم آید یا بجای می سنی یا آدهر را آوده و کدهر را کیده و در آن زیادتی حرف باشد یا بجای پریه یا بهان یان ووهان را وان که در مخرج تنگ بود یا کسر و فتح و ضم در قافیه یا قافیه راء فارسی باراء هندی چنانچه گهوزا و بورا و دهز و سرو مانند آن مگر های هوز را بدل کردن به الف که از عام تا خاص در محاوره دارند بنده درین امر بمقتابت جمهور مجبور است چنانچه بنده را بنده و پرده را پردا و آنچه ازین قبیل باشد و این قاعده را تا کجا شرح دهد غرض که خلاف محاوره و غیر مصطلح و غلطی روزمره و نقصان فصاحت را دخل نباشد و درین مختصر الفاظ مذکوره انشاء الله تعالی نخواهد بود مگر در اشعار دیوان قدیم که از سنه معلوم خواهد شد و اگر اتفاقا در اشعار دیوان جدید بر خذ ما صفا و دع ماکر نظر نموده از خطا در گذردن و انصاف را از دست ندهند *

(629) دیوان ہوس (H.)

The Dywān of Myrzā Taqyy *Hawas*.

Contents : Qaṣydahs in praise of Ghāziy aldyn *Haydar*,
24 pp. of 12 bayts. Beginning

نوجوانان چمن مژدہ کہ ہی عالمگیر خبر جشن جلوس شہ فیروزہ سرور

Ghazals : 225 pp. of 14 bayts ; Rubá'ys, &c. 24 bayts.

بہر معنی مینہ جب کانڈ کو نور افشاں کیا
مطالع صبح قیامت مطالع دیوان کیا

The Loves of Majnún and Laylá, a Mathnawý, 128
pp. of 16 bayts. Beginning

ای کاشف سر عشق جاں سوز زینت دہ شمع محفل افروز

Móty Maḥall, a good copy ; the Mathnawý has been lithographed
Lucnow, Moṣṭafáý, 1261, 79 pp. the margin covered with text. In
the Móty Maḥall, 60 pp. of 16 bayts, is an old Hindy version of
Laylá Majnún which begins—

هر هر بالک کہیں کہانی لیلی پریت کیس سوں ٹہانی

(630) اشعار ریختہ غازی الدین حیدر (H.)

Rékhtah poems by Ghāziy aldyn *Haydar* (see p. 196
suprà). Most of them are in praise of the Imáms, and
so bad as to bear internal evidence that they are genuine
productions of a king.

عرش برین بر ہی آج یہی مبارکبادی
پیدا ہوئی ہیں آج شہ مہدی ہادی

Faraḥ-bakhsh, about 200 pp. of 4 bayts, very splendid.

(631) ہفت پیکر تصنیف حیدری (H.)

Haft Paykar a Mathnawý by *Haydar-bakhsh Haydary*
composed in 1220. Myrzā Kátzim 'alyy *Jowán* made a
chronogram on that date : جان تازہ ہفت پیکر یہہ ہوئی

Bg. حمد اسکی جس نے ہیں پیدا کئے ہفت پیکر ہفت گنبد کے لئے

As. Soc. No. 72, about 600 pp. of 13 bayts.

(632) کلیات قصاید حسام (H.)

The Qaṣydaḥs of Sayyid *Hosām* 'alyy, a son of Sa'adat 'alyy a pupil of Karāmat Allah Khān *Farrokh*, both the poet and his teacher are still alive. Most of the Qaṣydaḥs are in praise of the Imāms.

Beginning هی صفات قل هو الله احد ربنا تجی

Lithographed, Lucnow, s. a. 215 pp.

(633) دیوان حسینی (H.)

The Dywān of Hāshim 'alyy *Hosayny*. It contains only marthiyahs and poems in praise of the Imāms.

Beginning ابتدا هرنامه و هر کام کا واجب ایا ذکر تیری نام کا

Tópkhānah, about 100 pp. of 15 bayts.

(634) مرثیہ های هوشدار (H.)

Marthiyahs of Hóshdār.

Beginning بدن پر زخم ستم زن میں اُنہائی جو حسین

Tópkhānah, 17 pp. of 9 bayts.

(635) پدماوت تصنیف عبرت و عشرت (H.)

The Loves of Ratan and Padmāwat, by Myr Dhiyá aldyn 'alyy 'ibrat of Dilly. He died at Rámpúr when he had completed only the fourth part of the poem. Myr Gholām 'alyy 'ishrat of Bareilly, a pupil of Myrzá 'alyy Luff came to Rámpúr, and at the request of Myr Qudrat Allah *Shawq* whose Moshá'arahs he used to frequent, he completed the poem in 1211. The chronogram is تصنیف دو شاعر.

Beginning جسم و عشق کی دریای پر طوفان میں لایا ہی

The printed copy begins ہر ایک صورت میں آکر وہ نیا جاوہ دکھاتا ہی

As. Soc. No. 296, about 250 pp. of 17 bayts. It has been lithographed, Cawnpore, Moçtafāy press, 1268, 77 pp. of four columns. A poem of the same title and contents has been composed in 947 in Hindy by Malik Moḥammad Jāsy, who flourished under Shér Sháh, it contains about 6,500 verses and begins سوروں آدا يك کرتارو. The original is in Sanscrit.

(636) کلشن عشق تصنیف امام (H.)

The Rose Garden of Love, a Mathnawī by Imám.

Beginning روان ای خامہ روشن بیاں ہو

Lithographed, Cawnpore, 1267, 13 pp.

(637) کلیات انشا (H. P.)

Complete Hindústānī and Persian poetical works of Inshā Allāh Khān *Inshā*.

Contents: Persian poems, 28 pp. of 15 bayts.

Beginning ای زانعام تو باشد غنچه امکان ما

Rékhtah poems, about 100 pp.

Beginning مرے مالک نے مرے حق میں یہ احسان کیا

شیر و برنج, a Persian Mathnawī in imitation of that of Bahāy (see p. 368 *suprà*) 50 pp. of 15 bayts.

Beginning بسمك المحمود يارب الفلك

Persian Ghazals, 42 pp.

Beginning ای عشق قطع کردہ رہ سلسبیل را

Rékhtah Ghazals, 280 pp.

Beginning صنما برب کریم بہاں تیرے ہیں یہ مبتلا

Rubā'ys, &c. 8 pp.; Qaçydahs in praise of the Imáms, &c. 48 pp.; Ghazals consisting of words without diacritical points, 14 pp.; another batch of Ghazals, Mathnawys, among them, one which has the title سحر حلال

and has a double rhyme and metre. Some of his poems are in the dialect of ladies and some in the dialect of Faqyrs, &c.

Móty Ma'all, a beautiful copy; a very good copy is in possession of Mawlawy Mo'hammad Wajyh. In the Móty Ma'all is also a Mathnawý by Inshá, which has the title of مرقعنامه and in which a cock-fight is celebrated, 30 pp. of 4 bayts, written in 1210. Bg.

حمد می فریض اسکی وقت مگر جینے کاتی ہیں مرغ روح ے پر

(638) سلك نور تصنيف محمد اسمعيل (H.)

The Thread of Light, a Mathnawý by Mo'hammad Isma'yl of Dilly, a nephew of Sháh 'abd al'azyz. He was a great fanatic, and according to some of his acquaintances, a great impostor (see Journal of the Royal As. Soc. London, Vol. XIII. Part 2, and Zeitschrift d. deutschen morgl. Gesellsch. Vol. VII. p. 453). When the Afgháns were at war with the Sikhs, he fought in the ranks of the former and was killed. He was a learned man, and his other writings will be described in their places. About 250 verses. Beginning الہی ترا نام کیا خوب ہی

Lithographed, Calcutta, 1269, 21 pp., also at Lucnow.

(639) تحفہ جعفری (H.)

A Mathnawý of Myrzá Hasan 'ally *Ja'fary*, who is still alive. It contains legends, reflections on moral subjects, &c. Beginning

دلآکر تو حمد خدای و دود کہ ہی جسم و جاں کا اسی سے وجوں

Lithographed, Lucnow, Haydary press, 1262, pp. 104. On the margin is another Mathnawý of similar contents. Beginning

پلا سا قیادہ ملی خوشگوار

(640) دیوان میر یار علی (H.)

The Dywān of Myr Yār 'alyy *Jān Čāhib*. He resides at Lucnow, and is a very favourite poet. His Dywān is in the language of the ladies of the Mahalls of Dilly and Lucnow, which is considered the most idiomatic Hindústāny.

Beginning شان میں اللہ کی مطاع وہ ہو دیوان کا

Lithographed, Lucnow, 1262, Mortadhawy press, 85 pp., the margin covered with text; Haydary press, 1262, with the فائده عجائب in the margin.

(641) دیوان جرأت (H.)

The Dywān of Qalandar-bakhsh *Jorāt*.

Contents: Ghazals, 630 pp. of 12 bayts; Fards, Rubā'ys, Haftbands, Satyres, &c. 194 pp. Beginning

نالہٴ موزونسے مصرع آہ کا چسپاں ہوا زور بہ بردن اپنا مطاع دیوان ہوا

Two Mathnawies of 62 and 32 pp., the latter was composed in 1225.

Chronogram

جرات گیا میں فکر میں تاریخ کے جوهیں ائی ندا کہ ہنچہ شیر خدا ہی یہ

Móty Mahall, a good copy; College of Fort William, in this copy are also several Marthiyahs.

(642) گل دستہ سخن تصنیف جوش (H.)

The Dywān of Akmad Hasan Khān who is familiarly called Achchhé Čāhib and has the takhalluṣ of Jōsh. He resides at Lucnow. The title is a chronogram for 1269.

Beginning ہوا ہی آسکے در تک یہ طریق اپنا رسائیکا

Lithographed, Cawnpore, 1269, 34 pp.

(643) باره ماسا (H.)

The Bárah-másá, a poetical description of the year in Hindústán, by Myrzá Kátzim 'ally Jowán, composed in 1217.

جو مخلوقات مہ سے نا بمانی Beginning

Printed, Calcutta, 1812, 8vo. 105 pp. of 16 bayts.

(644) محشر نامہ تصنیف محمد جیوان (H.)

The Book of Resurrection, a Mathnaw by Mohammad Jywan of Jhejher, who was familiarly called Maḥbúbe 'álam. It treats on the principles of the Sunny faith. He says at the end of the book with regard to the date

فقہ ہندی کو مومنان انوزبان پریاد مسئلہ اوی دین کا مول نہوی فساد
سن ہزار چوتھی بیچ رمضان اورنگ شاہ کے دور میں نسخہ ہوا نظام

اللہ مولیٰ پاک ہی جو جگت سرجن ہار Beginning

جن دہایار صدق سوں سوئی اتری ہار

Móty Maḥall, about 150 pp. of 15 bayts. I strongly suspect that the title of this book is not محشر نامہ but فقہ ہندی. There is another poem, 20 pp. of 15 bayts, by the same author, which treats on the last judgment, and has the title of محشرنامہ. It begins: رہا میرا ایک توں ناٹیں کوئی دوجا تجھسا سائیں چھاڈ کر کس لاوں پوجا. He is also the author of a biography of Moḥammad and other episodes of the sacred history of the Sunnies, in verse, about 100 pp. of 15 bayts, it has the title of درد نامہ and begins نام جپو میں نبہل نام. He has also written two very short poems, one is called رحمان کا خواب نامہ پیغمبر.

شکر حق کہتا ہوں پہلی بات میں Beginning
دھیر نامہ بی بی فاطمہ خاتون and the other

(645) دیوان کبیر (H.)

The Dywán of Hakym Kabyr 'ally Kabyr.

Contents: Ghazals, 166 pp. of 19 bayts; Mokhammas' and Rubá'ys, 26 pp.: a Mathnaw on the preservation of health سترہ ضروریہ, 18 pp.; a Qaṣydah, &c. 20 pp.

Beginning کوئی حشمت جہانمیں اور کوئی جاہ لے آیا
میں ساتھ اپنے تیرا ہی نام یا اللہ لے آیا

As. Soc. No. 259, a good copy.

(646) دیوان کمال (H.)

The Dywán of Kamál. It contains merely Ghazals.

Beginning الہی حمد ہی تیری کوئی مقدور انسان کا
ادائی شکر ہوئی مور سے کیونکر سلیمان کا

Móty Mahall, 26 pp. of 12 bayts, probably an autograph.

(647) دلہن نامہ و شہادت نامہ وغیرہ تصنیف کریم (H.)

The Bride Book (i. e. the marriage of Hosayn) and the book of his martyrdom, and three other short Mathnawies, by 'abd al-Karym Karym who is alive.

Beginning ہی اُسکو حمد جو قادر توانا

Lithographed, Dilly, 1269, 24 pp. the margin covered with text.

(648) مثنوی خوجم (H.)

The Story of Shamshád Sháh, a Mathnawiy by Khwájah Sultán *Khójam*, dedicated to Sa'ádat 'alyy Khán. Bg.

غرض ذات اُسکی ہی وہ بے بیان کیا جس نے ایک کن سے پیدا جہان

Tópkhánah, about 100 pp. of 13 bayts.

(649) سپاہی زادہ تصنیف خوشدل (H.)

The Soldier's Child, a Thug story by Khóshdil. He informs us that he heard the story from Bhikháry Dás of Bijnaur.

Beginning الہی دے مجھے توفیق تقریر

Lithographed, Lucnow, in the Sultán almatábi' s. a.

(650) پہیلی امیر خسرو (H.)

Enigmas ascribed to Myr Khosraw (see pp. 465, 250 *suprà* and Journ As. Soc. Beng. Vol. 21 p. 516.) Specimens:

کوئی تلے کچنل پکارے ھای دیا مجھے بامن مارے — کہڑیال

“Under the house the metallic mixture exclaims: the Brahmin has struck me—A bell.”

کاٹھہ کا گھوڑا لوٹے کا لغام چل میاں گہرے بھئی تیرا کام — کہڑیا

A wooden horse and an iron bridle: go on, Mr. horse, this is your work—A khurpá.

کالے بہار پر ٹلوا ناچے — استرا

On the black mountain dances a black imp—A razor for shaving the head.

Tópkhánah, ten or twelve little volumes containing in all about 200 enigmas, for a further account of collections of enigmas see Hindústány prose.

(H.) خوبترنگ و امواج خوبی تصنیف خوب (651)

A Mystical Mathnawý in the Gujrátý dialect, by Kamál aldyn Mohámmad Shabistány, whose takhalluṣ was Khúb, composed in 986. In 990 he wrote a Persian translation and commentary on it, and called it امواج خوبی. Beginning of the poem:

وجود مطلق از هر قید بد باک انیت انداران چون خمردرناک

Bg. of the Commentary بسم الله کہوں جیت ذات

Móty Maḥall, a fine old copy, 390 pp. of 15 lines.

(H.) واسوخت قیصر (652)

A Wásókht of Qaysar.

دل کا ہے ذکر نہ واقف تھا دل آزار سے Beginning

Printed Dilly, 1849, in the collection of Wásókhts. This collection contains also Wásókhts of the following poets: Mahdiy Hosayn Khán *Abád*, Shawq a pupil of Muḥṣafy, Myán Firáq, Jawlán, Imám-bakhsh *Násikh*, Myrzá 'alyy Khán Shaydá a son of Nawáb Ramadhán 'alyy Khán, Fath aldawlah Bakhshy almulk Myrzá Mohámmad Ridhá *Barq*, Myrzá Qásim 'alyy *Riqqat*, Myán *Mojrim*, Nawáb Bahádur *Dzakyy* a son of Myrzá Haydar, Hakym

Taḡadduq Hosayn, familiarly called *Nawáb Myrzá*, *Myrzá Mohámmad Hílál* a son of *Myrzá Hájj*, *Sawdá*. A collection of *Wásókhts* of 21 poets has also been printed at *Lucnow*, *Hosany press*, 1263, 1265.

(653) دیوان محبت (H.)

Dywán of Mahabbat Khán Mahabbat.

Contents: *Ghazals*, *Rubá'ys*, &c. about 400 pp. of 14 bayts. Beginning

ہوتا ہی ابھی حاصل سب کام محبت کا دی اسکو خداوند اتوجام محبت کا

A *Mathnawī*, containing the story of *Sysy* and *Panú*, composed in 1197, 38 pp. Beginning

محبت نام اور ہر دل نگین ہی محبت سے کوئی دل خالی نہیں ہی

As. Soc. No. 101, a good copy.

(654) قصہ شاہ بیدار بخت تصنیف محفوظ (H.)

The story of prince *Rashke Chaman* and princess *Zamarrud Pary*, in verse, by *Mahfútz*, dedicated to *Gházíy aldyn Haydar*. From a chronogram of *Muḡhafy*, it appears that the poem was composed in 1238.

Beginning بہ تحمید گلشن طراز زمن ہوا مطلع نظم رشک چمن

Faraḡ-bakhsh, 130 pp. of 13 bayts, a splendid copy. It has been lithographed, *Cawnpore*, *Masyháy press*, 1266, 97 pp. of 19 bayts, under the title of *رشک چمن*.

(655) دیوان مجذوب (H.)

The *Dywán of Majdzúb*. It contains merely *Ghazals*. Beginning

سر رشتہ کچھ جدا نہ سمجھ کا کلمات کا وابستہ سب جہاں ہی آسکے بہ لذات کا

Móty Mahall, 181 pp. of 14 bayts. In the *Tópkhánah* is an imperfect copy of *Majdzúb* which contains also *Qaḡydaḡs*, *Rubá'ys* and chronograms, one for 1197.

وہ بولا از سر بہجت فلک نے کیا ہی وصل ماہ و مشتری کا Beginning

ہر شان میں ظاہر ہی وہ کیا سود بیان کا عارف کے نظر میں ہی جو نقشہ ہی جہان کا

(656) اعجاز عشق تصنیف مجروح (H.)

Story of two lovers who were united after their death, by Mowlawý Gholám Sa'd *Majrúh* of Jájnagar near Cawnpore. I believe he is still alive.

Beginning جہکایا سر جو سجدے کو قلم نے

Lithographed, Cawnpore, Masyháy press, s. a. (1268?). It was printed at Lucnow, Moçtafáý press, 1261, 48 with the title گل و صنوبر which begins الہی مجھ کر دے رنگیں رقم

Tajman?

(657) دیوان ممنون (H.)

The Dywán of Myr Nitzám aldyn *Mamnún*.

Contents: Mathnawies, one of them on the occasion of Mohammad Akbar Sháh's accession, and a Qaçydañ in praise of Amyn aldawlah 'alyy Ibráhyim Khán, who had the takhalluç of Khalyl (see p. 180 *suprà*), 46 pp. of 11 bayts; Ghazals about 100 pp. and a few Rubá'ys.

Beginning of Ghazals بندہ ہوں حسن صورت و عشق مجاز کا

As. Soc. No. 131, copied in 1813=A. H. 1218.

(658) درد ألغت تصنیف مقبول (H.)

Pains of Love, a Mathnawý by Maqbúl Ahmad *Maqbúl*, composed in 1250 and dedicated to Naçyr aldyn Haydar.

Beginning درد ألغت ہر ایک دل میں ہی آگ بہہ گل کی آب و گل میں ہی

Móty Mahall, 42 pp. of 11 lines, an autograph.

(659) دیوان موزون (H.)

Dywán of Mawzún. It contains Ghazals, 80 pp. of 13 bayts and 25 Rubá'ys.

Beginning

حسن گرم آسیکا سب مجلس میں کچھ مذکور تھا
شمع کا جلوہ خنک خجالت سے جوں کا نور تھا
Tópkhānah.

(660) دیوان نواب امین الدولہ مہر (H.)

The Dywān of the Nawáb Amyn aldawlah Sayyid Aghá 'alyy Khán *Mihr*, a son of Mo'tamid aldawlah Aghá Myr, he collected it in 1253. He is still alive.

Contents: Qaṣyda's, 20 pp.: the rest Ghazals. Bg.
حمد خلاق جہاں شکر خدائی غفار شہ آفاق ہی واحد علی عرش وقار
Lithographed, Lucnow, 1263, 8vo. 401 pp.

(661) دیوان مرزا (H.)

The Dywān of Mirzá.

Contents: Ghazals, 65 pp. of 12 bayts.

Beginning عشق جب سالک تھا یا مجذوب تھا یا شاہ تھا
دل کے پردے میں منور جلوہ اللہ تھا

A Mathnawī, 30 pp.; another Mathnawī and Qit'ahs, 24 pp.

Beginning خدا نے جہیں عشق پیدا کیا اسی ناظر حسن ہی کر دیا
Faráh-bakhsh, a splendid copy.

(662) مرثیہ های مسکین (H.)

A collection of Marthiyahs by Myr 'abd Allah Miskyn.

Beginning محمد نے علی کو لحمک لحمی جو فرمایا
حسین اُس لحمک لحمی کا ایک تخت جگر آیا

Tópkhānah, about 100 pp. of 16 bayts; another collection has about 500 pp. of 12 bayts. Separate Marthiyahs of his are very frequently met with in albums.

(663) آرام باغ تصنیف مسکین (H.)

The Garden of Repose, also called چشمه شیرین the Sweet Spring, a Mathnawý containing the story of Shyryn, Khosraw and Farhád, by Miskyn of Khayrábád. He is to be distinguished from the preceding. The title is a chronogram for 1245. Beginning

حمد بحد ہی اُس یگانے کو جس نے پیدا کیا زمانے کو

Lithographed, Lucnow, Moqtafáy press, 1263, 54 pp. the margin covered with text.

(664) دیوان مبارک (H.)

Dyván of Mobáarak.

Contents: Ghazals, 200 pp. of 11 bayts; Rubá'ys, &c. 26 pp. Beginning

ایا ہی صبح نید سوں آتہہ رسمسا ہوا جاما گلے میں راتے بہولوں بسا ہوا
A Mathnawý, 16 pp. Beginning

ہی سزاوار ثنا وہ باکمال جلوہ گر جس نے کیا حسن و جمال

Tópkhánah.

(665) غم حسینی تصنیف محمد علی (H.)

Grief for *Hosayn*, or the sacred history of the Shy'ahs, in verse, by *Mohammad 'ally b. Bába Mohammad Hosayn* of *Hasanábád*. The title is a chronogram for 1178.

Contents: a preface in Persian prose, 3 pp., 14 chapters مجلس on the death of *Mohammad*, the death of *Fátimah*, the violent death of 'ally, of *Hasan*, of *Moslim*, of the sons of *Moslim*, *Qásim*, 'abbás, 'ally Akbar, 'ally Aqghar, *Hosayn*, elegies and panegyrics on the Imáms, the violent death of *Ridhá*. In an appendix is the story of the

mouse and the cat, 220 pp. of 13 lines, The language is bad. Beginning of the poem :

روایت ہی جسد م رسول خدا مدینہ میں کرای حیدر
Tópkhánah, a fair copy.

(666) آثار محشر تصنیف محمد علی (H.)

Signs of the Day of Resurrection, by Mawlawy Mo-hammad 'ally, whose takhalluṣ is Moḥammad. This is a poetical version of a Persian prose-work on the last judgment, by Rafy' aldyn a brother of Sháh 'abd al'azyz of Dilly.

Beginning

پیل ہی حمد خدا جو ہی کثیر الغفران
مالک الملک و اول الامر و عمیم الاحسان

Lithographed, Lucnow, Moṣṭafá press, 1262, 138 pp. 1265, Cawn-pore, 1268, 59 pp. of four columns.

(667) دیوان مخلص (H.)

The Dywán of Mokhliṣ 'ally Khán Mokhliṣ.

Contents : two Qaṣydaḥs ; Ghazals, and a few Mokham-mas'. Beginning of Ghazals :

مد بسم اللہ ابرو ہی رخ عنوان کا
حسن معنی کیوں نہو مقفون میری دیوان کا

As. Soc. No. 310, about 200 pp. of 12 bayts, copied in 1216.

In the As. Soc. No. 9, are two Mathnawies by Mokhliṣ. I do not know whether he is identical with the preceding.

The first treats on wine and the propriety of its use being for-bidden. It has about 180 verses and begins :

الہی تیری مقدور نہیں اگرچہ دشمن کا دستور نہیں

The other treats on love, has about 150 verses, and begins :

تو اے ہی لایق وہ ساتی جام کہ مستونکو رکھتا ہی سر خوش مدام

(668) قصہ چندر بدن و مہیار تصنیف مقیمی (H.)

The Story of Chandar Badan and Mahyár by Moqymy.
The language is obsolete, and betrays a want of education.

Bg. خدا کو سزاوار کبرو منی کہ قادر ہی قدرت کا صاحب غنی

Tókhnah, 50 pp. of 11 bayts. In the same collection, 24 pp. of 15 bayts is another poem by the same author, containing the story of Sómhar قصہ سومہار Beginning

رحیم خلق توں رحمان ہی نورکار بیچوں تو سبحان ہی

(669) طلسمات عشق تصنیف مروت (H.)

The Talismans of Love by Çaghyr 'alyy Morúwat composed in 1207 in imitation of the Badre Monyr of Myr Hasan. Chronogram

یہ ہی نام و تاریخ اسکا عیان طلسمات عشق اب کیا میں بیان

Bg. کروں پہلے تعریف خالق بیان کیا خالق جس نے طلسم جہان

Móty Mahall, 243 pp. of 12 bayts; Farah-bakhsb, 300 pp. of 11 bayts, copied in 1208.

(670) مثنوی شریف (H.)

An abridged translation of the Mathnawý of Mawlawy Rúmy into Rékhtah verse, by Sháh Mosta'án, who was still alive in 1261.

Bg. حمد حق جوئے زبان پر لا سکے

Printed at Calcutta in 1261, Svo. 273 pp.

(671) دیوانہای مصحفی (H.)

Four Dywáns of Gholám Hamdány *Muchafy* (see p. 182 *suprà*).

Contents: Ghazals, 250 pp. of 13 bayts; Rubá'ys and a Mathnawý, 13 pp.

Beginning لگی گر ہاتھ میرے تار اُس زلف معذبر کا

Ghazals, 384 pp. of 14 bayts; Rabá'ys, &c. 10 pp.

Beginning میرا خاموش رہنا وقت پیری گرچہ بہتر تھا

Ghazals, 350 pp.; Masaddas', Mathnawies, &c. 64 pp.

خورشید کو سایہ میں زلفوں کے چہپا رکھا Beginning

Ghazals, 350 pp.; Rubá'ys, &c. 8 pp. Beginning

کیا دید میں عالم کی کروں جلوہ گر کیا بہاں عمر کو وقفہ ہی چراغ سحر کیا
Farak-bakhsh, in four volumes.

(672) یوسف وزلیخا تصنیف مجیب (H.)

The Story of Yúsof and Zalykhá, by Sháh Mujoyb (Allah) *Mujoyb*, composed in 1240, the chronogram is
ای خداوند قاضی الحاجات Beginning
آء آء داغ جگر

Private collection, about 150 pp. of 18 bayts.

(673) دیوان مجرم (H.)

The Dywán of Rahmat Allah *Mujrim*. It contains merely Ghazals. Beginning

حال مت پہچہ یار مجرم کا دل ہی اب ببقرار مجرم کا

Tópkhánah, incomplete. In the As. Soc. No. 295, is a copy, 204 pp. of 14 bayts, which contains besides Ghazals also Rubá'ys, &c. the Ghazals begin in it:

ہی فقط روشن نہ چہرہ اُس سے مہر و ماہ کا جلوہ گر بہاں نور ہرزہ میں ہی اللہ کا

(674) دیوان مومن مسمیٰ بہ دیوان بینظیر (H)

The Dywán of the Hakym Mohammad Mūmin Khán *Mūmin*, who died in A. D. 1852. The poet informs us that the title *Dywáne bénatzyr* is a chronogram for 1243, when he collected his poems, he was then twenty-nine years of age.

Contents: a short preface in prose, 8 pp.; Qačydahs, &c. 25 pp.; Ghazals, 117 pp.; miscellaneous poems, 79 pp. of 21 lines. Beginning of Ghazals:

نکیونکر مطلع دیوان ہو مطلع مہر وحدت کا

کہ ہات آیاہی روشن مصرع انگشت شہان کا

Lithographed, Dilly, 1846, 8vo. hardly legible.

- (675) *گلدستہ عشق تصنیف منشی* (H.)

The Nosegay of Love, a Mathnawiy in the Dakhny dialect, celebrating the loves of Nawáb Chand, composed by Munshiy in 1122 under Farrokhsiyár, and dedicated to Sa'adat Khán.

Beginning *الهی جگت کا کرنہار توں*

As. Soc. No. 102, near 300 pp. of 15 bayts.

- (676) *شاهنامہ تصنیف منشی* (H.)

An abridged translation of the Sháh-námah into Rékhtah verse, by Mul Chand *Munshiy*, composed in 1220.

Beginning *سرنامہ حمد خدای کریم*

Lithographed, Cawnpore, press of 'alyy-bakhsh Khán, 1268, 178 pp. of four columns, this book was also lithographed at Dilly about 1844.

- (677) *کلیات میر تقی* (H.)

"The Poems of Myr Mohammad Tuqee, comprising the whole of his numerous and celebrated compositions in the Urdú, or polished language of Hindústán." He died in 1225; see p. 175 *suprà*.

Contents: Qaṣydahs and Qit'ahs, 18 pp.; six Dywáns of Ghazals from page 19 to 768: Fards, Rubá'ys, &c. to page 884; Mathnawies from page 885 to 1069.

Beginning *جیسے خورشید ہوا ہی چمن انروز حمل*

Printed, Calcutta, 1811, 4to. The two Mathnawies which have the title *شعلہ عشق* and *دریای عشق* (شوق) have been lithographed, Lucnow, 1261, 16 pp. and 17 pp. Cawnpore, *s. a.* the former begins *محببتی* *عشق ہی تازہ کار تازہ خیال*, the latter begins *ظلمت سے گازہا ہی نور*. There is a beautiful MS. copy of the works of Myr Taqyy in the Asiatic Society, which contains also some of his works in Persian prose, two of his prose works have lately been lithographed at Sahserán. In the *Móty Maḥall* is an autobiography of Myr Taqyy, 152 pp. of 12 lines, it has the title of *ذکر میر* and begins *حمد یحییٰ مر سخزور را کہ* *ایکے بیت یکتای بعالم دود*

(678) دیوان ناجی (H.)

The Dywán of Nájīy.

Contents: Ghazals, 84 pp. of 16 bayts; Wásókhts, 3 pp. and some Rubá'ys, &c. Beginning

دیکھو ذرہ سے شبندم اور ہی ایک قطرہ آب آسکا
رسائی مہر کی ہی مشدري ہو آفتاب آسکا

Tópkhánah, copied in 1184; As. Soc. No. 244, an incorrect copy.

(679) کلیات ناسخ (H.)

Complete poetical works of Shaykh Imám-bakhsh *Násikh*, who died in 1254, they consist of three Dywáns. Completed in 1232, 1247 and 1254. Beginning

بلبل ہوں بوستان جذاب امیر کا روح القدس ہی نام میری همصغیر کا

Lithographed, Lucnow, Mawláy press, 1262, 402 pp., Moçtafáy press, 1267, 380 pp. The second Dywán is printed on the margin of the first. His poems were first edited in 1259. From the chronograms contained in *Násikh* we learn the following dates: Sawdá died in 1195; Khwájah *Hasan Thábit* died in 1236; Mawlāy Makhdúm died in 1239; another Makhdúm died in 1229; Jorät died in 1225; Myrzá Gadá 'alyy, who used to compose Marthiyahs, died in 1233; Myr Mohámmad Taqyy Myr died in 1225; Haydar 'alyy Hátify died in 1234; Anwar 'alyy Bég died in 1238; Myr Ya'qúb, whose takhalluṣ was 'abbás, died in 1237; the calligraph Myrzá Mohámmad 'alyy Bég died in 1229; Kuñwar Jaswant Singh Parwánah, a son of Rájah Béný Bahádur, died in 1248; Nijábat 'alyy Sháh Majdzúb died in 1234; Myrzá Qatyl died in 1233; Myrzá Hosayn 'alyy Miñnat died in 1235; Myr Toráb 'alyy died in 1235; Myr Ghasyrtá died in 1235.

(680) نظم سراج تصنیف ناسخ (H.)

The Light of poetical composition by *Násikh*, the title is a chronogram for the date when the book was composed,

viz. 1254, and the author died in the same year. It treats on the wisdom of God as manifested in the creation, and is founded chiefly on traditions. Beginning

ہی سزاوار حمد ذات خدا قابل شکر ہی صفات خدا

Lithographed, Lucnow, 1265, 92 pp. of 42 bayts.

(681) گلزار نسیم (H.)

The Rose Garden of Nasym, being the story of the rose of Bakáwaly, in verse, by Pundit Dayá Shankar Nasym, composed in 1254. Beginning

ہر شاخ میں ہی شگوفہ کاری نمرہ ہی قلم کا حمد باری

Lithographed, Lucnow, Moçtafáy press, 1264, 45 pp. the Háshiyah covered with text.

(682) قصاید نظیر (H.)

The Qaçydahs of Natzyr. Beginning

نظیر نرگس مستانہ ہی کہاں نرگس

مریض و پیر ہی اور کور و ناتوان نرگس

Farañ-bakhsh, 40 pp. of 10 bayts, a splendid copy.

(683) دیوان مرزا خانی نوازش (H.)

The Dywán of Myrzá Khány Nawázish.

Contents: Ghazals, 142 pp. of 14 bayts; Rubá'ys, &c.

48 pp.

Beginning

بیت ابرو ہی صنم گھر ہی دل نالان کا

اپنا نیا دلچسپ مطلع ہی سر دیوان کا

Tópkhánah.

(688) دیوان پاکباز (H.)

The Dywán of Pák-báz.

Contents : Ghazals, 101 pp. of 25 bayts ; Sáqiyy-námah. Wásókht, Rubá'ys, &c. 50 pp. Beginning

خداوندا ثنا کا یک بیک دل میں خیال آیا
لیا جب اس زبان نے نام تیرا انفعال آیا

Tópkhánah.

(689) دیوان راجہ جسونت سنگھ پروانہ (H.)

The Dywán of Rájah Jaswant Sing *Parwánah*, d. 1248, consisting exclusively of Ghazals, alphabetically arranged.

Beginning میں نے کل عرض یہہ کی پیر خرد سے جاگر
کہ غم ورد سے اب تنگ ہی عرضہ دل پر

Private collection, 8vo. about 550 pp. of 13 lines, written in an elegant hand, at the end of every letter a page or two are left blank, and it would therefore appear as if this copy had been written by, or for the author; As. Soc. No. 136. This copy has also 12 pages of miscellaneous poems, among them chronograms for 1210 and 1225.

(690) مثنوی سحر حلال وورد اسکار (H.)

A Poem consisting of words without diacritical dots, by Mawlawy Qabúl Mohámmad, the author of the Haft Qulzum. Beginning

حمد مر کردگار عالم را کہ دهد راح و روح آدم را

Lithographed Lucnow 1264, Masyháy press, 32 pp., on the margin of this edition is the مثنوی گل و صنوبر a short Mathnawiy.

(691) دیوان قایم (H. P.)

The Dywán of Qáyim (see p. 179 *suprà*).

Contents : Ghazals, 200 pp. of 12 bayts ; Rubá'ys, Wásókht, short Mathnawies, &c. 220 pp. : Persian poems,

26 pp.; Qaṣydahs in praise of Nawáb Aḥmad Yár Khán, Nawáb Naṣr Allah Khán, &c. Beginning

مقدور نہیں قدرت خالق کے بیاں کا گوتن پہ ہر ایک بال کو جو حکم زبان کا

Móty Maḥall, an autograph. In the Farāḥ-bakhsh, is a copy which was written in 1197; in addition to the above, it contains a Mathnawī of 106 pp. which begins دل کر ایش دل الہی شعلہ زن کر ایش دل. The copy of the As. Soc. No 147, contains equally Qaṣydahs and Mathnawies, and begins—

ہرگز نہیں مقدور تیری حمد زباں کا

(U.) کلیات محمد قلی قطبشاہ بن ابراہیم قطب شاہ (692)

Complete poetical works of the king Mohammad Quly Qotob Sháh, a son of Ibráhyim Qotob Sháh. He uses general Qotob or Qotob Shah قطبشہ as his takhalluṣ. He reigned from A. D. 1581 to 1611.

Contents: Mathnawies, 336 pp. of 14 bayts. Bg.

صفت کون اس یکتای سبحان کا کہ ناطق ابی جن ہی قرآن کا

Qaṣydahs, Tarjy'bands, Marthiyahs, &c. 100 pp.

Beginning جو بسم اللہ کر مطلع کہیا ہی ذات اس یکتا

Ghazals, 860 pp; Rubá'ys, 12 pp.

Beginning دلا منکر خدا کن کہ خدا کام دریا

As. Soc. No. 21, a splendid copy, written for the royal library of the successor of the author in 1022.

(H.) دیوان قدرت (693)

The Dywán of Sháh Qudrat Allah Qudrat. It consists merely of Ghazals. Beginning

جز نقش پا جہان کہ یہہ مجبور رہ گیا

طاقت بھی وہاں سے چل گئی مقدور رہ گیا

As. Soc. No. 164, 33 pp. of 13 bayts, a fine copy.

(694) نورتن تصنیف رنگین (H.)

The Dywán of Sa'adat Yár Khán Rangyn, which he called *Naw Rattan*.

It is divided into four parts نسخه each of which has a separate name, the first is called ربخته and contains Ghazals, 72 pp. of 18 bayts; Rubá'ys, &c. 25 pp. among them is a chronogram for 1228; a Qaṣḍah of 600 bayts, and two short Mathnawies, or poetical epistles. Bg.

بخش ای کرم سے تو مسیح بار خدایا ایسا ہوں ترے در پہ گنہگار خدایا

The second Nuskah has the title of ربخته and contains Ghazals, 94 pp. and some Rubá'ys.

Beginning مالک تو جہاں کا خالق ہی نام تیرا

The third Nuskah is entitled آمیختہ and contains humoristic poetry, chiefly Ghazals in the language of women, 36 pp. Beginning

لعنت میں کوئی شریک نہیں تیرا دوسرا
جتنے ہیں رندی باز تو سب کا ہی پیشوا

The fourth Nuskah is equally in the language of women, and is called ربختی. It contains Ghazals, Rubá'ys, &c. 53 pp. Bg. واری تیری جاں میں خالق ہی تو خلقت کا

Tópkhánah, two good copies; in the Mótý Maḥall, is a copy of the first Nuskah; it contains a chronogram for 1197.

(695) ایجاں رنگین (H.)

A Mathnawý by Sa'adat Yár Khán Rangyn. Bg.

حمد ہو سکتی ہی کب اُس پاک کی
پاک کی جس نے یہ صورت خاک کی

Lithographed, Lucnow, Moṭṭafáý press, 1263, 36 pp., the margin covered with text. There is another Mathnawý by Rangyn, which has the title of مظهر العجائب it begins بڑی تہی حد سے بڑھیا ایک مقلوس

Lithographed, Lucnow, Masyháý press, 1262, 26 pp. of four columns.

(696)

دیوان رشک

(H.)

Poetry of 'alyy Awsat *Rashk*. It is divided into two Dywāns, the first has the separate title نظم مبارک which is a chronogram for 1253, and the second is entitled نظم گرامی which is a chronogram for 1261.

Beginning مومن فضل کا نہ سحاب مظہر کا

Lithographed, Lucnow, Mohammady press, 1263, 424 pp.; the second Dywān is on the Hāshiyah, at the end are chronograms. *Rashk* is also the author of a poem called ترجمہ حدیث رجعت or the millennium of the Shy'ah, lithographed Lucnow, 1263, 26 pp. of 35 bayts.

Beginning

اگر ہوں بسملہ سے فارغ افواہ کریں تحمید یوں الحمد للہ

(697)

دیوان راسخ

(H.)

The Dywāns of *Rāsikh*, of *Ātish*, and of *Ābād* have been published at Lucnow, 1263, 256 pp. in one volume written in three columns, each containing a different Dywān. This *Rāsikh* is to be distinguished from 'ināyat Allah Khān *Rāsikh* b. Shams aldawlah Luff Allah Khān *Qādiq* Mohawwirjang who is the author of the کارستان ہندی i. e. a transcript into the Persian character of the سدھا سرز a collection of Brij Bhashā poems forming one of the nine Ras of which the سنکار رس consists.

(698) خیابان یعنی گل بکاولی نظم تصنیف رحمان (H.)

The Story of the Rose of Bakāwly in Hindústānī verse, composed in 1212 by Rayhān, divided into 40 chapters گانگشنی.

Beginning

ساتھی میں تیری ادا بہ قربان صدقے می و جام کے میری جان

As. Soc. No. 125, about 650 pp. of 15 bayts. It is stated in the postscript that the work was revised in 1221. There is an older poetical *Rékhtah* version of this story extant, which has the title تحفہ مجلس سلاطین. The title is a chronogram for 1151.

حمد کر اُس خدای یکتا کی چشم دل تیری جس نے بیٹا کی Beginning

A copy is in a private collection at Cawnpore, 462 pp. of 11 bayts. There is also a Dakhny version of this story in the Tóp-khánah, 130 pp. of 15 bayts, it was composed in 1035.

برس ایکھزار ہور پنج تیس میں کیا ختم یوں نظم دن تیس میں
 سڈونان ہوں ایک شہر کا تاجدار دھری مال ہور مملکت بدشمار Beginning

(699) دیوان رند (H.)

The Dywán of Mihrbán Khán *Rind* who was in the service of Bangash, Nátzim of Farrokhábád.

Contents : Ghazals, near 200 pp. of 11 bayts ; Rubá'ys, &c. 9 pp. Beginning

جز شکر قلم صفحہ بہ خلق جہانکا

چاہئے جو کرے وصف تو مونیہ کیا ہی زبانکا

As. Soc. No. 173, written in 1229.

(700) گلدستہ عشق معروف بہ دیوان رند (H.)

The Dywán of Sayyid Mohammad Khán *Rind*, who came in 1240 from Farrokhábád to Lucnow, where he still resides.

Contents : chiefly Ghazals divided into two Dywáns.

Beginning جور پر آنکہ نہ دالے کبھی شیدا تیرا

Lithographed, Cawnpore, Moçtafáy press, 1268, 216 pp., the margin covered with text.

(701) قصیدہ رستم (H.)

A Qaçydah in praise of Açaç aldawlah, by Sayyid Hosayn-bakhsh *Rostam*.

Beginning ایک دن دلفی کہا مجھے کہ سن ای زبک

Tópkhánah, 140 verses.

(702)

دیوان سجاد

(H.)

The Dywán of Sajjád. He must be distinguished from Nawáz 'alyy Sajjád who is alive and resides at Lucnow.

Contents: Qaṣydahs in praise of Aṣaf aldawlah, Ghazals and some Qit'ahs, &c. Beginning of Ghazals:

مطلع دیوان کروں ہوں ابتدا پہلے بسم اللہ ہی نام خدا

Faraḥ-bakhsh, 322 pp. a fine copy, apparently written for the author.

(703)

کلیات سودا

(H.)

Complete poetical works of Sawdā.

Contents: Panegyrics chiefly in praise of Shujá' aldawlah, 230 pp. of 12 bayts.

Beginning ہوا جب کفر ثابت ہی وہ تمغای مسلمانہی

Ghazals, Rubá'ys, &c. 324 pp.; Qit'ahs among them some chronograms, 32 pp.; riddles, 4 pp.

Beginning مقدور نہیں اُسکے تجلی کے بیان کا

95 Saláms (invocations) and Marthiyahs or elegies on Hosayn, 424 pp. Bg. ادب سے پہنچے ہی تہنہ پر تیرا غلام سلام

Mathnawies and miscellaneous poems, some of them with critical remarks in Persian prose, 400 pp.

Bg. میر صاحب میرے کرم فرما مبدع عقل و کان فہم و ذکا

As. Soc. No. 46, a good copy written in 1212; College of Fort William; a book-seller of Dilly has signified his intention of lithographing the Kullyyát. An extract has been printed at Calcutta, 1810, 4to.; reprinted Calcutta, 1847, 4to.

(704)

بھوک بل

(H.)

Power of enjoyment, being a version of the Kók Shashter into Dakhny verse, by Shiháb aldyn, dedicated to Amyr Sháh king of Golcondah. This poem is based upon the Persian translation of the Kók Shashter which was made by Baryd Sháh Mahmúd.

برید شاہ محمود کے دور بھوکے کیلئے فارسی کوک ہندوی جو تہی
سرایں بعد در دور بھوکے امیر دکن کے شہانمیں ہی نرمیل سریر
خدا ایک رحمان ہی ہور رحیم در جگمیں اہی نام اسکا کریم
Bg.

As. Soc. Beng. No. 43, folio, 150 pp. 13 lines, a beautiful copy written in 1082, at Haydarábád by Khidhr b. Ya'qúb for Daryá Khán b. 'alyy Khán. Numerous blanks are left for drawings.

(705)

دیوان شوق

(H.)

Dywán of Hasan 'alyy Khán Shawq.

Contents : Ghazals, 168 pp. of 14 bayts ; Rubá'ys, &c. 12 pp. Beginning

ساقی مجھے دے جام پیدای شراب کا
جلنا ہی تشنگی پہ میری جی کباب کا

Móty Ma'all, a good copy.

(706)

جوگن نامہ تصنیف شریر

(H.)

Mokhammas' of Almad Ján Sharyr of Dilly.

Beginning ای اس الفت ظالم کا براہی ہی چلن

Lithographed, Moçtafáy press, 1268, 8 pp., the press has been corrected by the author; a similar poem of only 4 pp. by Natzyr has been published in the Mohammady press in 1268.

(707)

دیوان سلیمان

(H.)

The Dywān of Solaymān-shikōh *Solaymān*, which he collected in 1225.

Contents: Qaṣydahs in praise of the Imāms, 12 pp.; Ghazals, 200 pp. of 12 bayts; Marthiyahs, &c. 40 pp. Beginning of Ghazals:

وابستہ ہی جو مرضی خلاق جہاں کا
کچھ فکر دل اُسکے میں نہ یہاں کا ہی نہ وہاں کا

Móty Maḥall, a good copy. In the same collection is another Dywān of Solaymān-Shikōh, 414 pp. of 9 bayts, containing besides Ghazals, two Qaṣydahs, Tarjy'bands, &c. Beginning of Ghazals:

دل ابقو عشق کے دریا میں ڈالا تو کلت علی اللہ تعالیٰ

(708)

دیوان میر سوز

(H.)

The Dywān of Myr Sóz.

Contents: Ghazals 300 pp. of 12 bayts; Rubá'ys, Mokhammas and a Mathnawý, 22 pp. Beginning

دعویٰ بڑا ہی سوز کو اپنے کلام کا جو غور کیجئے تو ہی کوڑی کے کام کا
سر دیوان پر اپنے جو بسم اللہ میں لکھتا بجائے مدبسم اللہ مدد میں لکھتا

Móty Maḥall, three fine copies; As. Soc. No. 179; an extract of his Dywān has been printed 4to. s. a. (Calcutta, 1810) 68 pp.

(709)

دیوان سلطان

(H.)

The Dywān of Khwājah Sulṭān Khān of Patṇa whose takhalluṣ is Sulṭān, and who was in 1853 at Calcutta.

Beginning ازل ائینہ رخسار کا

Private collection, an elegant MS. 8vo. 230 pp. 9 lines, copied in 1261.

(710) دیوان تابان (H.)

The Dywán of Tábán. It contains merely Ghazals.

Beginning ای مرد خدا ہو تو پوستار خدا کا
مذہب میں میرے کفر ہی انکار بتانکا

Tópkhánah, 130 pp. of 9 bayts.

(711) قصہ بہرام و گل اندام تصنیف طبعی (H.)

The Story of Bahráam and Gulandám, in 1140 Dakhny verses, composed by Tab'y in 1081. Beginning

الہی بچن کا مجھے تاب دے میرے جیب کے تیغ کو آب دے

As. Soc. No. 19, 140 pp. of 10 bayts.

(712) بہار عشق (H.)

The Spring of Love, a Mathnawý, by Taçadduq Ho-sayn Khán, who is familiarly called *Hakym Nawáb Myrzá*.

Beginning کس زبان سے کروں صفات خدا

Lithographed, Cawnpore, 1268, 42 pp.

(713) قصہ کامروپ تصنیف تحسین (H.)

The Story of Kamrúp, a Mathnawý, by Tahsyn.

Beginning الہی بحق تو کرنہار ہی

Edited by Garcin de Tassy, Paris, 1835, 8vo. 96 pp.; MS. copies are very rare in this part of India.

(714) شرح شوق (H.)

Poetry of Tajalliy.

Contents: a Majnún ó Laylá, 220 pp. of 13 bayts, composed in 1199. Chronogram

جو تازیخ چاہے تو ای دلنواز یہ لکھ چل مجھے ہی غم جانکداز
الہی یہ مجنون دل زار ہی کہ خواہان لیلای دیدار ہی

Ghazals, 140 pp. of 16 bayts; Rubá'ys, Qaṣydaḥs, Marthiyahs, &c. 120 pp. Beginning

پڑھوں کب نامہ اعمال جب لک آسکی قامت کا
ندیکھوں مد بسم اللہ دیوان قیامت کا

Faraḥ-bakhsh, a good copy; As. Soc. No. 159, without the Laylā Majnūn.

(715) (H.) بہار دانش

The Bahāre Dānish, or the story of Jahāndārshāh, a Mathnawī by Tapish, dedicated to Dr. W. Hunter and Mr. Taylor. The poet says that he translated the story from the Persian. Beginning

بیاں کیا کروں حمد پروردگار کہ عجز بیاں سے ہوں بس شرمسار

As. Soc. Beng. No. 35, folio, about 800 pp. 11 lines, apparently written under the superintendence of the author. In the College of Fort William is a copy of the Kullyyāt of Tapish, about 803 pp. of 13 lines. Beginning

قلم نے چھوٹی پٹی ہی چاک دکھایا گریباں کا

(716) (H.) قصہ پرربخ و مادہ سیمہ تصنیف وجیہ

The Story of Pary-rokh and Māh-symā, in verse, by the Nawab Wajyḥ aldawlah Wajyḥ aldyn *Wajyḥ*, composed in 1191. Beginning

ستایش ہو کیا ایزد پاک کی رسائی فلک نک نہیں خاک کی

Móty Maḥall, 174 pp. of 15 bayts.

(717) (H.) فسانہ طالب موہنی

The Story of Ṭalib Móhiny, in verse, by Wálih, whose name is spelled والی in all three instances in which it occurs. The language is bad and incorrect. Beginning

بچن کا انجمن جود لکشاہی چراغ اس بزم کا حمد خدا ہی

Tópkhānah, about 60 pp. of 10 bayts.

(718)

دیوان ولی

(H.)

The Dywán of Walyy of Gujrát.

Beginning وہ صم جب سوں بسا دیدہ حیران میں ا

Edited by Garcin de Tassy, Paris, 1834, 4to. 144 pp. of 24 bayts, MS. copies are frequent in India, though it is no longer read. In the As. Soc. No. 237 is a copy which was written in 1146. This and some other copies, commence with the Qačydahs, viz :

لے زبان پر توں اول اول نام پاک خدای عزوجل

(719)

دیوان واقف

(H.)

The Dywán of Wáqif of Faydhábád.

Contents : Ghazals, near 200 pp. of 9 bayts ; miscellaneous poems, 24 pp. Beginning

هوڙو هي اينده نيري جلوہ گريکا هي جرم تو ايے هي پریشان نظريکا

As. Soc. No. 123, a very fine copy, written in 1202.

(720)

قصہ رتن تصنيف ولي

(H.)

The Story of Rattan, by Walyy.

Beginning خدایا تو هي باک پروردگار نرنکار و اتار آچهي اپار

Tópkhánah, about 400 pp. of 11 bayts.

(721)

دیوان ولا

(H.)

The Dywán of Matzhar 'alyy Khán Wilá.

Contents : a short autobiography and a few specimens of the poetry of his father, 12 pp. of 15 lines ; Qačydahs, 120 pp. ; Ghazals, about 100 pp. ; Mafla's, Rubá'ys Qit'ahs, &c. about 90 pp. Beginning of Ghazals :

اي دل تو سدا شكر كواله تعالى كا الحق وهي مالک هي ازل اور ابدا

As. Soc. No. 60, 4to. this copy was presented to the College of Fort William by the author, in 1810.

(722) دیوان یکرنگ (H.)

The Dywán of Yakrang. It consists exclusively of Ghazals. The language is obsolete. Beginning

کہیں ٹل میں کہیں بلبل میں دیہا تیرا جلوہ سچن جز گل میں دیکھا
Tópkhánah, 85 pp. of 13 bayts, two copies.

(723) دیوان یکرر (H.)

The Dywán of Yakrú. The language is obsolete. Bg.
محبہ جان و دلکو لذت داغ جگر دیا ہر مو میرا زبان ہی شکر خدا کیا

Tópkhánah, 180 pp. of 12 bayts.

(724) دیوان یقین (H.)

The Dywán of In'ám Allah *Yaqyn*. It contains merely Ghazals. Beginning

کون کرسکتا ہی اُس خلاق اکبر کی ثنا
نارِ ساهی شان میں جسکی پیغمبر کی ثنا

Móty Mažall, two copies, 82 pp. of 12 bayts; Tópkhánah, several copies, one of them was written in the 16th year of Sháh 'álam—1188; As Soc. No. 164.

(725) دیوان یاور (H.)

The Dywán of Yáwar. It contains Ghazals and a few Rubá'ys. The language is obsolete and bad. Bg.

دل ضعیف محبت میں مستقیم ہوا دلیل راہ مبرا جسے تئیں رحیم ہوا
Móty Mažall, 168 pp. of 15 bayts, the copy is of some age.

(726) اسرار محبت (H.)

Mysteries of Love, or the story of Sassy and Pannú, composed in 1187, chronogram عجب قصہ ہی اسرار محبت
Bg. محبت سے کوئی خالی نہیں ہی محبت نام درد دل ہونگیں ہی
Lithographed, Lucnow, s. a. 20 pp.

(727) نلدمن (H.) ✓

Nal Daman, a Mathnawý of 1675 bayts, translated from the Persian in 1229, chronogram بہم داستان راحت افزا

Beginning کروں پہلے ادا حمد خدا کو بذایا جس نے اس ارض و سما کو

Lithographed, Lucnow, Mortadhawý press, 50 pp. of three columns.

(728) وفات نامہ (H.)

The death of the Prophet, translated from the Arabic into Rékhtah verses. Beginning

وہی ہی سزاوار حمد و ثناء کہ جس کے نہیں ابتدا انتہا

Lithographed, Cawnpore, 1267, 8vo. 25 pp. There occurs in it a Ghazal by Káfíy but *Hájíy Mohámmad Hosayn* informed me that Káfíy is not the author of the Mathnawý.

(729) بہرام و گل اندام (H.)

Bahrám and Gul-andám, a story in 1340 Dakhny verses, composed, as it is stated in the conclusion, in forty days in 1081, and dedicated to Sháh Rájú *Hosayny* of Golconda. ✓

Bg. الہی بچن کا مجھے تاب دے مری جیب کے تیغ کوں ابدے

As. Soc. Beng. No. 19, folio, a beautiful copy, about 100 pp. 11 lines.

ADDITIONS TO THE FIRST CHAPTER.

- (730) (P.) فتاویٰ الابرار

A Tadzkirah of Persian poets by Qudrat Allah Khán Qudrat of Gopāmaw. He came in 1227 to Madras where he compiled this book and he dedicated it to Sirāj aldawlah Mohammad Ghawth Khán (see p. 172). Among the sources, he mentions the Tadzkirahs described under Nos. 32, 18, 19, 14, 13, 24, 25, and also the Safynah of By-Khabar (see p. 144), Gule Ra'ná (see pp. 145 and 645), Baháristáne Sokhon by 'abd al-Razzáq and Sháme Gharybán by Shafyq of Awrangábád.

This work contains 528 short biographies alphabetically arranged, with extracts from their works.

Neatly lithographed, Madras, 1843, Svo. 476. There has been lithographed at Madras, 1851, Svo. 256 pp. a selection of Persian and Rékhtah poetry from various authors made by Assistant Surgeon Ward. It has the title of گلدسته سخن

- (731) (P.) تذكرة الشعرا تصنيف محمد عارف

Notices of a few Persian poets in ninety Persian verses by Mohammad 'arif of Láhór.

Beginning نخستین رودکی زد زخمه ساز

Mowlawy Mohammad Wajyh's collection.

- (732) (P.) نشتر عشق

The Lancet of Love. This is the poetical title of a Tadzkirah of Persian poets, compiled by Hosayn Quly-Khán af Paṭna a son of Aqá Quly Khán of Dilly. His takhalluṣ was 'ishq, and he completed this work in 1230. He undertook it at the request of Mr. Elliot. Among

the authorities are the works described under Nos. 7, 16, 34, 25, 24, 23, 18, 21, 19, 13, 14, and the following: *Hayât alsho'ará*, and the *Mardume dydah*, or the pupil of the eye (see page 144 *suprà*), *Tadzkirah By-natzyr* by Myr 'abdal-Wahháb see pp. 144 and 213. He also used *گل رعنا* (see p. 145) by Lachmy Naráyan whose *takhalluç* was *Shafyq*. Under his *takhalluç*, we find the following account of Lachmy Naráyan, his father Mansá Rám was a Khatry, who derived his descent from the Panjáb, but his grandfather had settled at Awrangábád. Lachmy Naráyan was born in 1158 and was instructed in Persian literature by Ázád. He wrote Persian and Rékhtah verses and used first the *takhalluç* of *Çāhib*, subsequently he changed it at the request of Ázád into *Shafyq*. His *tadzkirah* contains an account of the poets of India and has considerable merit.

منتخب الطائف apparently a general *Tadzkirah* by Mawlawy Rahm 'alyy Khán of Farrokhábád a son of Bahramand Khán. He had the *takhalluç* of Ymán and was a good Arabic and Persian scholar. He died at Farrokhábád on Wednesday the 16th Çafar, 1224.

خريطة جواهر اندوخته by Myrzá Jánjánán Matzhar who was born in 1110, see pp. 256 and 488.

Besides he professes to have used several historical works and dictionaries such as the *Çubh Çādiq*, *Firishtah*, *Áyyn Akbary*. A copy of the *Çubh Çādiq*, which is also mentioned by Ázád see p. 144 *suprà* is in the collection of Sir H. Elliot.

جميع مسامد مر محمود راکه نسخه جامع موجودات

Private collection, small folio, about 1200 pp. of 16 lines.



ERRATA AND ADDENDA.

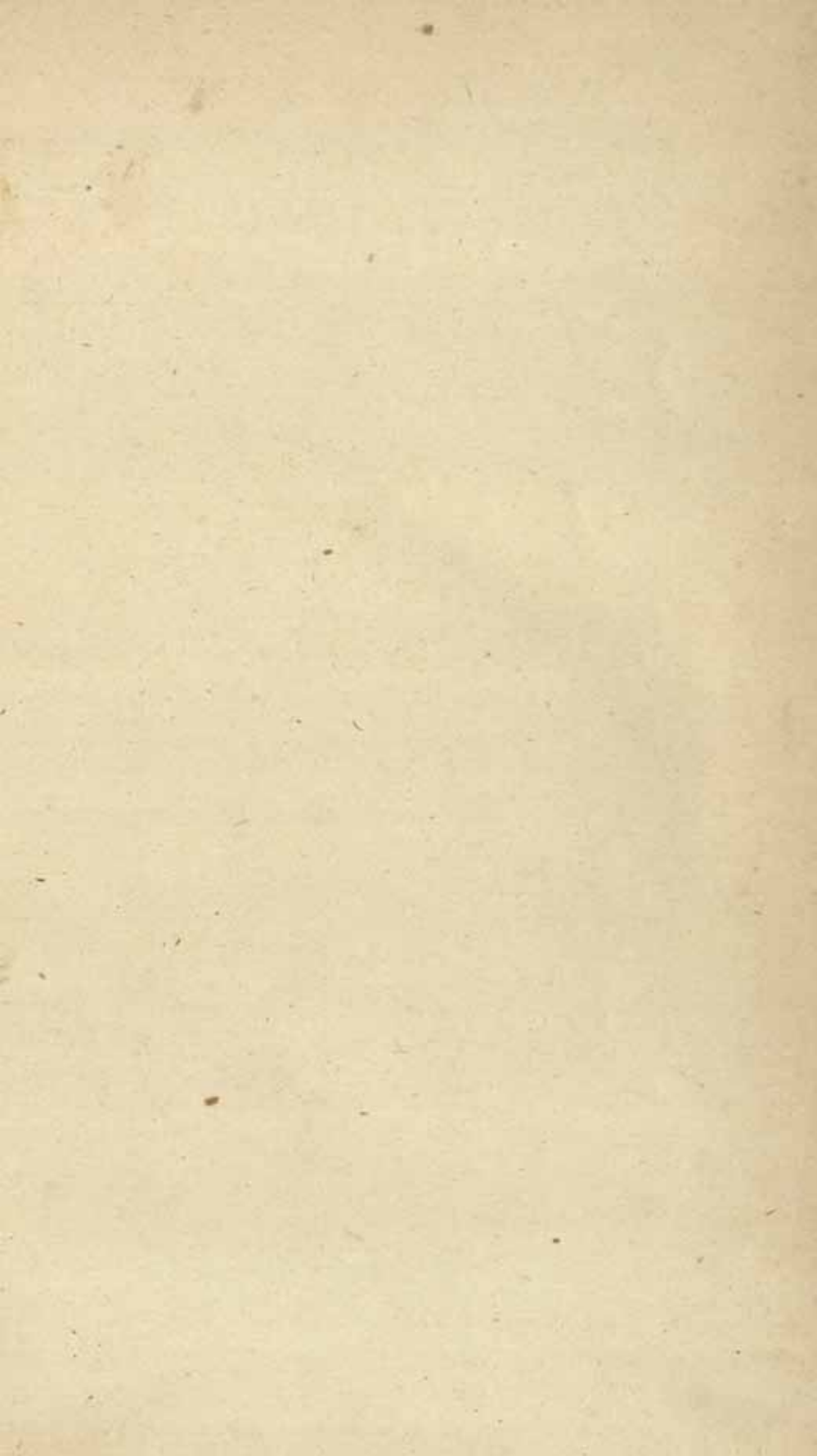
Page 3, line 11, *Rúdegy* read *Rúdaky* from *Rúdak* a village of Samarqand, see Bland, Journ. Roy. As. Soc. Vol. IX. p. 121.

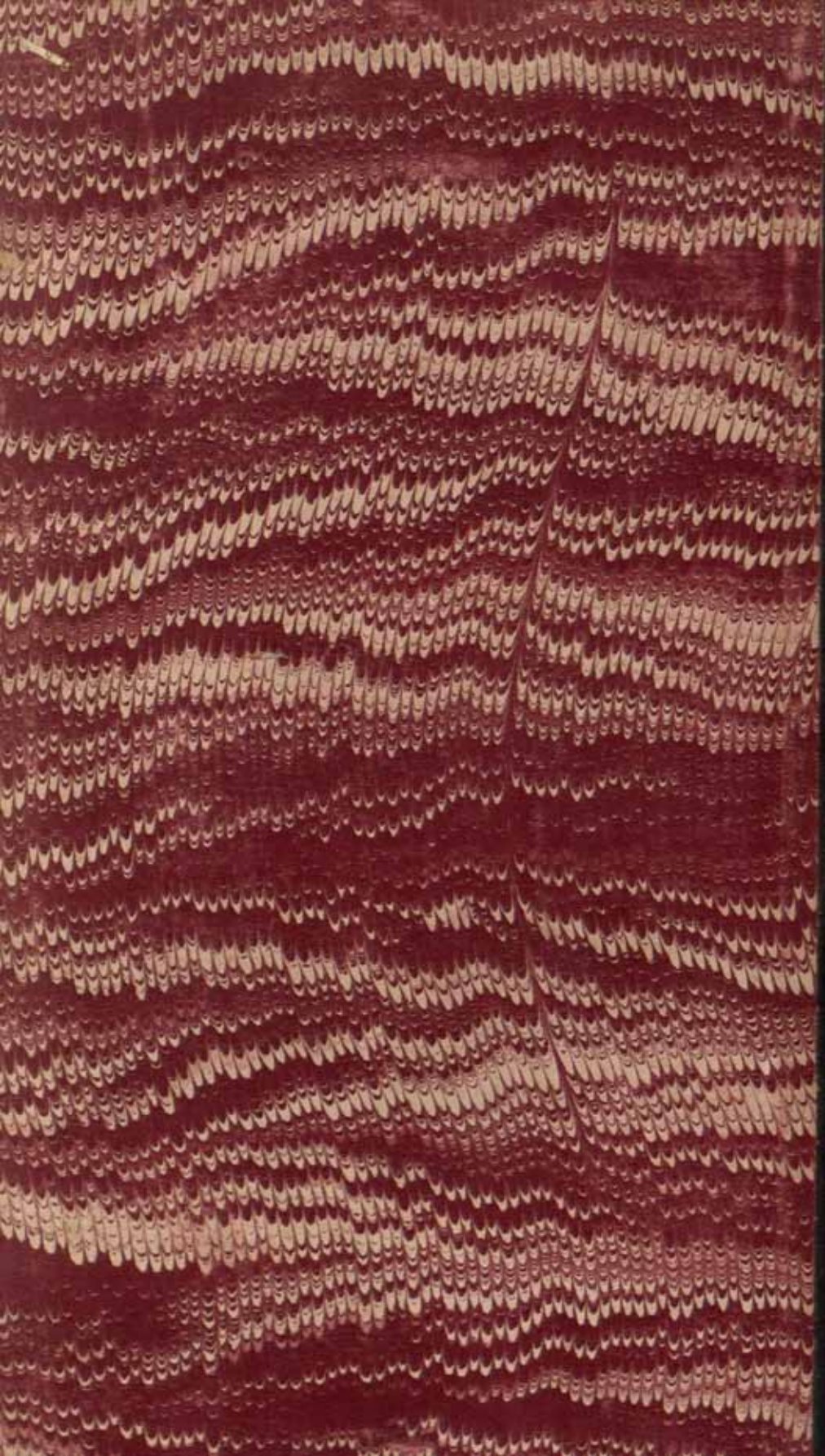
- „ 3, „ 34, *Bihrámy* read *Bahrámy*.
- „ 5, „ 26, read eleventh chapter.
- „ 17, „ last line, read 909 (*sic* for 709).
- „ 18, „ 12, read *Mahmúd* b. 'alyy *Khawájá*.
- „ 19, „ read *Halláj* *Sabzwáry* d. 830—*Salymy* d. 854—*Amir Sháhý* d. 857
(these dates are from Dorn).
- „ 20, „ 1, read *Amir Yadgár Bég Sayfy* d. 870.
- „ 20, „ 16, *Fatáyyi* read *Fanáyyi*.
- „ 22, „ 1, read *Nargisy* d. 938.
- „ 23, „ 13, *Mohtasham* read *Mohtashim*.
- „ 28, „ 35, *Hály* was read *Hály is*.
- „ 32, „ 7, *Farúghy* read *Forúghy*.
- „ 65, „ 3, *Nijáty* read *Najáty*.
- „ 68, „ 10, 11, 13, read *Abú-l-Fadhl of Mahnah*—*Abú Sa'yd of Mahnah*—*Abú-l-Naqr of Mahnah*.
- „ 74, „ 35, *Kolúj* read *Kalúj*.
- „ 87, „ 22, read *Hátify* d. 927.
- * „ 96, „ 5, *Kýány* read *Árány*.
- „ 109, „ 11, read in A. H. 1106.
- „ 127, „ 1, 'áily read 'áily.
- „ 127, „ 10, *Ganjáh* read *Ganjáwah*.
- „ 127, „ 19, *Názawy* read *Nágawdy*.
- „ 137, „ 35, *alál* read *al'ál*.
- „ 144, „ 19, omit see p. 159, *infra*.
- „ 150, „ 4, *Burhampór* read *Burhánpór*.
- „ 150, „ 8, *Xírýn* read *Álaryn*.
- „ 150, „ 17, read *Amir Khosraw* d. 725.
- „ 151, „ 12, read 'attar d. 627.
- „ 152, „ 5, omit it may be by 'alyy *Ibráhyrn Khán*, see No. 45 *infra*.
- „ 156, „ 6, *Radhyy* read *Rádhyy*.
- „ 156, „ 10, *Sáty* read *Sátty*.
- „ 160, „ 1, *Zakyy* read *Taqyy* or *Naqyy*.
- „ 161, „ 15, add according to the *ToÁf*, 'álam of 'abd al-Latfy, p. 225, *Adzor* died in 1195.
- „ 168, „ 17, *Rif'at* read *Raf'at*.
- „ 180, „ 12, 1008 read 1208.
- „ 181, „ 20, read informs us.

ERRATA.

- „ 182, „ 8, 'ishqy read 'ishq.
- „ 182, „ 18 and 19, read تمام شد تذکرہ میر غلام حسین شورش.
- „ 185, „ last line, 1219 read 1229 and add, he died in 1250.
- „ 186, „ 13, in Arabia read in Arabic.
- „ 187 „ 26 and 27, read اشعات (اشعة) العشق.
- „ 204, „ 28, 1121 read 1221.
- „ 278, „ 29, 1165 read 1205.
- „ 366, „ 12, 'orúdhý read 'arúdhý.
- „ 367, „ 18, Dywáns read poems.
- „ 430, „ last but one line, روح الارواح read الروح.
- „ 474, „ 22, صب read هب.
- „ 584, „ last line, read It was composed in 1238, the chronogram is چراغ دل.

سہ (178)





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